

THE
PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

JANUARY, 1886—DECEMBER, 1887.

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CONTENTS.

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	PAGE		PAGE
About Missions,	85	MISSIONARY LETTERS.	
Aged and Infirm Ministers Fund.....	18, 189	Baird, Edmonton, N.W.T.....	101
Assemblies, the.....	170	Campbell, J. Fraser.....	103
Assembly Minutes.....	281	Giam Chheng-A-Hoa.....	220
Augmentation and Home Missions....	31, 310	Grant, K., Trinidad.....	44, 74, 302
Bohemia, a glance at.....	329	Jamieson, J., Formosa.....	76, 157, 275
British Columbia.....	16, 61, 181	Lal Bihari, Trinidad.....	302
Calvin Honoured.....	2	MacGregor, Miss, Indore.....	21, 77
Centenary Celebrations.....	245	MacKay, H., Broadview, N.W.T.....	43
Century of Missions.....	282	MacKay, Formosa.....	44, 130, 301 156, 219
Centenary of Presbyterianism.....	92	MacKenzie, J. W., Efate.....	19
Central India.....	76, 103, 185, 241	Macleod, J. W., Trinidad.....	75
Chart of our Foreign Missions.....	64	Morton, J., Trinidad.....	104, 144
Christain Giving.....	141	Robertson, H. A., Eromanga.....	20, 73, 102
Churches Support of.....	316	Wilkie, J., Indore.....	76
Colleges.....	122, 149, 181	Wright, J. K., Trinidad.....	75
Contributions to Foreign Missions.....	259	March of Christianity.....	13
Co-operation in Foreign Missions.....	331	Mexico, Lesson from.....	303
Criminal Statistics.....	159	Ministers and Vacancies.....	202
Demerara Mission.....	276	Ministry, Our.....	1
EDITORIAL JOTTINGS.		Missionary Prayer-meetings.....	23
Dunoon.....	200	Moody and Sankey in Montreal.....	45
Dunoon to Lucerne.....	283	Newfoundland.....	116
Kilmun.....	254	New Hebrides.....	20, 65, 73, 102, 185, 220
Rothsay.....	226	N. Hebrides Mission Synod.....	18, 37
Switzerland-Lucerne.....	310	N. W. T. Mission.....	17, 42, 180, 237, 323
Ecclesiastical Co-operation.....	64	OBITUARY NOTICES.	
Eldership, Overture on.....	114, 179	Bain, Rev. James.....	39
Eromanga.....	102	Barr, Rev. William.....	153
Erzroom.....	105	Baxter, Rev. John J.....	40
Foreign Mission Fund, West.....	17	Downs, Mrs.....	82
Foreign Missions, Our.....	43, 184, 215, 236	Hawthorne, Rev. W.....	69
Formosa.....	44, 76, 130, 184, 219, 240, 301	Lang, Rev. W. A.....	97
France.....	23	Livingstone, Rev. P. S.....	40
French Evangelization.....	72, 157, 188, 212	Macdonald, Rev. John.....	10
General Assembly.....	177	MacGregor, Rev. Dr. P. G.....	57
Higher Standard.....	197	MacKay, Rev. J. S.....	208
Home Missions.....	15, 30, 128, 179, 180, 268, 323	Macleod, Rev. J. W.....	144
Home Mission Committee, West.....	30, 128	MacMaster, Rev. Angus.....	153
Home Missions in New Brunswick.....	14	Macpherson, Rev. Lachlin.....	207
Indian Problem, by Robertson.....	88	Murray, Rev. William.....	125
Indians the.....	192	Ross, Rev. James D. D.....	125
Japan.....	160, 177	Scrimgeour, Rev. Robt.....	10
Kingdom that cannot be moved.....	226	Old Lines disappearing.....	147
Pastoral Address, Moderator's.....	290	Pointe aux Trembles Schools.....	213
MISSIONARY CABINET.		Problem of Missions.....	22
Aidan.....	115	Retrospect.....	58
Anskar.....	142	Scotch Church Statistics.....	208
Augustine.....	115	State of Religion, Report.....	304
Boniface.....	142	Statistics.....	191
Calvin, John.....	286	St. Gabriel's Church.....	233
Columba of Iona.....	59	Student Missionaries.....	223
Cuthbert.....	115	Synod Maritime Provinces.....	129, 296
Huss, John.....	228	Systematic Giving.....	267
Kentigern.....	86	Temperance Notes.....	13, 23, 42, 71, 100, 155, 300
Knox, John.....	313	Term Service.....	114, 179
Luther, Martin.....	256	Trinidad Mission.....	44, 65, 74, 104, 144, 186, 262
Ninian, Apostle of Scotland.....	3	Tulloch, Dr. John, death of.....	97
Patrick, Apostle of Ireland.....	32	Unification of Foreign Missions.....	147
Wycliffe, John.....	198	Women's Missionary Societies.....	31, 150
Xavier, Francis.....	170		

	PAGE
Aged and Infirm Ministers' Fund.....	50
Assembly at Winnipeg.....	113
Assembly Fund.....	282
Annand, Rev. Jos. and Mrs.....	272
Augmentation of Stipends.....9, 35, 310,	325
Bible in Schools.....	86
Bohemia, 2nd glance at.....	75, 148
Children, The.....	92
Christian Union.....	181
Colleges, The.....122, 151, 182,	297
Comingo, Rev. B. R.....	57
Council Delegates to.....	186
Crusade, The new.....	85
Demerara.....	122

EDITORIAL CORRESPONDENCE.

Chamonix and Tête Noir.....	2
Florence.....	227
Florence to Venice.....	255
Geneva.....	87
Geneva, Lake of.....	58
Milan and the St. Gothard.....	283
Naples and Neighborhood.....	169
Paris.....	311
Pompeii and Herculaneum.....	199
Rome, From.....	142
Rome, Towards.....	114
Zurich and Einsiedeln.....	30
Erzroom, Chambers.....	102
Foreign Missions, Our.. 12, 19, 45, 71, 101,	177
327, 270, 237, 220, 209,	185
Formosa..... 19, 46, 101, 157, 220, 225,	327
French Evangelization.....12, 181, 218,	298
French Persecution.....	159
Harvest, The.....	254
Home Missions, Our.....9, 127, 219,	325
India, Central.....	103
Influence of Missions.....	49
Intemperance.....	48
Japan.....	23
Johnston on Foreign Missions.....	100
Jubilee Queen Victoria.....58, 99, 148,	169

LETTERS FROM MISSIONARIES.

Annand, J. A., New Hebrides.....	159
Chambers, R., Erzroom.....	102
Grant, K., Trinidad.....72, 271	
Findlay, A., Muskoka.....	130
Jamieson, J., Formosa.....19, 46, 101	
MacGregor, Miss, Indore.....	25
MacKay, Dr. G. L., Formosa.. 101, 157, 220,	270, 327
Mackenzie, J. W., Efate.....	22
Morton, J., Trinidad.....	45
Morton, Mrs. J., Trinidad.....	271
Murray, R. C., India.....	274
Robertson, H. A., Eromanga.....21, 273	
Robertson, J., N.W.T.....	128
Wilson, W. A., India.....	20
Wright, J. K., Trinidad.....	74

	PAGE
Lumbermen's Mission.....	63
Manitoba College.....	249
March of Christianity.....209, 266	
Marriage, deceased wife's sister.....	188
Meaning of it.....	113
Minutes of Assembly.....	254

MISSIONARY CABINET.

Andrew, Simon's Brother.....	33
Barnabas, Mark and Luke.....	258
James Boanerges.....	61
James the Less.....	172
John the Evangelist.....	90
Judas Iscariot.....	230
Judas, not Iscariot.....	201
Matthew and Thomas.....	145
Philip and Nathanael.....	117
Saul, also called Paul.....	286
Simon Peter, Apostle.....	4
Simon the Cananite.....	201
Paul, Apostle of the Gentiles.....	288
Missionary Outlook.....	275
Missionary Progress.....	49
Missionary Survey.....	157
Moody in Montreal.....	300
Muskoka, Missions in.....	130
New Hebrides. 20, 47, 95, 122, 159, 177, 273,	303
326	
N. W. Territories' Mission.....	128
New Year, the.....	1

OBITUARY NOTICES.

Barclay, Rev. John.....	298
Clark, Rev. Peter.....	268
Lawrence, Rev. George.....	268
MacKay, Rev. Alex.....	210
Pringle, Rev. John.....	192
Rose, Rev. Hugh.....	267
Ross, Rev. John.....	211
Smith, Rev. John W.....	211
Ocean to Ocean.....	197
Obvious Lesson.....	293
Outlook Missionary.....	327
Presbytery.....	48
Remember All.....	254
Report Foreign Missions.....	237
Revivals.....	86
Sabbath Observance Report.....	268
Sabbath Schools Report.....	269
Santo Espiritu.....	326
State of Religion, Report.....	211
Statistics of the Church.....	198
Strong and the Weak.....	141
Synod Meetings.....152, 297	
Systematic Beneficence.....	309
Temperance, Report on.....	215
Trinidad.....45, 71, 72, 122, 271,	326
Water of Life.....	226
Woman's Work.....47, 152, 247,	248
Year of Prayer.....	29

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CONTENTS.

	Page		Page
Our Ministry	1	Missions in the North-West	17
Calvin Honoured	2	Foreign Mission Fund—West	17
Missionary Cabinet—St. Ninian.....	3	Aged and Infirm Ministers' Fund	18
International Sabbath-school Lessons.....	4	Notes from the New Hebrides.....	18
Our Own Church	6	Efate, by Rev. J. W. Mackenzie.....	19
Manitoba Items	7	Bromanga, by Rev. H. A. Robertson.....	20
Meetings of Presbyteries	8	Indore, by Miss McGregor.....	21
Obituary Notices	10	The Problem of Missions.....	22
Ecclesiastical News.....	10	Miscellanea.....	23
Home Missions in New Brunswick	14	Literature.....	24
Do. do. Ontario	15	Page for the Young.....	25
Do. do. British Columbia	16	Acknowledgments.....	26

Our Ministry.

IT is essential to the healthy growth and sound development of our Church that we should train our own ministers in our own institutions. Of course we welcome most cordially the good men and true who come to us from the parent Churches, and from various evangelical bodies. Many such we regard as special gifts from the Head of the Church. We would not be less hospitable than heretofore. Welcome the man of God wherever he comes from, and whatever his ecclesiastical antecedents! Our Church would not have a foothold in the Dominion today were it not for the brave and strong men who came from Scotland, Ireland and the United States. Some of the brightest ornaments of our pulpits have come from other bodies of Christians. Let it not therefore be imagined that we have the slightest idea of depreciating the value of these varied accessions to the ranks of our ministry. It is probable that since the Union over a hundred ministers from other churches have been admitted by our General Assembly; and we are very sure that these men have been a source of blessing and strength to the Presbyterian fold. Still, we must none the less devote our own sons to the work of the ministry. The Church that does not rear her own minis-

ters, but gives her children to mammon, is on the sure way to weakness, helplessness and death. The congregation that has never consecrated any of its young men to the holy ministry is surely lower in the scale of spiritual life than the congregation which has given one or more to this high service. It is by training our own young men in our own "Schools of the Prophets" that the ministry can keep in thorough touch with the body of the people. Hardships and privations must still be endured in the service; enterprise, boldness, push, and daring are still required; and the men to suffer, to do, and to dare, must in the main come from our own families.

We have revivals of religion in many congregations,—scores and hundreds of young men consecrating themselves to the Lord. In all revivals we would expect some fruit in the direction of lives devoted to the ministry. Pastors are often on the alert to discover pious and talented young men, and to turn their attention to the claims of the ministry. The more of this watchfulness we have the better; for there is not the slightest danger of over-crowding the sacred calling with pious, earnest, zealous and talented men. The field is ever widening: indeed it is practically unlimited, for it is co-extensive with the human race. Careers of usefulness, it may be of high adventure, in the best of causes, are

open to our sons. Let us not not be slow to consecrate them to the work. In this calling there is scope for the highest eloquence, for the ripest scholarship, for consuming zeal, for patient, plodding industry, for brilliant achievements, and for the courage and faith that endure to the end.

We have six institutions in which students are trained for the ministry. "Too many," some will say. But in the Providence of God we *have* these institutions and it will be a blunder, and a crime against the welfare of our Church if we do not make the best of them. We have learned and accomplished Professors devoting their best energies to the training of our students: men whom we know and trust; men who know our country and our people. It is therefore of the most vital concern to our Church that the means she has provided for training her ministry should be utilized:—should not be forsaken for the advantages real or supposed of foreign institutions. The people love our Colleges, our Professors, our Students. The students love the people and have made up their minds to devote their lives to the promotion of the people's highest interests. That they should go abroad too early in their educational course would be to the disadvantage of the Church, of the Colleges, and of the students themselves. To go to foreign universities for a post-graduate course, long or short, is to be warmly commended; but the ordinary theological course should certainly be taken in one or other of our own Colleges. But the main matter is that a much larger proportion of our young men of piety and talent should devote themselves heart and soul and strength to the work of the ministry.

Calvin Honoured.

CALVIN needs no monument of marble or of ever-enduring brass to keep his name in remembrance. The Reformed Church is his monument. His impress is set indelibly on the Theology of the Reformation. As an exegete, he was by far the foremost of the Reformers. No man of that age had a clearer idea of the rights of man as opposed to the preposterous theories of

the divine rights of popes, bishops, kings, and emperors. The Presbyterianism of Scotland, the Puritanism of England, the Reformed Church of France, owed to Calvin much of their vitality and aggressive vigour. Bancroft says:—"He that will not honour the memory and respect the influence of Calvin knows but little of the origin of American liberty." Calvinism acknowledges the supreme and absolute authority of God, and maintains the responsibility and the rights of man. All that is most scriptural, most orderly, most evangelical in the great Reformation was distinctly Calvinistic.

Calvin's grave is in Geneva, marked by a plain stone with the initials "J. C." There is no showy monument to indicate the spot. This is undoubtedly as the great Reformer would wish: for in his lifetime he scorned all pomp and show, and he was wholly indifferent to worldly fame and glory. At the recent celebration in Berlin of the two hundredth anniversary of the Revocation of the Edict of Nantes, a bronze bust of Calvin was unveiled by the Prince Imperial and the Princess Victoria. The American Presbyterian Church is now engaged in raising the necessary funds to erect a monument in honour of the illustrious Reformer in the city of Washington. It is to be a statue similar to that which already commemorates Martin Luther. We believe that about \$25,000 will be required for this object. The Reformed Churches of British America wish their brethren God-speed in this enterprise. Calvin's fame and work transcend national boundaries. All who love and honour the pure Word of God should love and honour the noble champion of the purest evangelical orthodoxy.

It is very common for the traditional opponents of the Calvinistic system to declare that Calvin is "dead." The assertion is made so often that it is very probably believed by those who make it. But Calvinism, in all its noblest and best features, the heart and soul of Calvinism, never flourished better, never lived a truer life than now. Thank God for Calvin with his zeal for the Gospel in its purity, with his high ideal of the Christian social life, with his heroic assertion of human liberty in opposition to all who would enslave conscience and trample down the right.

Missionary Cabinet.

NINIAN, THE APOSTLE OF SCOTLAND.

OUR picture gallery already contains sketches of twenty-seven prominent modern missionaries—every one of them a HERO. They were all men of consummate ability, conspicuous for their faith and courage. They were not equally successful, but none of them laboured in vain. The impression left on our own mind by the brief record of their lives is that the grandest calling on this earth is that of a missionary. We purpose this year to take up a list of names, less familiar, perhaps, but not less worthy of our admiration. Some of them stand out in almost solitary grandeur, and the results of their labours are to be estimated with a full allowance for the difficulties which attended them. Dr. Cunningham commences his Church History of Scotland with this remarkable sentence,—“At the time when the Great Founder of our Faith was preaching His Gospel in the cities of Galilee, the inhabitants of this island were practising Druidical rites under the shadow of their ancient oaks.” A natural question arises when, and by whom, was Christianity first introduced in Scotland? It is not so easily answered. The earliest reliable mention of Christianity in Britain only leads to the inference that it obtained to some extent in the beginning of the third century. During the first century there was constant intercourse between Rome and Britain, and as that was a time of great missionary activity in the infant Church, it would have been strange, indeed, if Christianity had not reached the British Isles even at that early date. There can be little doubt of it. History, however, has not recorded the fact.

“ST. NINIAN,” says Cunningham, “is the first preacher of Christianity in Scotland whose name has come down to us. The time and place of his birth are doubtful, but like almost all the saints of early times, he is declared to have been of royal blood; and we know that it was in the beginning of the fifth century that he laboured among the Galwegians and southern Picts.” Ninian is supposed to have been born in the north of Wales, where Christianity was early established. He is said to have been educated in Rome during the pontificate of Damasus I, and by him or his successor to

have been sent back to his native country to convert the heathen. On his return, through France, we are told that he visited St. Martin of Tours, from whom he received further instructions, and that he soon afterwards took up his residence at Whithorn in Galloway, about the year 390. This much appears to be tolerably certain, that, with the assistance of some French workmen who accompanied him, he built a house for himself on the shores of the Solway, and soon afterwards a stone church, which he dedicated to his friend and patron St. Martin, about A. D. 400. This is said to have been the first stone structure erected in the country. “From its white and glistening aspect, seen over the Bay of Wigton, it was called in Latin, *Candida Casa*, ‘the white house,’ in Saxon, *Hwitherne*, whence the present name Whithorn. Ninian was made bishop of Whithorn, and seems to have been very successful in his mission. Bede speaks of him as ‘a most reverend bishop and holy man of the British nation.’ Certainly Whithorn became the centre of Christian life in Scotland a hundred years before the arrival of Columba. Some of the ruins of Ninian’s Church may still be seen at Whithorn, and in many parts of Scotland traces of the name and labours of this zealous missionary are extant. It is impossible to ascertain the extent of his ministrations. We only know that he was not content to remain in Galloway. He penetrated the wilds of Stirling and Perthshire, and preached the Gospel of the Kingdom to the ‘barbarians,’ who ‘infested’ rather than dwelt in that part of the country. But if nothing more could be said about him than that he was the apostle of Christianity in Scotland—the first to preach the Gospel to the southern Picts—and the first to teach the Galwegians to build their own houses of stone—he is justly entitled to be ranked as a great missionary. He is supposed to have died about the year 432. ‘Canorized by Rome, and celebrated by monkish fables, he is more to be envied in that his memory is embalmed in the hearts of the Christian children of those pagan barbarians amongst whom he toiled and died, and in that he will be kept in everlasting remembrance, by the villages, churches and wells called by his name.’ St. Ninian’s is very commonly pronounced throughout Scotland, *St. Ringan’s*.

Jeremiah Predicting the Captivity.

JANUARY 10. B.C. 600. JER. viii : 20-22 ; ix : 1-16.

Golden Text, Jeremiah 8 : 20.

JEREMIAH, one of the four great prophets, was the son of Hilkiah, a priest of Anathoth, ch. 1 : 1, not the "high-priest" of last lesson: called to the prophetic office very young, ch. 1 : 6. His prophecies are deeply coloured with the calamities of his age, and relate chiefly to the judgments that were to come upon the people for their idolatry. He proclaims the uselessness of opposing Nebuchadnezzar. For this he was arrested as a traitor and confined for years in prison, where he still continued his melancholy denunciations, ch. 37 : 16. There, in his darkest hours, he was cheered by some of the brightest glimpses into the future which he ever enjoyed, ch. 33 : 7-9. After the capture of Jerusalem he was liberated, and accompanied a remnant of the Jews into Egypt. Tradition says that there he fell a victim to the rage of his fellow exiles whose sins he rebuked, but the time and circumstances of his death are not recorded. The forty years of his ministry were a continued martyrdom. V. 20. *The harvest is past*—much time had been spent in fruitless attempts to reform the people, but they still go on in sin—they are not saved! V. 21. *The hurt*—the foreign invasion. *I am black*—sad in visage with grief. V. 22. *Balm*—or balsam : a resinous exudence from the terebinth tree abounding in Gilead, and famous for its healing properties, in consequence of which many physicians resorted thither, ch. 46 : 11 ; Gen. 37 : 25. V. 1. Reveals the dreadful internal struggle Jeremiah had in maintaining his integrity. But he never flinched from declaring his unwelcome message. V. 2. It made him weary of life, Ps. 55 : 6. *A lodging place*—a cabin, such as they have in the deserts for travellers to rest in. But he cannot desert his post. Although knowing that they will not repent, he must stay to plead with them and warn them of impending judgments. Noble devotion to duty! Vs. 3-8. Their persistent untruthfulness and deceit unfitted them to know and acknowledge Jehovah, and excluded them from His mercy. V. 9. *Shall I not visit them*—fraud and falsehood are sins which God hates and which He will reckon for, Prov. 12 : 22. V. 16. *I will scatter them among the heathen*—a plain statement of what actually befel them by their deportation into Babylon, twelve years later, 2 Chron. 36 : 20-21, when they were forced to live among people who worshipped strange gods and by whom they were enslaved and cruelly treated. The lesson reminds us forcibly to improve our opportunities, seeing that time is passing swiftly and the day of judgment coming when we shall have to give an account of our stewardship, Luke 12 : 48.

The Faithful Rechabites.

JANUARY 17. B.C. 607. JER. xxxv : 12-19

Golden Text, Jeremiah 35 : 14.

THIS very interesting historical reminiscence was intended to serve as a practical illustration to the Jews of obedience and adherence to duty. WHO WERE THOSE RECHABITES? A wandering tribe belonging to the Kenites, of Hemath, 1 Chron. 2 : 55. They were descendants of Hobab, Moses' brother-in-law, Jud. 1 : 16. They came originally with the Israelites into Canaan, but, instead of settling down, they chose a roving life, dwelling in tents, Jud. 4 : 11. *Jonadab* seems to have organized them into a peculiar sect about 300 years before this time and bound them by a solemn vow, (1) To drink no wine. (2) To build no houses. (3) To sow no seed. (4) To dwell in tents. That Jonadab was zealous for God appears in 2 Kings, 10 : 15-28. That the Rechabites remained faithful to their vow is clearly stated in the narrative. V. 12. *Then came the word of the Lord*—during one of the invasions of Nebuchadnezzar, when the Rechabites had sought a temporary asylum in Jerusalem. The stratagem, see vs. 1-5, was *from the Lord*, so Jeremiah had no scruples about placing the temptation in their way. The test was a trying one, but he knew what the result would be. Had it been any one else, they would have resented the attempt to tamper with them as an insult, but the Lord's prophet had as good as said to them : "Your vow only bound you to abstinence while you remained under canvas, now that you are in Jerusalem do like other people—drink wine with us." How many yield to temptation by just such arguments! Now comes the practical application of the parable, if we may so call it. Learn from the Rechabites to be true to your conscientious convictions, James 4 : 17. See how the Rechabites respect the vows laid upon them by a man like themselves, v. 14, but you have disobeyed your Maker. *Jonadab* is long since dead; yet they obey, v. 15. God, by his prophets, has been speaking to you all your lives: but ye will not hear. *Therefore* the Rechabites will rise up in judgment and condemn you. The same argument is used by Christ, in Matt. 11 : 21. V. 17. *Therefore* the Chaldeans shall destroy Jerusalem, and you yourselves shall go into captivity. V. 19. *Therefore*, also, mercy is promised to the Rechabites, and to all who earnestly endeavour to obey the will of God according to the light which they have, Rom. 2 : 6-11. Vows should not be made rashly, but deliberately, and from a sense of duty; and, when once made, they should be scrupulously observed. Eccles. 5 : 5. Obedience to parents is the first commandment with promise, Eph. 6 : 2. Our Heavenly Father has the highest claim on our reverence and service, Heb. 12 : 9, 28-29.

Captivity of Judah.

JANUARY 24. B.C. 590. 2 KINGS XXV : 1-12.

Golden Text, Ps. 137 : 1.

COMPARE 2 Chron. 36 : 11-23. It was now over 900 years since the Children of Israel had left Egypt. They had encountered many vicissitudes. The revolt of the ten tribes occurred B.C. 975—476 years after their occupation of Canaan: and in 721, B.C., they were carried captives into Assyria, 2 Kings 17 : 6. Judah and Benjamin held out for 133 years longer, but frequent invasions by the monarchs of Egypt and Assyria had so weakened the kingdom it had become little better than a province of Babylon. Its kings reigned by the grace of Nebuchadnezzar, or were deposed at his will. The whole community was steeped in corruption, 2 Chron. 36 : 14, and now the threatened judgments were hastened by the rebellion of Zedekiah against the Assyrian despot, ch. 24 : 18-20. Nebuchadnezzar resolved to destroy both the king and people of Judea. V. 1. Placing himself at the head of an immense army, he overran the northern part of the country, reduced all the strong cities, and finally invested Jerusalem. *Pitched against it*—surrounded it with earthworks, so as to prevent any from escaping. V. 2. The siege lasted about a year and a half, Jer. 39 : 1-2, during which time the people suffered terribly from famine as well as from the horrors of war. V. 4. At length, when they could hold out no longer, they resolved to evacuate the city under the cover of night. So they sallied forth, not knowing whither to go. Alas! they had forsaken God, and despised the warnings of Jeremiah: and now God has forsaken them. There is a limit to the forbearance of the Almighty, Heb. 3 : 10-11; Hosea, 4 : 17; Eph. 4 : 30. V. 5. The Chaldeans overtook them in the plains of Jericho and slew them "without compassion," 2 Chron. 36 : 17. V. 6. All that escaped the sword were carried off as prisoners to Babylon: among the rest the weak King Zedekiah, who was treated with brutal inhumanity. After witnessing the execution of his sons, his eyes were put out, he was bound in chains and imprisoned for life. Some of the Nineveh sculptures represent the King with one hand holding a captive by a hook passed through his lip, and with the other burning out his eyes with a red hot iron. Babylon was then at the zenith of its splendour—a magnificent city, fifteen miles square, surrounded by walls 230 feet high. But it had no charms for the captive Jews.

"By Babel's streams we sat and wept,
When Zion we thought on." Ps. 137 : 1.

While the Lord is merciful and long-suffering, He is also a just God, and will by no means clear the guilty who do not repent of their sins, Ex. 34 : 6-7.

Daniel in Bablylon.

JANUARY 31. B.C. 606. DANIEL i : 8-21

Golden Text, Psalm 119 : 9.

THE captivity of Judah was not effected all at once, but at three distinct periods. (1) B.C., 606, 2 Kings 24 : 1. (2) B.C., 599, 2 Kings 24 : 14-15. (3) And finally. B.C. 588, 2 Kings, ch. 25. In the beginning of this chapter Daniel tells us that he was taken off in the first deportation, along with Shadrach, Meshach and Abednego, who were afterwards cast into the fiery furnace and escaped unharmed, ch. 3. He would only be about fourteen years of age at this time, which was the beginning of the seventy years of the Babylonish captivity. His last vision was in the third year of Cyrus, B.C. 534, ch. 10 : 1; so he witnessed the whole of the captivity, and must have been over eighty-five when he died. It may be inferred that Daniel and his three companions belonged to the upper rank in Jewish society, and on this account they were doubtless selected for service at the Chaldean court. Their superior intelligence and integrity are shown by their rapid promotion to important offices in the state, ch. 2 : 48-49. V. 8. These young men had every inducement offered them to conform to the habits and mode of living at Nebuchadnezzar's court, and it required no small degree of *purpose* to resist the temptation put in their way. But they had wisely considered the matter: there was a principle involved which they could not conscientiously violate, hence their unaltered resolution not to comply. It was customary at the King's table to throw a part of the viands and wine upon the hearth as an offering to the gods; this, Daniel could never do. He would adhere to his simple vegetable diet, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, Heb. 11 : 25-26. They would not listen to the blandishments of the butler. Vs. 12-13. They made a most reasonable request, that sufficient time be allowed to test the effect of their frugal diet. V. 15. The result was self-evident; they looked better, and *were* better, than those who indulged in high living. The experiment is worth trying to-day by all young men who would have clear heads and steady nerves. V. 17. *God gave them knowledge*, etc.—Daniel himself acknowledges that all his intellectual and spiritual endowments were due, not to his own efforts or attainments, but solely to God. We all need to learn that lesson, James 1 : 17. V. 19. *They stood before the King*—this implies much, see Prov. 22 : 29; Luke 21 : 36; Rom. 14 : 4. They not only assumed an attitude of conscious integrity, they were recognized as the personal advisers of the King, and superior to all the other state officers and courtiers. Learn to have "a purpose" in life, and live up to it.

Our Own Church.

GRATEFUL ACKNOWLEDGEMENTS ARE DUE the Presbyterian Church in Ireland for the renewal of its annual grants, through Dr. Wilson, of Limerick, convener of its Colonial Mission:—For French Evangelization, £200 stg.; and for Home Missions, in the Western Section, £150, and in the Eastern Section, £50.

AUGMENTATION: In the circular issued by the Committee and distributed along with the *Record* for December, the following sentence occurs:—

“While the Augmentation Fund shewed a deficit of \$4,000, the Home Mission Fund had a surplus of \$7,000 after meeting the expenditure of the year. The Committee are convinced that this result was not what the church intended, and they earnestly hope that it will be clearly understood this year that no portion of the contributions sent by any congregation for ‘Home Missions,’ will be applied to Augmentation.”

I learn that by some readers that the latter sentence has been taken to mean that there *was* some portion of the contributions sent for Home Missions applied to Augmentation. This was not done in any case. The committee did not feel at liberty to alter in any case the appropriation made by any session or congregation. What the sentence quoted implies is, that the total separation of the two Funds was not clearly understood last year.—D. J. MACDONNELL, *Convener*.

Now that this subject has been so thoroughly ventilated, no doubt the congregations will give it their careful consideration and discriminate accordingly. We have heard that the plate collection taken up in St. Andrew's Church, Toronto, for Augmentation of Stipends, on a recent Sabbath, amounted to \$1,300. An excellent example to other congregations that are equally able to give liberally for this good cause.

THE COLLEGE FUND.—The last General Assembly recorded its strong sense of the necessity of having the common College fund “greatly strengthened and heartily sustained,” and earnestly commended it to the liberality of the congregations of the church. Estimates, prepared with great care, show that \$15,050 are this year absolutely needed for the support of Knox, Queen's and Montreal Colleges. While other schemes of the church receive grants from the British

churches, legacies, donations from Sabbath-schools and private individuals, the College fund is dependent on congregational contributions alone, and it is hoped that this will be borne in mind by congregations when they distribute their missionary money. Last year \$10,080 was got. This year fully forty per cent. more is actually needed, and thus far only \$1,810 have been received.

MANITOBA COLLEGE.—By order of the General Assembly collections are appointed to be taken up in all the congregations, in which there are no missionary associations, on behalf of Manitoba College, on the third Sabbath in January. The progress of this institution up to this point has been highly satisfactory, and its prospects are good; but for some time to come it must be largely dependant on the pecuniary assistance of the older and wealthier provinces. It is a child of the Church and must not be neglected.

THE BOARD OF FRENCH EVANGELIZATION has issued an urgent appeal to the congregations of the Church and to the friends of the work generally, for contributions to wipe out an indebtedness of \$6,000, and to provide funds sufficient to justify the Board in increasing their staff of colporteurs by engaging nine or ten suitable men, whose services are at present available for this work. Contributions should be addressed to REV. R. H. WARDEN, *Montreal, Treasurer*.

PERSONAL.—*Dr. McGregor's* state of health continues about the same. He is still confined to bed. *Rev. Alexander McGillivray*, who has been nearly a year on the other side of the Atlantic, has returned and received a warm welcome from his attached congregation at Williamstown. *Rev. W. T. Herridge, B. D.*, of St. Andrew's Church, Ottawa, was recently married to a daughter of *Rev. Thomas Duncan*, of Bridge of Weir, Scotland, formerly of Halifax. Arrangements are in progress by the Presbytery of Guelph to celebrate the jubilee of *Rev. Dr. Smellie*, of Fergus. *Rev. J. S. Mackay*, of New Westminster, B.C., is seriously ill. *Rev. Dr. Bryce*, of Winnipeg, has been elected a member of the American Historical Association, and of the Celtic Society of Montreal. *Mr. S. W. Dyde, M.A.*, of Queen's College, has been appointed Professor of Philosophy in the Univer-

city of New Brunswick. *Rev. Dr. T. G. Smith*, of St. Andrew's Church, St. John, N.B., is reported to have accepted a call from a congregation in the United States. We shall be sorry to lose him. *Rev. J. M. Wellwood*, of Minnedosa, Man., has gone to California for the benefit of his health. *Mr. John Paton*, of New York, formerly of Kingston, Ont., is, we regret to learn, seriously ill. *Rev. Joseph Annand*, of Aneityum, has been visiting a number of congregations in Ontario, and has everywhere met with a kind reception.

REV. JACOB FRESHMAN, pastor of the Hebrew-Christian Church, New York, has removed to No. 17 St. Mark's Place. Friends desirous of aiding him in his work, for *Israel's sake*, will please note the change of address.

ORDINATIONS AND INDUCTIONS.

WICK AND GREENBANK: Lindsay.—*Rev. T. T. Johnstone* of Ancaster was inducted on the 10th of November.

RICHMOND: Halifax.—*Rev. John M. Allan* was inducted on the 22nd of December.

VALLEYFIELD, P. E. I.—*Mr. Roderick Maclean* was ordained and inducted on the 17th of December.

PENETANGUISHINE: Barrie.—*Rev. Hugh Currie* was inducted on the 8th of December.

EMERSON: Manitoba.—*Rev. J. C. Quinn*, formerly of Bathurst, N. B., was inducted on the 15th of December.

UNDERWOOD & CENTRE BRUCE: Bruce.—*Mr. James Malcolm's* ordination and induction into this charge were appointed to take place on the 29th of December.

CALLS.—*Rev. A. O. Brown* to Bathurst, *Miramichi*. *Dr. Clark* to Bracebridge and Monck, *Barrie*. *Mr. W. G. Hanna* to Clarksburg and Heathcote, *Owen Sound*, declined. *Rev. D. B. McRae* of Cranbrook to N. Bruce and St. Andrew's, declined.

DEMISSIONS.—*Rev. A. B. Macleod* of West Cape, *P. E. I.* *Rev. W. T. Canning* of Oxford, *Brockville*. *Rev. James T. Paterson* of Meaford, *Owen Sound*. *Rev. Peter Currie* of Teeswater, *Bruce*.

NEW CHURCHES.

MACLAREN'S MILLS: Kingston Pres..—A handsome church was dedicated at this place on the 19th Nov. The services were conducted by Revds. F. McCuaig and S. Houston of Kingston and T. S. Chambers of Wolfe Island. Cost of building \$2,500. *Mr. R. Whitman*, a

student of Queen's, has been labouring with much acceptance for three summers in this part of the country, and this is the second church he has been instrumental in building.

HAVELOCK, Ont..—A very neat frame church has been opened for worship at Havelock—a branch of Norwood congregation, by *Rev. Jas. Carmichael*, the pastor, assisted by *Rev. Alex. Bell* of Peterborough. The church is seated for 250, and reflects credit on those who have contributed towards its erection, chief of whom is *Mr. W. Matheson*, who gave the site and otherwise encouraged the enterprise.

PORT HASTINGS, C. B..—The new church here was opened for worship on Sabbath, 29th Nov. *Rev. Dr. Burns*, Halifax, preached in the morning and evening, and *Rev. D. McDougall*, West Bay, preached in Gaelic in the afternoon. The church is named "St. David's." It is 56 x 36 with tower and spire and is a very handsome building. Cost, \$3,300.

CARLETON VILLAGE, Toronto.—A comfortable and substantial church was opened at this mission station on Oct. 11th—Revds. E. D. MacLaren of Brampton, H. M. Parsons, and J. Mutch of Toronto conducted the services. On the following Sunday communion was dispensed; 14 were received on profession of faith and 43 by certificate, in all, 57.

CAPE BRETON, Big Bras D'Or.—A new church at Big Bras D'Or was dedicated on the 13th Dec. It is a handsome and comfortable building. The pastor, *Rev. D. Drummond*, was assisted on the occasion by *Rev. Messrs. Rose and Farquharson*.

SPRINGHILL, N. S..—The congregation having outgrown its old place of worship, sold it, and now has the pleasure of worshipping in a large and beautiful church, which was dedicated on the 13th Dec. Revs. *Thomas Sedgwick*, *Jas. Maclean* and *W. Darragh* with the pastor *Rev. J. M. Robinson*, conducted the services.

NEW GLASGOW, N. S..—*James Church* has been renovated and reopened. Repairs and enlargement cost about \$4,000.

MIDDLE MUSQUODOBOIT, N. S..—A manse has recently been built by this congregation.

MANITOBA ITEMS.

The autumn in Manitoba and the North-West has been glorious this year. Bright warm weather has prevailed continuously. Zero was not reached till December. The farmers have abundance. Brandon receives upwards of 10,000 bushels of grain a day from the farmers, and other places their quota. The grain is much of it No. 1 hard: some of it is slightly injured: a portion is badly hurt. Probably five or six millions of bushels will be exported where five years ago there was a hundred thousand. Regular through trains for passengers and freight run from Winnipeg to Montreal.

The markets and the C. P. R. are closely bound up with mission work. The Superintendent has been lately at Fort McLeod and Lethbridge in the Far-West. He has been taking up subscriptions for churches. Fort McLeod is the Ranchers' Town. Mr. Mackenzie, the young missionary there, does good work between the Fort and Lethbridge. Lethbridge is the new mining town, where is situated the Galt mine. Here \$1,100 were subscribed for the new church, and the lumber is on the way from Winnipeg. Lethbridge is looking out for an ordained missionary. Mr. Nash, the young missionary to Rainy River for the winter, has been received with loud acclamations by the lonely settlers. Winnipeg Presbytery has sent Rev. J. Hogg, late of Binscarth, formerly of Charles St. Church, Toronto, to Port Arthur for the winter. The people are highly satisfied. Rev. Mr. Quinn, formerly of New Brunswick, has been settled at Emerson. The congregation is doing well. At Morden, a new town on the C.P.R. Southwestern, a fine church has been erected. Rev. C. B. Pitblado conducted the opening services last month. Rev. Mr. Brydon, formerly of Nova Scotia, has opened a new preaching place in connection with his field at Selkirk and is doing well. The tea meeting and social season is in full blast in Manitoba. Springfield church, under Rev. A. Maclaren, spent Thanksgiving evening thus, and gave the proceeds to the Women and Children's Hospital, Winnipeg. Portage La Prairie, where Rev. A. Bell is laying his plans to build a new church, in place of that burned down lately, had a successful entertainment. Rev. James Todd of Burnside lately lectured to a good audience on "Knox." Indian missions are claiming more interest. Rev. C. B. Pitblado spoke out on the Indian question on Thanksgiving Day. Teachers are being employed at Edmonton, and at two or three other points with unpronounceable names along the C. P. R. reserves. Large collections of cast off clothing have been made in Winnipeg for the poorly clad Indians. The Indians are very much dispirited over their prospects. They are paupers on the hands of the Dominion Government. They say there is nothing for them but to die out. Meanwhile the North-West Council has done some plain speaking on the Indian question.

COLLEGE NEWS.—The Manitoba College Literary Society has large and enthusiastic meetings; and the Manitoba College Football Club has captured the silver vase belonging to the championship of the Province. The Missionary Society of the College, which last summer sent out two missionaries, has decided to issue a "Monthly." This will be something after the style of Knox and Montreal College Monthlies. The first number will contain the opening lecture of the Theological Department, as well as missionary and other articles from several contributors. Dr. Bryce has received from Hon. Donald A. Smith the sum of five hundred dollars to be used in obtaining additional appliances for teaching natural science in Manitoba College. This is the fifth annual donation of a like amount this generous donor has made to Manitoba College for various College objects. College re-opens after New Year on January 4th. B.

Meetings of Presbyteries.

HALIFAX: Nov. 17 & 18.—The Presbytery met at Upper and Middle Musquodoboit for visitation. Two meetings were held in each congregation. The progress made in Upper Musquodoboit since the settlement of Rev. J. A. Cairns, is very gratifying. There are three prayer meetings and six Sabbath Schools, all well attended. Family worship is conducted in about half of the 160 families. The minister's stipend is paid. There is an increase in the amount contributed to missions. A church costing \$2,000 has been finished, in one section. A comfortable manse and a glebe have have lately been secured. In Middle Musquodoboit, (where Rev. E. S. Bayne has succeeded the late Dr. Sedgwick) the Presbytery found that family worship is very generally observed that there are seven prayer meetings and seven Sabbath Schools. The stipend is paid, and a manse costing over \$1,600, has been provided. The Presbytery expressed much satisfaction with the progress of both congregations, urged greater liberality to the schemes of the church, a better attendance of members at the prayer meetings, and increased circulation of the *Record*, and an early effort to bring up the pastor's salary to the required minimum. In Middle Musquodoboit the circulation of the *Record* has been nearly doubled of late; but the Presbytery urged that a copy should be in every family. Dec. 1. The Presbytery met in St. Matthew's Church, Halifax, Rev. J. O. Brown, a minister from the Church of Scotland, was received as a minister of this church. Rev. Robert Laing reported favourably of a visit made by him to Sheet Harbor in the interest of the Augmentation Fund. Application was made by Rev. Dr. Archibald, of the Congregational body in the United States, for admission to our church. The Presbytery agreed to correspond

with the Colonial Committee of the Free Church, with regard to Warwick Church, Bermuda. A. SIMPSON, *Cik.*

VICTORIA AND RICHMOND, Nov. 17 & 18.—Meetings for visitation were held at Baddeck and Baddeck Forks, of which Rev. Kenneth Mackenzie is pastor. In both cases much was found to encourage and delight the Presbytery. Ordinances are supported with increasing liberality, and the schemes of the church are receiving favorable attention. An elegant and commodious church is in course of erection at the Forks. Committees were appointed on the State of Religion, Sabbath Schools, Temperance, Augmentation, and Statistics,—the conveners being respectively, Messrs. Grant, McDougall, McMillan and Mackenzie. K. MACKENZIE, *Cik.*

WALLACE: Nov. 17.—Committees were appointed on Temperance, Sabbath Schools and State of Religion. The amount assigned to the Presbytery to be raised for Augmentation was allocated as follows:—Amherst, Springhill, Pugwash, Tatamagouche, and River John, \$50 each; Earltown, New Annan, St. Matthew's and Knox Churches, Wallace, \$40 each; and Linden, \$20. The Congregations are to be visited in the interest of the scheme. The Presbytery met at Tatamagouche on Dec. 1, and sustained a call to Rev. J. O. Brown, from River John. T. SEDGWICK, *Cik.*

MIRAMICHI: Dec. 1.—The Presbytery met at Newcastle. A call from Bathurst to Rev. A. O. Brown was sustained. Rev. N. McKay was appointed Convener of the S. S. Committee, and also of the Augmentation Committee. Rev. T. F. Fotheringham was nominated for the Professorship of Church History, Homiletics and Pastoral Theology in Knox College, Toronto.—E. W. WAITS, *Cik.*

P. E. ISLAND: Dec. 3.—Arrangements were made for the induction of Mr. Maclean at Valleyfield. A committee was appointed to take charge of the Augmentation Scheme. The amount required from the Presbytery, \$1,150, was apportioned among the several congregations, and deputations were appointed to visit them in this behalf.—J. M. MACLEOD, *Cik.*

BROCKVILLE: Dec. 2.—Dr. Proudfoot was nominated for the new professorship of Knox College. Detailed arrangements were made for the holding of Missionary meetings, and also for collecting the amount apportioned to this Presbytery for Augmentation. The Remits sent down from the Assembly were entrusted to committees with instructions to report at the March meeting. Dr. Jardine reported on a new system of tabulating and collating S. S. Reports. It was agreed to recommend the system to the Sabbath Schools of the bounds, for trial. The W. F. M. S. of the Presbytery were introduced by Mr. Stuart at the evening sederunt, and reported having organized auxiliaries at Brockville, Prescott, Morrisburg and Spencerville. The officers are: Mrs. Blair, *President*; Mrs. Kellock, *Vice-President*; Mrs. Burnfield, *Recording Secretary*; Mrs. J. Dowsley, *Corresponding Secretary*; Mrs.

Bayne, *Treasurer*. Mr. Kellock presented the H. M. Committee's report. All the Mission Stations of the Presbytery are to be supplied during winter.—G. D. BAYNE, *Cik.*

LINDSAY: Nov. 24.—The Augmentation Scheme was considered and deputations were appointed to visit several of the congregations. The connection of Mount Albert with Scott and Uxbridge was dissolved. It was remitted to the moderators of Kirk Sessions to make arrangements for holding missionary meetings.—J. R. SCOTT, *Cik.*

GUELPH: Nov. 17.—Notice was given that Rev. J. K. Smith would be nominated for the moderatorship of the General Assembly at next meeting. Arrangements were made for Conferences on Sabbath-schools, Temperance, and State of Religion, to be held in Burn's Church, Erin, commencing on the 19th of January. A large amount of routine business was transacted.—R. TORRANCE, *Cik.*

TORONTO: Dec. 1.—Rev. J. S. Mackay, New Westminster, B. C., was allowed a vacation of six months with a view to the restoration of his health. The recommendations of the committee on the supply of vacant pulpits within the bounds, were considered and adopted. Agreeably to action taken by the Presbytery of Lindsay, Mount Albert congregation reverts to the Presbytery of Toronto. The brethren entrusted with the oversight of the Church Schemes submitted and read apportionments of the amounts to be raised by the congregations within the bounds; and the same were approved and ordered to be printed and circulated. A committee was appointed to advise and submit a measure for increasing the capital of the Aged and Infirm Ministers' Fund.—R. MONTEATH, *Cik.*

HAMILTON: Met on Nov. 17.—Arrangements for missionary addresses in all congregations were made; also, for carrying out the requirements of the Augmentation Scheme, and for holding conferences in several central localities. The remit on the supply of vacant pulpits, after some amendments, was approved. The unification of Foreign Missions and the appointment of an additional professor in Knox College, were referred to committees. An overture for electing the moderator of the General Assembly by ballot, from a list of names proposed by Presbyteries, was considered, and will come up again at next meeting. Mr. Gordon gave notice of motion of an overture for increasing the remuneration of probationers and students.—J. LAING, *Cik.*

BARRIE: Nov. 24.—Arrangements were made for Mr. Currie's induction at Penetanguishene and Wyebridge. Adjala was separated from Tecumseth and transferred to the Presbytery of Toronto. Arrangements were made for bringing the claims of the Augmentation Scheme fully before all the congregations, and for raising the amount expected by the Assembly's committee from this Presbytery.—R. MOODIE, *Cik.*

OWEN SOUND: Nov. 17:—Presbytery met for Presbyterial visitation at Meaford and Griersville. The resignation of Mr. Paterson was accepted. Mr. Hanna declined a call to Clarksburg and Heathcote.—J. SOMERVILLE, *Clk.*

LONDON: Dec. 9:—Much time was occupied in discussing a petition from Glencoe, asking for the formation of a new congregation. It was resolved not to nominate any one for the proposed new professorship in Knox College at present, in view of the limited funds available for this purpose. Rev. J. K. Smith, of Galt, was nominated for moderator of next General Assembly.—G. SUTHERLAND, *Clk.*

BRUCE: Dec. 8:—Arrangements were made for Mr. Malcolm's induction at Underwood and Centre Bruce. Rev. Peter Currie's resignation of his charge, Teeswater, accepted. The proposed unification of Foreign Mission work was disapproved of. Committees were appointed to visit the aid-receiving congregations in re Augmentation. Ministers were instructed to hold Missionary Meetings during the present winter, and the Home Mission Committee to apportion the amount expected from this Presbytery for augmentation of stipends among the congregations.—J. GOURLAY, *Clk.*

WINNIPEG: Nov. 24:—Revs. D. M. Gordon and C. B. Pitblado reported their diligence in connection with their appointments to visit Port Arthur, and Emerson, Dominion City and Greenville respectively. Rev. John Hogg was appointed missionary in charge of Port Arthur until the second Sabbath of May. Five students were certified to the senate of the Theological College at Winnipeg. Arrangements were made for Mr. Quinn's induction at Emerson.—D. B. WHIMSTER, *Clk.*

Obituary.

REV. ROBERT SCRIMGEOUR of Forest, in the Presbytery of Sarnia, died at the manse in that town on the 16th of November, in his 64th year. Mr. Scrimgeour was a native of Forfarshire, Scotland. He studied Arts at the universities of St. Andrews and Aberdeen, and Theology at the Free Church College, Aberdeen, and the New College, Edinburgh. In 1853 he was ordained pastor of the Free Church, Stranraer. In 1861 he was translated to Free St. John's, Leith. Thence he went to Dunedin, New Zealand, in 1866, where he remained until 1876, when he removed to San Francisco. He came to Canada in 1878, and was inducted into the charge of Glenmorris, where he ministered with much acceptance until he was called to Forest in 1884. After a year's faithful and earnest work he was obliged to retire from active

duty on account of ill health. Mr. Scrimgeour was an accomplished scholar, an earnest preacher and a faithful pastor. His last illness was long and painful. But the end was peace. He has left a widow, two sons and a daughter to mourn their loss.

DUNCAN MACRAE, for more than forty-five years an elder in the Presbyterian Church, died recently in Cannon, Michigan, aged 92. A Scotchman by birth, he emigrated with his parents in 1822 and settled in Dundee, L. Canada, where he remained until last July. His Gaelic Testament was his constant companion, and the services of the House of God his delight. He died exhorting his children to live for God.

REV. JOHN MACDONALD, of Scotstown, in the Presbytery of Quebec, died there on the 7th of December. Mr. MacDonald was ordained to the office of the ministry in 1864, and had been nine years minister of Scotstown and eleven years minister of the neighbouring congregation of Stornaway. He was an able and a faithful minister, held in high esteem by the whole community among whom he lived and laboured. He was noted for his medical skill and for the generous manner in which, without fee or reward, he ministered to the bodily ailments of his parishoners. We regret that at the time of going to press we have not been able to ascertain any further particulars.

Ecclesiastical News.

SCOTLAND.—To-day, Nov. 24, the general election begins, fraught with great issues to the country at large and with serious forebodings to many old institutions and monopolies. Of the latter, the sooner the most of them are swept away, with due regard to vested rights, the better; but one casts a lingering look of regret on ancient and territorial institutions, many of which, with blunders enough, have yet served their day well,—and some of which, even now, are realizing more than ever they did before their position and privilege. An attachment to them lies so deeply enshrined in the nation's heart, that the fight will be long and severe before they yield to the advancing pressure and demand for change. On the Disestablishment question. Mr. Gladstone and Lord Salisbury, the leaders of the opposing parties, have spoken. The Conservative leader, true to his traditionary policy, will guard the Established Churches in either country; Mr. Gladstone says the question is not now ripe for parliamentary discussion, nor

does he imagine it can be during the coming Parliament. At any rate, there are other questions so ripe and pressing for immediate legislation that the Church's future cannot be considered now. Mr. Chamberlain at last comes to the same conclusion, and for the sake of saving the Liberal party, many others are ready to yield to the policy of their great chief. The Liberal party, however, together with the leaders of the Free and United Presbyterian Churches, are pressing for immediate discussion and immediate settlement, and, far above and beyond all mere party claims with them, rises the demand for the displacement and disendowment of the Scottish National Church—a venerable institution, with an eventful and changeful history, but requiring a reunion with her disrupted members to make her history complete. There is a character calling himself the Liberal Churchman, whose position is very unsatisfactory at present. He would save his Church, and yet keep pace with his party as a party of progress. He loves liberal and progressive principles, but disclaims the disestablishment of the Church as being not of Liberal origin. To vote for the Tories is hard, and yet to remain a Liberal in company with such forward men as Mr. J. Chamberlain and Dr. Cameron is harder still. What is he to do? Something must go. If he be a stronger churchman than a politician, his party goes; but, if otherwise, then his Church is permitted to drift into the wide and open sea of political contention. Yet the Lord reigneth, and the various Churches of the Lord Jesus Christ must ever remain the object of *His* special care.

Since writing the above, I have had the personal satisfaction of hearing Mr. Gladstone in his great speech in the Music Hall, Edinburgh. The venerable statesman looks well, speaks with wonderful fervour, and fairly carries his audience. The enthusiasm of the meeting was unbounded. The subject-matter of his speech must speak for itself. There is no doubt it will be abundantly criticized; but he is a leader of men and a mighty power in Scotland and throughout the nation, and perhaps in his own department throughout the civilized world at the present day, more than most men living. The din of politics and the war over the Church so fills the air in Scotland, that men's minds will be occupied with nothing else. Meantime, there is much earnestness in Church work; and the most strenuous and persevering efforts are being put forth on all sides to win the nation to a truer faith and to a better life. But there is very much still to be done. Among our losses it is necessary to note the death of the venerable Principal Pirie of Aberdeen, for long years the leader of the Evangelical or Old School party in the Church of Scotland and a keen combatant for the good old ways. Many a tilt he and the leaders of the Liberal school have had, and nothing was wont to amuse the Assembly more than when he met some opponent in keen but

kindly encounter. There always beat in his bosom a manly and generous heart, and his strong Doric and Aberdeen accent gave pith to every utterance.—D.

DR. HENRY WALLIS SMITH, of Kirknewton, the Editor of the Mission Record and Convener of the Jewish Mission of the Church of Scotland, died on the 12th of November, in the 56th year of his age. He was an accomplished scholar, a clever writer, and an excellent parish minister. He was a member of the Presbyterian Council which met in Philadelphia, and also of that at Belfast. He will be much missed in the councils of the Church. The last of the seven deposed ministers of Strathgogie (before the disruption) Rev. J. A. Cruikshank, of Mortlach, died recently. He was ordained in 1836, and had been 48 years minister of Mortlach. Dr. Cunningham, of Crieff, author of the "Church History of Scotland," has received the nomination of the College of ex-moderators for the moderatorship of the General Assembly of the Church of Scotland. The venerable Dr. A. N. Somerville, of Glasgow, the noted evangelist, has been nominated to that office in the Free Church by the commission of Assembly which met recently in Edinburgh. Principal Rainy was named but gracefully declined the honour in favor of Dr. Somerville. It is seldom that a sufficient number attend the commission of Assembly of the Church of Scotland to constitute a quorum; this year, however, on account of the Disestablishment agitation, the commission met and gave forth no uncertain sound in regard to the vexed question. Whatever view one is disposed to take of the question on its merits, this ground taken by the Church of Scotland is certainly reasonable,—“that nothing be done by Parliament until means have been taken first to ascertain the mind of the people of Scotland in regard to it.” Dr. Moody Stuart of St. Luke's Free Church, Edinburgh, has attained his jubilee, and received the congratulations of many friends, to which we now very cordially add ours. Rev. Edward Bickersteth, eldest son of the Bishop of Exeter, has been appointed Missionary Bishop of Japan. Hon. Keith Falconer, son of the late Earl of Kintore, has resolved to dedicate himself to work among the Mohammedans in the East, and, in accordance with his own request, has received the imprimatur of the General Assembly of the Free Church. A new era is dawning on missions. It is indeed a happy omen, full of encouragement for the future, to find so many instances of wealth, high rank and culture consecrated not only to the cause of missions but to the laborious details of the work. Presbyterian visitors to Paris will be pleased to find that the dismal upper room in the Chapel of the Oratoire has been abandoned in favour of the large and handsome church lately occupied by the American Episcopalians in the Rue Bayard, which has been purchased by the continental committee of the Church of Scotland for £6,000. Rev. Patrick Beaton is the minister of this church.

CANADA.—Upon the invitation of the Protestant clergy of Montreal, Mr. D. L. Moody, the well known American Evangelist, has consented to visit the city and to spend a few days in Christian work, beginning on Saturday, the 2nd of this month. He will hold three services each week-day and four on Sunday. It is hoped that these days of conference and worship will awaken such religious interest as will lead to special effort in many of the city churches here as elsewhere wherever Mr. Moody has gone.

The Woman's Missionary Society of the Methodist Church is engaged in a work of growing interest and importance. The Central Board held its annual meeting recently in Kingston, representing 68 auxiliaries from St. John's, Nfld., to Winnipeg. From these the sum of \$7,420.93 was contributed. The work conducted by the Society has special reference to the interests of women and children, and includes the Crosby Home in British Columbia and the McDougall Orphanage in the Northwest, both for Indian children, the French work in this Province, in connection with which a girls' institute has recently been started, and the work in Japan. The last is the largest department of operations, and in it are employed three lady missionaries from Canada, and three native Bible women. There is a large Methodist school for girls in Tokio, which is almost self-sustaining, and is attended by 120 pupils. The Society supports four of these pupils.

THE WEEK OF PRAYER.

The following topics have been suggested for exhortation and prayer:—

Sabbath, Jan. 3.—Sermon: "Occupy till I come."—Luke xix. 13.

Monday, Jan. 4.—Praise and Thanksgiving.

Tuesday, Jan. 5.—Humiliation and Confession.

Wednesday, Jan. 6.—The Church and the Family.

Thursday, Jan. 7.—Home and Foreign Missions.

Friday, Jan. 8.—Nations and Governments.

Saturday, Jan. 9.—The Christian Life.

Sabbath, Jan. 10.—Sermons: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord."—Luke xii. 35, 36.

IRELAND.—The anticipations indulged in last month regarding the return of Presbyterian members from Ulster, in the elections, have not been realized to any great extent, we are very sorry to say. Sir J. T. Corry, T. A. Dickson, W. T. Sinclair, J. S. Brown, W. Findlater, and others have been defeated, and the defeat is owing to the apathy or prejudice of Presbyterian voters. Three of the above were members of the late Parliament. In some cases Conservatives and Liberals were so in-

sane as to divide and allow a Home Ruler to slip in between them. Probably, only three Presbyterians from Ulster will sit in the new Parliament, C. E. Lewis, for Londonderry City; James Haslett, for one of the divisions of Belfast; and John McKane, for one of the divisions of Armagh. That not a Presbyterian sits for any of the divisions of Antrim and Down is a disgrace. That the question of Home Rule in Ireland has been introduced into Canada, is not a cause of rejoicing. The Protestants of Ireland number about a million and a quarter, out of a total population of five millions; and yet to hear the Home Rule sympathisers, a fourth of the population with probably one-half of the wealth, is not to be regarded at all in fact, rather to be despised and to be spoken of as "the English garrison in Ireland." If that is the way in which the minority is to be treated now in advance, what is to be expected should power fall into the hands of the man that already speaks in that style? The land laws which Mr. Gladstone put on the statute book have been ignored, or treated as of no account. If for a time those who are on the other side insist on being heard, the advocates of Home Rule have themselves to blame.—H.

UNITED STATES.—New York is being moved as it has not been for sometime by the advent of the Episcopal "Missioners," who are holding services in several churches of that denomination in the city. The services which are attracting most attention are those which are held in Trinity. As many of the readers of the RECORD know, this famous church stands on Broadway, at the head of Wall street, in the very heart of the busiest part of this amazingly busy city. At the hour of noon, crowds of business men are to be seen within the walls of the famous old church. They are of all ages, with a large sprinkling of young men and not a few clergymen, who have come to hear and see and perhaps learn. All eagerly listen to the Rev. Mr. Aitken of London, the chief missioner of the group of workers who have charge of the mission at Trinity. The preacher is a man in the prime of life, somewhat over the middle height, good presence, pleasant countenance adorned with a long, full, flowing black beard slightly flecked with gray. He speaks without notes, and somewhat rapidly, but the words are all clear and well cut, so that there is no difficulty in following. His discourses show a considerable amount of rhetorical skill and not a little oratorical power. His preaching is characterized by an earnest and fervid presentation of Gospel truth. He is thoroughly Evangelical, and his large audiences listen with rapt attention. There are also services for children and women. The women are addressed by ladies who have devoted themselves to this special work. Evangelistic services have also been arranged for by the pastors of the Presbyterian

and Reformed (Dutch) Churches. Some of these services are now in progress, and others are to be held during the winter. Altogether, the religious outlook for the winter is promising.

CONFERENCE ON MISSION WORK.—A very successful Conference on Missions has been held under the auspices of the Reformed (Dutch) Church at Fonda, a town in the valley of the Mohawk, about forty or fifty miles from Albany. The first day was devoted to the consideration of domestic mission work, and the second to Foreign Missions. The attendance both of ministers and people was large, the interest deep, while the papers and addresses were all within the prescribed limits, and were vigorous, practical, pointed, and some of them eloquent. At each session an opportunity was given for general discussion, many of the brethren, both ministers and laymen, taking part. One of the elders, Judge D., illustrated rather pointedly that aspect of the religious life which exhausts itself in devotion, while the grace of Christian liberality is conspicuous by its absence. "Once," he said, "there was a young man in my office who spent part of his time in teaching school in a country district, where he boarded round after the old fashion. When he came back, he said to me: 'They are very good people up there, very pious—they have prayers twice every day; but, Judge, I'm getting poor, just see how thin I am! O, Judge, they have more prayers than pancakes!' Now," said the Judge, "we want pancakes as well as prayers all over the Church." Of all the conferences which have been held by the Church, this was considered on all hands to be the most successful. The papers and addresses were thoroughly prepared, the discussions lively, the singing hearty, the attendance inspiring, the hospitality of the people overflowing. A frequent complaint in regard to such meetings is—"Too much paper and too little tongue." On this occasion there was a judicious mixture of both.

OLRIG HARLAND.

TEMPERANCE NOTES.—Does Prohibition prohibit? Does License license? Does Moderation moderate? These are questions that admit of varied answers. Those who are opposed to all and every measure for the suppression of intemperance broadly answer "No," to the first question; and there is undoubtedly some truth in the denial. But why does prohibition not prohibit? The proper answer to that was given by a county Judge in Ontario the other day, when he said the friends and promoters of prohibition are to blame, because, either from carelessness or cowardice, they do not take the proper means to enforce the law where it has been adopted. Enquiries as to the effect produced by the Scott Act in one county in Ontario, in which it has recently been adopted, leaves no doubt in our mind that bar-room drinking has been knocked on the head in that district, and that there is less

than one tithe of the liquor consumed than formerly. As an offset to that, however, it is admitted that liquor is still sold clandestinely, that sufficient diligence is not used to punish those who sell it, and that where efforts are made to convict offenders there is much "hard swearing." A prohibitory law has been in force in the State of Maine for thirty-four years. Its administration is open to the same criticism as that just mentioned. No law enforces itself. But in the judgment of the people of Maine, who ought to know best, prohibition, even if imperfectly administered, is "an inestimable boon." They have demonstrated that by incorporating it into the constitution of their State by a majority of 47,000 votes. A new liquor law goes into force in Russia this month, which it is believed will lead to the closing of at least 80,000 drinking places. The Swiss government, too, is opening its eyes to the enormous evils arising from intemperance, and devising remedies for its suppression. And it is a great advance that three of the great United States, Maine, Kansas, and Iowa, have cast a majority of votes in favor of prohibition, while there has been a decided movement in that direction all over that country. Perhaps the Prohibitionists are too early in discounting the future. The advocates of Temperance are not yet all agreed that the time has come to prohibit absolutely and everywhere the manufacture and sale of intoxicants; but, in the meantime, every well-directed effort to limit the sale of strong drink, and to mitigate the miseries arising from it must meet with the approval of every right-thinking person in the community.

THE MARCH OF CHRISTIANITY.—The organized army of the Lord of hosts, at home and abroad, is confronting the foe at every point, planting its banner in every land. Led by Christ and the apostles, inspired by the spirit of love and peace, and the deeds of martyr heroes, armed with the sword of truth and the hammer of God's word, sustained by the grace of God and the power of consecrated wealth, and helped by a navy ploughing the seas, and cutting the rivers of heathen lands, the outlook inspires only hope and courage. "The morning cometh." The urgent business of the Church is to crowd the work of missions, and push heathenism to the wall. Three-fifths of the Church members do little or nothing. Does it pay to give to missions? William Charles Jones, who knew India, settled \$600,000 or \$700,000 to foster native agencies in India, China, and Japan. Mr. Arthington, of Leeds, knows, and lays out gift upon gift of £5,000 to found new enterprises in the heart of Africa. In one year (*annus mirabilis*) of modern missions twenty donors gave \$4,000,000, and more converts were added to mission churches than the whole number when the century began. Gen. Sherman's campaign against the Indians cost \$15,000,000, and he killed thirty Cheyennes; \$500,000 were spent to kill each Indian; \$1,600,000 have been

spent by the Presbyterian Church among Indians; 380 missionaries sent; 2,600 converts made; less than \$500 to save an Indian; also schools started. Well may we cry: "The morning cometh! The morning cometh!"—*Dr. Moon, in Kentucky Observer.*

Home Missions.

WORK IN THE PRESBYTERY OF ST. JOHN, N. B.

By Rev. D. Macrae, D.D., Convener.

TERRITORIALY, the Presbytery of St. John occupies about two-thirds of the Province of New Brunswick, and claims jurisdiction over members residing in some ten counties. In shape, it resembles a huge letter L, extending from the Grand Falls of the River St. John in the north to the beautiful Bay of St. Andrew's on the south, and from the St. Croix River, separating the Province from Maine, to the Northumberland Strait, which divides from Prince Edward Island. Here and there, over this unwieldy extent of country, seventeen—for a short time nineteen—catechists laboured during the bygone summer. Under their charge were some eighty-three preaching stations, aggregating an average attendance on their Sabbath services of 5600, and including 1080 communicants. In all of the groups of stations with which the field is divided, sealing ordinances were dispensed, during the summer, by one or other of the brethren of the Presbytery. In all without exception, it is believed, additions—in one case, *e.g.*, to the number of seventeen, in another of twenty-five—were made to the roll of communicants. In the majority of fields, the people met all expenses with a considerable degree of liberality. In four places church buildings have been erected, which are nearly or entirely free from debt. In all, with perhaps a single exception, the cry is, for services extending over a larger part of the year than can be rendered by the catechists, if possible, over the whole. In several, the people are in that stage at which, could men be procured, it would be feasible, and surely advantageous, to place them under the charge of ordained missionaries. The manifest fact is, that this must be the next step in advance, if we would hope to "hold the fort." And the Presbytery have made some partial efforts in this direction. Were labourers of the right sort available, they could be employed in the capacity of ordained missionaries with the greatest benefit. The people do not clearly comprehend the status of "the catechist." They see that persons of other denominations, like in years, sometimes very unlike in attainments, can or do not only preach, but perform the ceremony of marriage and administer the ordinances of baptism and the Lord's Supper. They fail to understand why it is that our young men, by whose

preaching ability they are attracted and impressed, have not similar rights with persons, many of whom are judged by their hearers to be inferior in scholarship and power of utterance to the catechists. The effects, in a country where Presbyterianism is imperfectly apprehended, are variously injurious. That a man of lower official status may yet perform what Presbyterianism regards as the highest function of the ministry (I. Cor., i. 17), but is inhibited from the administration of other ordinances, tends to detract from his usefulness. "Oh, he is only a catechist," is the remark made. "Every man man may—can—preach," with its consequences of Salvation Armyites, Holiness-Convention-men, *et hoc genus omne*.

On the other hand, for lack of the rights in question, it happens incessantly that the fruits of catechists' labours, so far as the building up of our own Church is concerned, are forfeited. People, impressed by the faithful preaching of the Gospel, naturally desire to become members or to have their children declared to be members of the Church of Christ. In so widely scattered a Presbytery as this, the services of an ordained minister are not always easily available. The people apply for baptism to men of other denominations, or become communicants in other connexions. Winter is the season during which those denominations which do their work by means of Revival meetings, so-called, gather in their harvests. In these and other ways, the results of our labourers' efforts tend continually to be dissipated from a denominational point of view, and in other respects also of, perhaps, greater importance. For clear and definite ideas of doctrine, and, therefore, of morality can hardly be expected to be acquired out of the heterogeneous teaching to which the youthful are thus subjected. In a word, for a variety of reasons, the time seems ripening when the missionary work of our Church, at any rate, in such a field as this, must be attempted upon a different footing. The ordained missionary, having under his charge a group of stations more or less extensive according to circumstances, must come to be, it seems to the present writer, a recognized official of our Church courts. And the fuller the recognition accorded to him, the more probable it is that our young licentiates will devote a year or two of their ministry to Home Mission work. In this direction, the Presbytery of St. John made two attempts; both successful in certain respects; neither adequate, from the very nature of the case, to overtake what experience proved to be needful. We are now endeavouring to develop a third movement which has grown out of our previous efforts. And already we have two men at work in the capacity of ordained missionaries, with some faint prospect of adding, in no long time, to their number. When and as this is done, we may hope to consolidate and enhance our real strength. To specify in an instance or two:—Three years ago, Pisarino was a mere appen-

dage to the charge of Carleton; visited from time to time, on a Sabbath afternoon, by Mr. Burgess, now of San Francisco. On his motion, we ventured to send a catechist thither. The people, to our surprise, responded so liberally that they bore the whole burden of their supply beyond the stipulated amount, and, last summer, erected a new church nearly paid for, in which they hope to have their catechist, next summer, as ordained missionary. Dorchester presents a similar record, as do other places. Could we provide *men*, there seems to be no limit to the extent to which we could take possession of this immense and promising territory. Financially, from lack of some returns, the full figures cannot yet be submitted, but they are encouraging. It may be added that the labours connected with supervising the work indicated in the foregoing devolved mainly, as usual, upon the convener. At last meeting of Presbytery, he resigned, and it was agreed that the duties of the office should be divided among three of the brethren. One of these, however, is on the eve of taking his departure. The old convener, accordingly, has still to bear the burden, which he trusts, will soon be transferred to other shoulders.

Home Missions in Ontario.

A Year ago, last October, Rev. Allan Findlay of Bracebridge was appointed to supervise the Missions in Algoma, Muskoka and Parry Sound districts, and along the Canadian Pacific Railway to North Bay, on Lake Nipissing. Since then Mr. Findlay has given his whole time and services to the work, and the reports which he has transmitted from time to time have been of the most encouraging kind, and such as fully to justify his appointment. Few people are aware of the extent of country embraced in the above-named districts. Muskoka alone is as large as Wales, and the three together larger than Scotland. Some twenty years ago, or more, the Muskoka district was opened up by the government and free grants of land made to *bona fide* settlers. It was a pretty rough country and neither settlement nor improvement have been very rapid. There is now, however, a very considerable population, in which the Presbyterian element largely prevails, and the opening up of the country by railways is having a good effect. This great Home Mission field is under the care of the Presbyteries of Barrie and Bruce. Connected with the former are nearly thirty groups of stations, and with the latter about ten. In these there are 125 preaching stations. There are some fifteen hundred families. The average attendance upon ordinances last year was considerably over five thousand. The number of communicants was upwards of fifteen hundred. The oversight of such a "diocese" as this is no sinecure. It means downright hard

work—travelling in all kinds of weather, at all seasons of the year, and over roads none of the best. It means also the expenditure of much time and thought, in organizing stations, finding supply for them, settling difficulties, and, generally, putting things into good shape. From the last report presented to the committee Mr. Findlay seems to have gone over the whole of these districts between the months of April and September—preaching, dispensing the Sacrament, baptizing children, organizing congregations, opening new churches, conferring with elders and trustees, encouraging the missionaries, and provoking the people to love and good works. In some places Mr. Findlay and his company came upon "deserted villages"—where the "mining" had ceased. Even some of these were taken possession of "in the name of the Church," and in the hope of better times. In other districts, "decay seemed to be stamped upon everything except the spirit of denominationalism, which flourishes quite as strongly here as elsewhere." In other parts, however, there are thriving settlements, and, generally, the Presbyterians are found to be the most prosperous. Speaking of *Cockburn Island* Mr. Findlay says,—"The peculiarity of this field is its isolated position. Ours is the only church which has as yet attempted anything like regular service here. But, as the circumstances of the people improve, others are likely to appear on the scene! There are said to be about forty families. These are of all denominations,—Presbyterian, Episcopal, Methodist, Baptist, Christadelphian and Roman Catholic. Many pride themselves in belonging to no church. The communicants of the Presbyterian Church are nine in number." This was Mr. Findlay's first visit to the Algoma field. In speaking of it in his report he says,—"I enjoyed my work exceedingly—feeling at all times that I was among people who have a high regard for spiritual things and who earnestly desire to enjoy more fully the privileges and blessings of the Gospel. The communion roll of the field in Algoma contains about 600 names—124 of whom have been received into the membership during this visit. Seventy-one children were received into the Church by baptism. In some cases, whole families were thus received—the parents having waited for years for the advent of "one of their own ministers," as one of them put it, before attending to this duty. Eight stations were organized, thirty-five services were held, and the ordinance of the supper dispensed in twenty stations. The one question which interests these people just now is that of winter supply? Reviewing his work of six months, Mr. Findlay is gratified to be able to report progress in every field visited or heard from; the prospect of winter supply is better than ever before. Every field in Algoma, except two, will get more or less service; while in Parry Sound and Muskoka there will be a very decided advance in that direction. The Home Mission Committee has good

reason to be thankful for the development of its work in this important field, and they deserve, as they will no doubt receive, the hearty co-operation of the whole Church in further prosecuting and extending their missionary operations.

British Columbia.

LETTER FROM REV. T. G. THOMSON,
BURRARD'S INLET.

WE arrived here on April 20th. This place is the worst for drinking, immorality, and profanity I ever was in. Some of the inhabitants seem to have gone back to a state of heathenism,—I suppose a consequence of scarcity of religious ordinances and the prevalence of drink. We felt on our arrival here that whilst the people seemed to welcome us, they were cool and indifferent. However, we pressed our suit hard and got an entrance, and now find the people generally interested in our cause. I enjoy the work here, and like the country and climate well.

Granville has a population of about 400 at present. Times are very dull, owing partly to the fact that the syndicate has not yet located the terminus of the railway, and neither railway syndicate nor government are selling any land. The saw-mill is working only three-quarters time. The Moodyville saw-mill, across the inlet, has been idle three months. The logging camps are nearly all closed; men in them, who were getting \$100 a month last year, are now only getting \$40. This makes money scarce, and tends to hinder our progress as a Church. I have had service here every Sabbath since I came, in the school house, a very small, uncomfortable building. The last two Sabbaths, men have been standing outside during service, unable to get in. This has led many who were formerly indifferent to talk about building. Last evening I called a meeting of Presbyterians for the purpose of organizing and discussing the propriety of building. A managing committee of three, also a treasurer and secretary were appointed. They are to go round at once and see what can be raised towards salary. It would have been unwise to do this sooner. I can't say yet what amount of money may be raised. My collections each Sabbath have averaged \$5. At our meeting we discussed church building. All are eager for it and will do what they can, but it is impossible just now to get a lot for a site. A building committee was appointed to prepare matters in the meantime, and, as soon as the syndicate locates the terminus, to proceed at once. We have sixteen families here, also a number of single men. There are four hotels, two saloons and two breweries. The keepers of three hotels are Presbyterians, the fourth is a Roman Catholic, but his bar-tender is Presbyterian; the two saloons are Presbyterian. I

have not yet gone to the breweries, in case they should say *they* were Presbyterian. I think one of them is, for his name is "Thomson." He was before the magistrate, the other day, for retailing beer on the Sabbath. All these places are doing business on the Lord's Day, the same as other days. The work here will be up-hill, but it has been exceedingly encouraging so far. I have now men coming regularly who have not gone near Divine service from fifteen to twenty years.

North Arm.—Very successful. Have had service there first three Sabbaths in succession; since, every second Sabbath. We use the Methodist church there. Congregation increasing: fifteen families; few members; scattered over the mainland and on Sea and Lulu islands, and along the banks of the North and South Arms of the Frazer River. I have some very fine people here, deeply interested in the Church's prosperity, and with loving hearts towards the Saviour. I had a meeting here of Presbyterians, and organized; the envelope system was adopted and a managing committee appointed. They feel confident they will be able to raise \$400. I intend to have the Sacrament of the Lord's Supper on July 5th. The head of one of the families is an elder in New Westminster. We have also taken steps towards building and have fixed on a site, but the owner of the land resides in England. If he should reply favorably, building will go on at once, and it is possible we may have two churches by the end of the year. I have been preaching, too, at

Jericho, on English Bay, where there is a logging camp of twenty men. We have also two families here. There is another camp about two miles distant. We get the men of both camps to come together for service. I was told yesterday that two young men of one of these camps, who have not heard the Gospel for several years, bought each a suit of clothes last Saturday that they might come to church. It is very encouraging to have some fruit. This will not be a permanent station unless the Canadian Pacific Railway locate the terminus there.

Port Moody is twelve miles from here. There is no road to it except by New Westminster. If I should go there, I would require to go by boat. I could not get any to agree to take me there and back for less than \$5 a trip, and then only when the tide suited. It would be very inconvenient for me to go, and can be more easily supplied from New Westminster.

Moodyville is three miles across the inlet. Trade is dull there now. The only place of meeting is the school-house—occupied once every Sabbath by the Methodist minister, every second Sabbath once by Episcopal, and every Sabbath afternoon by Sabbath-school. The people would like me to go over there, but at present they are all, except one family, connected with Methodist or Episcopal. I have thought it to be more in the interest of the

Presbyterian Church to go occasionally to the men in the camps, many of whom are nominally Presbyterian, than here; and the one family (Presbyterian) at Moodyville, having a boat of their own, they can come across to Granville. The permanent field will be North Arm and Granville. The cost of living is very high here, more so than New Westminster and much higher than Victoria. We will find it very hard, having to keep a horse, to live within the \$1200 and pay \$180 a year for rent.

A more recent letter from Mr. Thomson gives an encouraging account of his labours up to the end of September. It is evidently a pretty hard field, but we may look for great improvement as the results of Mr. Thomson's ministrations and the increase of population which is certain to follow the opening of the Canadian Pacific Railway.

Missions in the North-West.

LETTER FROM REV. HUGH MACKAY.

BROADVIEW, 24th October, 1885.

I have received four bales of goods, weight 500 pounds, sent from Guelph, freight prepaid. Also a number of boxes and bales from other places. These are all still at the railway station. Mr. and Mrs. Livingston, of Broadview, who have done much to strengthen and encourage us in our work in these reserves, have promised to spend a day or two with me in visiting and in finding out those who are in need of help—the old and feeble, the sick, the orphans, etc. To the wants of these we shall attend in the meantime. The remaining boxes we shall bring to Round Lake, and be guided, I trust, in the spirit of our Master in the distribution of the same. Donald McVicar will return to college soon. We purpose opening our school on the 1st of December, and continue for four months. I have engaged Jacob (who was with me last winter) to be with me again during these four months. To these four months I look forward with pleasure. It affords us an opportunity of leading young hearts from the darkness of heathenism to the glorious light and liberty of the Gospel. I may say that, from our school of last winter, two have made public profession of their faith in the Lord Jesus and united with us at our last Communion, and I trust others are on the way. We are much encouraged by the prayers of God's people, and we are already able to see answers to these prayers.

The chief, "Little Child," who was baptized at our last Communion, came to see us last week (a distance of over twenty miles), anxious to learn more of the better way. He was so interested that he kept McVicar nearly all night instructing him. I know he is a missionary now among his own people. I might mention other cases, but shall not at present. The work is the Lord's. The power is His, and to Him shall be the glory.

H. M.

Foreign Mission Fund.

(Western Section.)

STATEMENT BY THE CONVENER.

THE claims of our Foreign Mission fields are multiplying. The need of increased effort in the North-West is, I believe, recognized throughout the whole Dominion. In Formosa, the Chinese Government, it is hoped, will make a money grant sufficient to repair the damage to our chapels by the late war; but many of the buildings that were left uninjured have been so damaged by a recent terrific storm that a considerable sum of money will be required to make them again fit for occupation. The expansion of our work in India taxes our resources to the utmost. In New Westminster, Rev. J. S. Mackay is engaging single handed in work among the Chinese. He appeals for help, if only to the extent of support for one Chinese teacher, say \$300 per annum. Mr. Mackay, besides the duty of his own pastorate, is to the utmost of his strength doing the work of an evangelist among them. His appeal recently published must have been read with deep interest by many. In response, "a friend" offers to be one of twelve to support a teacher, another, himself "a teacher," offers to contribute \$1 per month towards the same object. I could wish that many friends of our Foreign Mission work were present from time to time, to hear the anxious conferences and deliberations of the committee. It will readily be understood that they are frequently at a loss in view of diminishing funds and increasing claims. I ask attention to this brief statement: In 1882, the amount contributed to the Foreign Mission Fund up to Oct. 5th (as acknowledged in the December Record for that year) was \$7,600; in 1883, to the same date, \$7,500; in 1884, \$6,400; while in 1885 the amount acknowledged in the December Record is only \$3,500. The increased appropriation which it was found necessary to make to the North-West, and other inevitable outlay, has absorbed our Reserve Fund; and we have petitions for teachers and missionaries to the Indians, which we should gladly comply with, but which, in the present state of the fund, we cannot entertain. I ask our friends through-

out the Church to think of these things when making their appropriations for the current year. It is our hope and prayer that He who says to us, "Go ye into all the world and preach the Gospel to every creature," may put it into the hearts of many to aid in the carrying out of His last command.

THOMAS WARDROPE,
Convener.

Aged and Infirm Ministers' Fund.

IN view of the approach of the season when congregations make the annual appropriation of their contributions to the Schemes of the Church, the committee on the Aged and Infirm Ministers' Fund would call the attention of ministers, congregations and presbyteries to the action of the late General Assembly, with a view to the increase of the capabilities of the Fund, especially in the interests of beneficiaries who have little or no other means of support. It is well known that there is a great difference of opinion in relation to the principle on which annuities should be given to retired ministers. Many are strongly of the opinion that the annuity should be regarded as a recognition of ministerial service, and given irrespective of the circumstances of the recipient; and others hold as strongly that the circumstances of retired ministers should be taken into account in determining the amount of aid to be given from the Fund. It is not at all likely that this difference of opinion will ever cease to exist: so that the Church seems shut up to a *compromise* such as that resolved upon, for the time being, by the Assembly. According to the Assembly's resolution, an annuity will be given, *up to a certain figure*, to all retired ministers, *as a recognition of ministerial service*, and a *supplement* given in cases where need requires it. It is proposed, in the meantime, that the annuities granted according to the present regulations *shall not be indiscriminately increased* beyond the figure of the last five years (\$220), unless such increase can be made without touching the income derived from capital; and that the income from capital, in so far as it may not be required to pay annuities up to that figure, shall be used for the purpose of making an addition to the annuities of those who are in circumstances that require it.

In view of the resolution of the Assembly, there are two things that the committee would earnestly urge, in accordance with the Assembly's own express recommendation: (1) That the amount contributed by congregations be *largely increased*, so that the committee may keep up the payment of the present annuities, without using any portion of the interest of

capital for the purpose. That there may be such an increase, it will be necessary that *Presbyteries* should employ all their influence to secure more or less *liberal* contributions from all the congregations within their bounds. And (2) that, inasmuch as the present capital is so small as to be quite insufficient to make any considerable addition to the annuities of the many beneficiaries who are in straitened circumstances, the wealthier members of the Church be exhorted to take the matter into their serious consideration and to contribute of their abundance to the *increase of the capital*. Though the increase of the capital is secured by the order of the Assembly (of 1878) to add to it all bequests and individual donations, experience shows that there will be no such increase as to make it a source of appreciable benefit to the present generation of failing ministers, unless a *few*, who have the ability, are moved to contribute generously with a view to its *immediate or very early* increase.

JAMES MIDDLEMISS, } *Joint Conveners.*
J. K. McDONALD,

Notes from the New Hebrides.

THE MISSION SYNOD met on the 24th June, at Burumbah, Epi. Rev. Charles Murray, from the Church of New Zealand, was present and was cordially welcomed. He is designated to take up the work on Ambrim, from which ill-health compelled his brother to retire. Two new missionaries from the Victorian Church, Australia, have entered the field. It is expected that they will both be located on Malekula, hitherto unoccupied. One station is to be called the "Amy Gertrude Russell Station." A plan for improving the Mission Vessel was adopted. The present vessel is found to be too small. For several years she has had to leave behind her at Sydney part of her cargo, and this has subjected some of the missionaries to considerable inconvenience. As the number of missionaries in the islands increases, the work for the vessel must also increase. Owing to the time the present vessel takes to do her work it is impossible to visit outstations or heathen islands with a view to their future occupation. Long and dangerous boat voyages have to be taken in order to facilitate the work of the vessel. Thus provision for increased passenger and cargo accommodation, as well as greater speed, are considered absolutely necessary to the prosperity of the work. The Synod submit five "alternative schemes." 1. An auxiliary steamer with one-half more carrying capacity than the present vessel, and room for 20 first-class, and 10 second-class passengers; capable of steaming 5 knots an hour in calm. 2. A larger and faster sailing vessel, carrying a steam launch. 3. To forward passengers and

goods by steamer or sailing vessel to a port or ports in the islands, leaving the work in the islands to be done by a small steamer of say 60 or 70 tons, burning wood, and manned chiefly by natives. 4. The "Dayspring" to make one trip each year to and from Sydney, spending the season from April to December in the islands, and that arrangements be made with the Steam Navigation Company for one of their steamers to call at Aneityum say in September and October. 5. That the "Dayspring" make three trips to the islands, and that the local work be overtaken by a small steam launch which should remain among the islands. The first scheme seemed to the Synod most desirable and practicable: but failing that they would prefer the second scheme. The Synod hopes to get full information so as to be able next year to lay a definite scheme before the churches. Mr. Robertson applied for the "Dayspring" to enable him to place teachers on Santo, but it was found that she could not be given for that purpose this year. It was found also that she could not go to Karatonga.

It was agreed to hold the next meeting of Synod at Kwamera, Tanna. The "Dayspring" is to leave Sydney on the 1st April. Mr. Michelsen and family have leave of absence till 1st April, for the benefit of their health. The state of the work as reported upon is most gratifying. During the year, two substantial churches have been erected, one at Aname, Aneityum; the other at Havannah Harbor. A third is in course of construction at Gnuna. At some stations, the people, headed by their chiefs, are renouncing heathenism and are desirous of instruction in the Gospel. In some cases they are leaving inland villages to form new ones near the Missionary's station. There are teachers on Eromanga ready to take up the work on Santo. Operations are to commence on Malekula, an island hitherto unoccupied. The sum of £190 is required for native teachers, of whom 130 are in the field. The British and Foreign Bible Society are asked to print 300 copies of Mark in the Baki language, Epi. The Synod continued in session a fortnight. Mr. Annand will, in all probability, be located on Santo, one of the largest islands of the group.

MR. MCKENZIE'S ANNUAL REPORT.

It is with gratitude to our Heavenly Father that I send to the Board a report of another year's work. With one exception, we have enjoyed uninterrupted good health. When the "Dayspring" called a week or two ago, collecting the missionaries to the annual meeting, our youngest child was ill, so I was prevented from accompanying them. The past season was one of the finest we have experienced in the islands. We had very few days oppressively hot, and no long-continued wet weather. Another season has passed without a hurricane. On New Year's Day we had rather a heavy blow

but it soon passed over. One of the most important events of the past year was the erection of a new house, towards purchasing which you kindly sent a hundred pounds. Thanks for the same. This involved a great deal of labour on the part of the natives, the greater part of which was done gratis. They carried the timber from the harbour, where it was landed, across to our lagoon, a distance of over half a mile, and then brought it by water to the mission station. They burnt three kilns of lime (very heavy work), cut reeds and plaited coconut leaves for thatch and then thatched the house. In addition to this they thatched one side of the roof of the church, and one side of the roof of the schoolroom, built a house for a teacher at Bufo, prepared five casks of arrowroot, made two large canoes for carrying the arrowroot to and from the river, and spent the greater part of a week bringing natives to the mission station from a distant part of the island. These natives, about twenty in number, they have distributed over the village, and will continue to supply them with food until they have plantations of their own. They also gave us a large quantity of native food, and a present of yams to the "Dayspring."

Although we have met with much to try our faith and patience in the fickleness of some of the professing Christians, as well as the opposition of some of the heathen, yet, on the other hand, good progress has been made in the work in general. We have been pleased to notice a decided improvement in the tone of public opinion against immorality. From the heathen we have had a number of accessions and some thirty have been admitted to church membership. The grand result to which we are fondly looking forward is gradually being realized, viz., the evangelization of the whole island. Of late we have been hearing of the leavening influences of the Gospel at places where it was not much expected. In the course of another year we will require to build a church and schoolroom. Both buildings are not only too small, but they are falling into decay. We think of sending to Sydney for the frame of both, as the wood we get on our islands lasts such a short time. Now as I have still a considerable sum on hand of what I received in Canada to be expended on our station, perhaps it would meet the approval of the donors if it were applied to purchasing a school-room. I will here give a statement of the objects for which part of the money was expended:—

Sum on hand, Nov., 1882, £64 14s 4d; received since we returned, £24 12s 9d; total, £89 7s 1d. Paid salary of teachers for the two years I was absent, £21; for two cottages, £20; desks and school apparatus, £6 7s 0d; boat-house, £1 15s 0d; land and house at Fila, £4 5s 6d; canoes for visiting Fila, £2 5s; taking charge of four orphan children from other villages, £4.—£59 12s 6d. Balance on hand, £29 14s 7d.

The above does not include contributions received for support of teachers. In regard to

salary of teachers, I may say that the contributions from Canada do not cover the sum required. I receive from Dr. Steel out of the Teachers' Fund the sum required to make up the deficiency. As our church pays nothing into that fund, perhaps it is scarcely fair that your missionaries should receive anything from it. In my opinion the proper way would be that whatever is contributed in Canada for native teachers in the New Hebrides, be paid into the Teachers' Fund, and then we could receive out of it what we require.

No. of church members in good standing, 118.
 " children baptized 12.
 " marriages 4.

J. W. MACKENZIE.

Efate, July 2, 1885.

Eromanga.

LETTER FROM REV. HUGH A. ROBERTSON.

WE are permitted to publish the following extracts from a private letter addressed to Rev. R. H. Warden, which will, we know, be read with great interest, not only because it is the first letter from Mr. Robertson that we have published since his return to the New Hebrides, but also because its contents are exceedingly encouraging:—

We arrived safely here from Sydney in the "Dayspring" via Aneityum, Fotuna and Tanna (where we landed the supplies of the Lowries, Gunns, Watts and Grays) on Saturday at five o'clock in the afternoon, April 25th, and what a cheering "welcome home" (!) we got from our dear, kind people! The captain had told them, when leaving the previous December, that if, on his return in April or May following, we should be on board, he would put up two flags (he always flies one flag if all is well.) Well, two flags were seen at the mast-head as we rounded the point at the south side of the bay, and though Saturday, when they are generally away for food for Sunday, they soon spread the news up the valley, and we could see the men running to the boat-house, and then out went the large boat and they manned her and quickly pulled down William's River and out into the bay and alongside, and in another moment they sprang on board and ran right straight to us on deck. Natives do not as a rule run to the missionaries boat if they are going to pull it, and are in no hurry springing on

board the vessel when they get the boat (end on) alongside, *unless they have forgotten something of their own*, or are going to receive some gift from some party, so their hurry that evening was the more gratifying, and then, from the time of our landing, and up to our house, and day after day, for a whole week, people were gathering about us to welcome us back. By Tuesday they were here from distances varying from six to 25 miles, and women actually carried their infants over the island 20 miles to see and welcome us. Next came a present of $1\frac{1}{2}$ tons of large yams and 12 hogs and also $\frac{1}{4}$ ton of yams and 10 hogs for the "Dayspring." Pure presents. After we got the groceries opened and put away we had 20 cases of mission goods to open, assort and put away—and *I valued every article separately*; and what excellent things they were! and got our furniture and so on cleaned up; and pictures of dear friends and places opened, and the Martyrs' Church painted, we then began making arrangements for our winter communion. I wrote all my teachers, telling them to come and bring the other church members and not to come before Friday, 26th June, but many were here by the beginning of that week. This coming so early was foolish as well as a burden upon Dillon's Bay natives who had to provide houses and food for so many strangers. Saturday and Sunday, 27th and 28th June, I baptized 37 candidates, and Sunday p.m. I baptized 24 infants of Christian parents. On Sunday, June 28th, 179 church members sat down to the Lord's Supper—a grand sight! There were present at Saturday's and Sunday's services exactly 610 natives of this island. We met in a large building put up by the natives at my request, while we were in Canada; though all could not and did not get inside they heard quite well, for the walls were only closed at one side and end. They were most orderly. The large, rough building in which we met stands on the very spot where the old sandal-wood (trader's) house stood in which Mrs. R. and I stayed for seventeen months. Opposite us, on the south side of the river, were the graves of Mr. and Mrs. George N. Gordon, Jas. McNair and John Williams' murderer, *Kaniani*; above us a short distance was the large rock upon which Williams' body was measured before being carried north two

miles to the Lufu Cannibals, who devoured it; away above us, some hundred feet, Mount Gordon, like a witness, stood where Gordon and his wife were murdered by the merciless Bunkill and Unepag tribes; between us and the sea stood out the pretty little white Martyr's Church, and away beyond lay the broad, blue ocean, so calm, so peaceful; and as, before we closed our never-to-be-forgotten services that evening, the sun went down (appeared to) in mid ocean, he threw back over this charmingly sweet and beautiful valley such a flood of beautiful colours, which spread up over every sequestered spot, then up over the hills, and finally spread on the right hand and on the left, against the dark and silent forest, a type of the light, the warmth, the calm peace and ever-extending influence and matchless beauty of the Sun of Righteousness, Whose Word is to cheer and raise to life, from the awful death, spiritual, the world of men. Thirteen years (June 28th, 1872), before this communion, to a day, Mrs. R. and I settled on this island. What a change we have seen in these years! which many righteous men desired to see, and for which they faithfully and prayerfully toiled on this island.—H. A. R.

Indore.

THE following extracts from a letter recently received from Miss McGregor at Indore, by the recent Treasurer of the Juvenile Mission Scheme will interest many readers:—

INDORE, Oct. 10, 1885.

We have just moved into a new bungalow, or rather one of the new houses, lately. It is quite large and commodious,—in fact, I am not accustomed to such ample space, as our former home was a comfortless place. Miss Ross has had a sharp attack of fever, and was obliged to go away for the second time this year. She wrote to me last week that she is gaining strength rapidly. Mr. Bruhler has not yet come to Indore to live, and seems to be still unsettled as to where he will ultimately reside, in order to open up work for himself. Mr. and Mrs. Wilson have gone to Nermueh, which is about one hundred miles by rail from Indore. It is in British territory, though very near the border of the Rajpootana State.

When I was coming home from my work to-day, I narrowly escaped a serious accident. The rein broke, and my horse could not be

controlled for some time. I did not at first realize the danger, and I did not see what had happened, but, fortunately, the horse did not run far. A Hindoo woman looking on said reverently, "God saved them," and I thank Him that we were not injured.

We are now close on the Dussereh holidays, and as the Mohurram (a great Mahomedan festival) comes at the same time, it is to be hoped that no disturbance will take place between the Hindoos and Mussulmans. The two races hate each other bitterly, and very little suffices to make a quarrel. There is more fear in the N. W. Provinces, where the followers of the Prophet are more narrow and fanatical. It is about 9 p. m., and the bells of a temple across the river are just awakening the god—"perchance he is sleeping." It is a temple where many Fakirs assemble. They are the holy men of India, and more miserable-looking objects in their coat of ashes and filth one could not see. Last week one of the very numerous Hindoo feasts took place. This one was for the purpose of feeding the spirits of their ancestors. This is how it is done. Grain is thrown out and the crows are fed. If the birds come when they are called and partake of the feast, then the spirits are pleased, but if the crows do not come, then the spirits are angry. What midnight darkness wraps the minds of India's millions, which only Gospel light can dispel!

In reference to my work, I am at present doubtful whether to try to form one large central school in the city, or open other new ones. I have an opportunity now of getting a nice new building for a schoolroom, and I do not mean to lose the chance. I have to be very careful, however, what new steps I venture on in making fresh advances in the city; the authorities are so suspicious. An offer was made of a Government grant, but I would not accept it unless it was put in my name without any attempt to deceive the Maharajah, when the matter should be brought to his notice. They said: "We know that it is a Mission School, but if we present it in that way his Highness will object." I prefer, however, not to hurry.

M. MCGREGOR.

Somebody wrote to Mr. Judson, after he had been in Burmah five years, to know what were the prospects for the conversion of the heathen. He answered, "As bright as the promises of God,"

The Foreign Mission income of the English Wesleyan Society for 1884 was \$750,534: and in the missions are 571 principal stations, 3,636 chapels and preaching places, 716 missionaries and assistants, 2,212 other paid agents, 9,529 unpaid workers, 99,844 church members.

The Problem of Missions.

^{EX}THE great problem now facing the Church in connection with missions both home and abroad is the great lack of men and means as compared with the extent of the field and the work to be done. In round numbers we may estimate the souls that need to be reached with the pure Gospel in pagan, papal and moslem lands, at 1,000,000,000. The total number of missionary laborers, with native preachers, teachers and helpers, is liberally estimated at 35,000 of whom over 25,000 are unordained native assistants, i. e., supposing every one of this 35,000 competent to carry on the work of evangelization independently, it would give to every individual a parish of 28,570 souls, if equal distribution could be effected. As a matter of fact, not more than 10,000 of the whole number could do the work except as aids, so that for every competent and trained workman, male or female, native or foreign, we have an average responsibility of 100,000 souls! Meanwhile the sum total of money spent on foreign missions is about \$10,000,000 a year, or an allowance of *one cent a year for the conversion of each soul of that thousand million!*

It is estimated that there are about 136,000,000 Protestant Church members in the world: call it again 100,000,000. Now, if each of that number could in any way be brought into contact with *ten unevangelized souls*, the problem of missions would be solved, and the thousand million would have heard the Gospel. And if each of that 100,000,000 could be brought to contribute one cent a day for missions, the enormous amount of \$365,000,000 would flow into the missionary treasuries every twelvemonth!

The sad fact, however, is that that 100,000,000 are only *nominally* either Christian, or even Protestant. State churches, formal creeds, ritualistic religions gather many into the nominal fold of God who are not of Christ's flock; and probably not more than a Gideon's band, perhaps, 10,000,000, may be depended upon to furnish money or workers. And yet even with this *tenth* of Christendom the evangelization of the world is perfectly practicable, and that too *before the twentieth century opens!*

Could the 10,000,000 be so utilized as a working force as that every one of the

number could be the means of giving the Gospel to one hundred souls, the whole number is reached, and we may allow *a generation* for the work to be done in. Or suppose we should, with consecrated heroic enterprise, undertake to give every soul on earth the Gospel by the first of January, 1900, we have fifteen years for 10,000,000 Christians to witness for Christ to 1,000,000,000 unsaved; let each of those disciples in any way, direct or indirect, reach *seven souls each year for fifteen years*, and the total number is 50,000,000 more than the present estimated number of the unevangelized.

"The harvest is great and the laborers are few;" but we should do more just now than "*pray* the Lord of the harvest that he would send forth laborers into his harvest." A *spirit of consecrated enterprise* that shall bring practical business principles to bear on this most colossal problem is just now the one thing imperatively demanded, and within the large, intelligent and consecrated circle of godly ministers and laymen reached by this Christian journal, I dare to believe this enterprise may be inaugurated. —A. T. Pearson in *Words and Weapons*.

MISCELLANEA.

"God does not pay by the week, but in the end he pays." No work for our Master is lost or forgotten. Sow in faith and you shall reap in joy. Be not weary in well-doing.

The Society for the Propagation of the Gospel is the oldest Protestant missionary society in the world, and represents the High Church element in the Church of England. It has an income of £110,039 15s. 6d. (about \$550,199), and supports 544 missionaries in Europe, 162 ordained missionaries among the heathen, 60 laymen, 62 women, 80 ordained natives, 1,390 other native helpers, and there are 31,996 communicants in the missions, a gain of 3,456 during the year 1883-84. The missions are in all parts of the world.

The Church Missionary Society represents the evangelical element in the Church of England. Its income last year was \$1,162,643, and it supports 228 ordained missionaries, 34 lay missionaries, 15 women,

11 ordained Eurasians, 246 ordained natives, 10 Eurasian teachers, 3,511 native teachers and helpers; and has 40,757 communicants in its mission churches. The work of this society reaches nearly all parts of the world, and its missions in pagan lands are among the most beneficent and successful.

The Hon. Neal Dow gives the "results" of prohibition in the State of Maine, in the following pithy sentences:—

"Every distillery and brewery has been suppressed: there is not one remaining in the state. The liquor traffic has been reduced at least to one-twentieth of its former volume. In more than three-fourths of the state, containing more than three-fourths of our population, the traffic is practically unknown. All our rural districts, our smaller towns and villages, have been delivered from the curse of the saloons, where they were numerous and obtrusive in the old rum time."

STEAMER FOR THE NEW HEBRIDES.—Writing to the *Christian Leader*, Glasgow, on the eve of his sailing for the New Hebrides, Rev. John Paton, the venerable and beloved missionary of Aniwa, says:—"Being now on board the *Potosi* on my return journey to Australia, and, God willing, also to my dear islanders, let me through you thank all kind Christian friends who have helped me in raising £8,700 for the new vessel and for additional missionaries. If it rises to £9,000, as appears every way likely, that will enable us to secure a ship (£6,000), and also three new missionaries, of whom two are engaged to follow me in April, providing a house and a boat for each, and taking possession of three new islands for Jesus. I have not privately asked any one for a contribution, but have told the needs and the claims of the work to God's people, and in answer to believing prayer the Lord has sent me all that was required, which is, I hope, a guarantee that He will bring many through us to love and serve Jesus. Oh that it may be so!

FRANCE.—In Paris there are 101 Sunday-schools under the care of different denominations. These schools have 3,433 boys and 3,951 girls. The International Lessons are used in a majority of them. A general meeting of all the officers and teachers is held once in three months. In all France there are 1,115 Sunday-schools, scattered throughout 83 Departments. Of the whole number the Reformed Church has 739; the Wesleyans 54; the Baptists 16, while the others are divided among ten other Protestant denominations.

THE MISSIONARY PRAYER-MEETING.—In a pamphlet published by the American Board, Boston, there are some very sensible remarks in regard to the importance of pointed, specific and direct prayer in behalf of missionaries and their work. Take these sentences:—Is it not possible for ministers to give the people better examples of *directness* in our supplications? Men of scholarly training, with good command of language, may be able to describe an object or a place without calling a name; but ordinary Christians find it difficult to do this. You have, perhaps, heard a layman asked to pray for Africa, or China, or Mexico, or for some individual, and have heard him struggle over the matter of expression. Somehow there is a feeling that it is out of character to use a name in prayer. It seems to border upon irreverence. At all events, it is out of taste, and that, some think, is almost as bad as profanity. Yet in some way the locality must be indicated without calling the name, and so the good brother begins about "that vast land so far away from us, across the seas, filled with so many benighted souls needing the Gospel of Christ, to which our missionaries have gone, and where they are laboring so faithfully." But after a string of such phrases you are altogether uncertain whether he refers to India, or China, or Africa, or to one of a dozen other lands. Why did he not say Africa to begin with? Instead of a round-about allusion to "the nation on our southern border, where the people are held in chains of superstition," why not say Mexico? When the case is presented of Mr. Sanders, now bravely holding the fort single-handed at Bailundu, why not pray for Mr. Sanders by name? Is there any good reason why our people should not be taught to do this? Christ knows his people *by name*. May not we speak to Him of them *by name*?

MEETINGS OF PRESBYTERIES.

Montreal, D. Morrice Hall, 12th Jan., 10 a.m.
 Peterboro', St. Andrew's Ch., 12 Jan., 10.30 a.m.
 Pictou, New Glasgow, 12th Jan., 9.30 a.m.
 Sydney, St. Andrew's Church, 13th Jan.
 Hamilton, Hamilton, 17th Jan., 10 a.m.
 Guelph, Erin, 19th Jan., 10 a.m.
 Whitby, Bowmanville, 19th Jan., 10.30 a.m.
 Miramichi, Newcastle, 19th Jan., 11 a.m.
 Ottawa, St. Andrew's Ch., 2nd Feb., 10 a.m.
 St. John, St. John, 2nd March, 10 a.m.
 Stratford, Knox Church, 12th Jan.
 Huron, Clinton, 19th Jan., 10.30 a.m.
 Barrie, 25th Jan., 11 a.m.
 Lindsay, Beaverton, 23rd Feb., 11 a.m.
 Toronto, Knox Church, 12th Jan., 10 a.m.
 Brockville, St. John's Church, 2nd Mar., 2 p.m.
 Winnipeg, Knox Church, 2nd Mar., 7.30 p.m.
 Lan. and Renfrew, Carleton Place, 22nd Feb., 7 p.m.
 London, Wardsville, 5th Jan.
 Bruce, Paisley, 9th March, 1.30 p.m.
 Sarnia, Forest, 9th March, 2 p.m.

The Presbyterian Record.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.



We most cordially wish all our readers

A HAPPY NEW YEAR

in the largest and best sense of that time-honoured salutation. It will be a good year to all of us who make good use of its golden hours. How about the RECORD this year in the several congregations? It is anxious to cultivate the acquaintance of every family, but it is bashful and requires an introduction. None can do this better than the Kirk-sessions, and it is for their interests to open the door and let us in. The ministers of the church, under our new compact with them, must keep us advised of any change in their post-office addresses. If any minister in charge of a congregation fails to receive an advance copy of the RECORD during this year we want to know it. Parties who are delaying their orders for 1886 must remember that delays are dangerous. Last year we had to print a second edition of January to accommodate the late-comers, and, even then, some were disappointed. Business is conducted in this office strictly on the cash principle. We pay our way as we go. Hence the frequent reminders to our agents that subscriptions to the RECORD are expected to be paid IN ADVANCE. Do not forget this.

Literature.

LIVES OF ROBERT AND MARY MOFFAT, by their son, John S. Moffat, with an introduction by Rev. Wm. M. Taylor, D. D. Portraits and maps. New York: A. C. Armstrong & Son, pp. 484: price, \$3.00. Toronto: the Willard Tract Depository. This book needs no words to commend it to public notice. Christendom has been eagerly waiting for it, and it will be read with delight wherever the language is spoken.

Moffat and his wife were both missionary heroes, and this work will serve to continue and intensify the missionary influence which they exerted in their life-time, and so become a means of advancing the great work to which they consecrated their lives.

ABUNDANT GRACE, by the author of "Grace and Truth:" pp. 232. Toronto: S. R. Briggs; the Willard Tract Depository. Price, \$1.00. It is enough to say that the author of this book is Rev. W. P. Mackay, M.A., late of Hull, England, brother of the Rev. A. B. Mackay, of Crescent Street Church, Montreal. We had recently occasion to refer to the death of the writer, which occurred at Portree a few weeks since, under circumstances which, to those who have had the privilege of listening to this able preacher and earnest evangelist, invest these pages with peculiar interest. Like every product of his mind, these chapters are intensely practical. They are no less inspiring and edifying.

LIPPINCOTT'S PRONOUNCING DICTIONARY, by J. Thomas, M.D., LL.D. J. B. Lippincott & Co., Philadelphia; pp. 2550. Price, \$12.00. This magnificent work deserves a place in every library. It contains many thousands of biographic sketches of eminent men in all ages and countries. A right royal volume, beautifully printed, and, so far as we have yet been able to test it, remarkable alike for its completeness and its accuracy. It is one of a series of extremely valuable books by the same publishers. See advertisement.

DR. DEEMS' SERMONS—Forty-eight discourses from the pulpit of The Church of The Strangers, Brooklyn: Funk and Wagnalls, New York, pp. 304. Price, \$1.25. Dr. Deems is a prince of preachers, and many will be glad of the opportunity this volume affords of coming under the spell of his instructive and comforting utterances.

THE COMING OF THE LORD, by Rev. John C. Rankin, D.D. Funk and Wagnalls; 75 cents; pp. 83. This is a concise and very able statement of the didactic teaching of the New Testament, touching our Lord's Coming, from the writer's point of view, which, we may add, is not the stand-point of premillennialists.

LOVE FOR JERUSALEM.—In his St. Andrew's Day sermon, worthy alike of the preacher and the occasion, Dr. Cochrane touches on the disestablishment question in a very kindly way. He regards the union of all the Presbyterian Churches in Scotland as an object that should be sought after. "The difficulties may be great, but they are not insurmountable. What has been done in Canada," he says, "can be done in Scotland." And he adds:—"The union in Canada has ended much unseemly and bitter rivalry; it has raised the stipends of our more poorly paid ministers, to at least a moderate living, and enabled us by uniting and husbanding our resources to do much more for the cause of Christ in distant fields."

A Page for the Young.

WHAT SAYS THE CLOCK.

What says the clock when it strikes one?
 "Watch," says the clock, "O, watch little one."

What says the clock when it strikes two?
 "Love God, little one, for God loves you."

Tell me softly what it whispers at three?
 It is, "Suffer little children to come unto Me."

Then come, gentle lambs, and wander no more,
 'Tis the voice of the Shepherd that calls you at four.

And O, let your young hearts gladly revive
 When it echoes, so sweetly, "God bless you,"
 at five.

And remember at six, at the fading of day,
 That "your life is a vapor that fadeth away."

And what says the clock when it strikes
 seven?
 "Of such is the kingdom, the kingdom of
 heaven."

And what says the clock, when it strikes
 eight?
 "Strive, strive to enter in at the beautiful
 gate."

And louder, still louder, it calls you at nine,
 "My son, give me that heart of thine."

And such be your voices responsive at ten,
 "Hosanna in the highest, hosanna, amen!"

And loud let your voices ring at eleven,
 "Of such is the kingdom; the kingdom of
 heaven."

When the deep strokes at midnight the watch-
 word shall ring,
 "Lo, these are my jewels, these, these saith
 the King."

A TELLING TEMPERANCE LECTURE.

Two colored barbers, one an old man and
 the other a young one. The young one took
 off his apron and started out of the door.

"Yo's gwan to get a drink, Jim?" asked the
 elder.

"Dat's what I's gwan to do."

"Go and get yo' drink. I yoost ter do de
 same ting when I wuz young. When I wuz
 first married dah was a gin-mill next to de
 shop wha' I wucked, and I spent in it fifty and
 seventy cents a day outen de dollah a' half I
 eahned. Wall, one mawnin' I went into de
 butcher-shop, and who shood cum in but de
 man wat keep' de likker shop.

"'Gib me ten or twelve pounds po'ter-
 house steak,' he said.

"He got it, and went out. I sneaked up to
 the butcher, and looked to see what money I
 had lef'.

"'What do you want?' said de butchah.

"'Gib me ten cents wuf of libber,' wuz my
 remark.

"It wuz all I could pay fur. Now you go
 and get yo' drink. You'll eat libber, but de
 man wat sells yo' de stuff will hab his po'ter-
 house steak. De man behind de bar eats po'-
 terhouse—de man in front eats libber. I ean't
 touched de stuff fo' thirty yeahs, and I am
 eating' po'terhouse myself."

THE SEA CAPTAIN'S STORY.

"I had a little vessel on the coast. She had
 four men besides myself. I had my wife and
 two children on board; the night was stormy,
 and my brother was to stand watch that night.
 The seamen prevailed on him to take 'one
 glass' to help him perform his duties; but
 being unaccustomed to liquor, he fell asleep,
 and in the night I awoke to find my vessel a
 wreck. I took my wife and one of my little
 ones in my arms, and she took the other, and
 for hours we battled with the cold waves.
 After hours of suffering, the waves swept my
 little one from my embrace; then, after more
 hours of suffering, the waves swept the little
 one from my wife's arms, and our two little
 dears were lost to me for ever. After more
 battling with the storm and waves, behold!
 she was cold in death. I made my way to the
 shore, and here I am—my wife, my children,
 and all my earthly possessions lost—for 'one
 glass' of rum."

I HAVE FOUND GOD.

A child of five years, afterward very famous
 in the church, was wonderfully converted.

"Mother," she said, "I have found God."

"Where have you found him?"

"In heaven."

Her elder sister laughed, and said: "Well,
 Phoebe, have you been to heaven?"

"No, but the kingdom of heaven is come to
 me."

"NUMBER ONE FOOL."

"Do you like whiskey?" said a white man,
 one day, to an Indian.

"No, sir," replied the Indian.

"Why not?"

"Whiskey not good. Whiskey make Indian
 No. 1 fool!" replied the dusky son of the forest.

The Indian was right. Strong drink drives
 sound sense out of the brain and good feeling
 out of the heart. It changes all its slaves into
 hard-hearted fools. Don't touch it, boys. Don't
 smile on any young man who drinks it, girls.

Acknowledgments.

Received by Rev. Wm. Reid, D. D.,
Agent of the Church at Toronto,
to 5th December, 1885. Office, 50
Church Street, Post Office Drawer
2607.

ASSEMBLY FUND.

Received to 5th Nov, 1885...	\$469.69
Corunna	3.00
St Andrew's	4.80
Milford and Gay's River	2.00
Ayr, Stanley St Ch.	10.00
Brockville, St John's	4.00
King, St Andrew's	6.20
Riverside	3.00
Antigonish	3.00
Lachine, St Andrew's	4.00
Montreal, Knox Ch.	15.00
Osnabruck, St Matthew and Valley	2.00

\$526.69

HOME MISSION FUND.

Received to 5th Nov, 1885...	\$4,416.02
Warwick, Main R'd, Knox Ch.	20.00
Ventnor	7.00
Chatham, Tp, Chalmers Ch.	6.00
Wroxeter S.S.	17.00
South Luther	6.00
Waldemar	5.25
Grafton	9.55
Scarboro, Knox Ch.	121.21
Ayr, Stanley St Ch.	100.00
Kingsbury & Brampton Gore Fergus, St Andrew's (add'l) ..	18.00
Waddington, N.Y.	47.00
Brockville, St Johns	8.00
McKillop, Duff Ch.	10.00
Winthrop, Caven Ch.	10.00
Quebec Presbytery (ret'ned)	49.00
Lower Windsor	13.65
Louth	2.00
Calgary, Knox Ch.	15.20
Cedarville & Esplin	6.00
A Friend—Esplin	3.00
Kincardine Tp, Chalm Ch.	4.00
Pres Ch in Ireland £150	723.33
Palmerston, Knox Ch.	20.00
G D A, Avonmore	5.00
Lancaster, Knox Ch.	66.02
Newtonville	20.50
Nassagaweya	25.00
St Thomas, Knox Ch.	21.42
Martintown, Burns Ch.	19.30
Kenyon	20.00
Sutton, &c.	31.00
Ashburn	24.90
Ayr, Knox Ch S.S.	22.00
Park Hill	9.00

\$5,908.35

FOREIGN MISSIONS.

Received to 5th Nov, 1885...	\$3,535.59
Mrs Mary Straith, Bervie, Girls School, Formosa	6.00
A Friend, Bervie, Formosa	4.00
Hillsburg, St Andrews	8.90
Madoc, St Paul's & St Col'mba ..	20.00
Friend, Yorkville	50.00
Amos S S & Bible-C, Formosa ..	6.82
North Normanby	7.30
Northern Advocate, for sup- port of a missionary, India or China	50.00
Fergus, St Andrews	75.00
North Brant S.S., Formosa	5.40
Goderich, Knox Ch S S N W T Indians	8.00
Brockville, St John's	10.00
McIntosh S.S.	5.75
Bluevale	9.00
Priceville (Union S.S.)	5.75
McKillop, Duff Ch.	10.00
Winthrop, Caven Ch.	10.00
A Friend, Lobo	2.00

"Burns"—Mornington	20.00
Palmerston, Knox Ch.	20.00
Do. for Formosa	10.38
John Brunton, Belmont	1.00
Newtownville	13.00
Nassagaweya	22.00
Eramosa, 1st Ch S S, N W Indians	7.00
Ratho	20.00
J M Smith, Boston, U.S.	25.00
A Friend, per Rev R H Warden	100.00
Montreal Woman's Presby Miss Society (India)	100.00
Montreal Woman's Presby Miss Society (Formosa)	50.00
Montreal Woman's Presby Miss Soc (N W Indians)	26.83
Eadie	17.00
North Pelham	2.63
Ayr, Knox Ch S S	22.00
Blyth, St Andrews	20.00

\$4,305.40

COLLEGE ORDINARY FUND.

Received to 5th Nov, 1885...	\$1,241.17
Dunsford (omitted before)	4.00
Woodville	30.18
Gamebridge	5.67
Scarboro, Knox Ch.	56.25
Wendigo, Guthrie Ch.	5.00
Normanby, Knox Ch.	3.36
Mandaum	5.00
Avonbank	9.58
Aurora	3.00
Newcastle	13.60
Nassagaweya	11.00
Kenyon	20.00
Leith	3.00
Sutton, &c.	6.00
Georgetown	20.00
Ashburn	2.25
North Pelham	3.37
Fraser Settlement	3.65
Park Hill	5.75

\$1,417.65

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Nov, 1885...	\$7,506.46
Walton	11.00
Ayr, Knox Ch.	15.00
Fergus, Melville Ch.	27.34
Fergus, St Andrews	10.01
Yarmouth	28.25
Toronto	4.00
R Keeler, Drummondville	10.00
Rev Wm Gregg, D D, Toronto ..	100.00
John Carr, Burns Ch, Moore ..	12.00
John Gibb, Toronto	143.50
Burford	7.00
Avonbank	3.00
John Bailie, East Williams	55.50
Claremont	3.00
Enniskillen	33.00
Blyth	34.00
Henry Farrow Manchester	37.00
Rev A MacLaren, Enniskillen ..	5.00
Geo F Burns, Toronto	25.00
Peter Black, Campbellville	16.66
Thomas Purcell, Scarboro, Knox Ch.	12.00
Kincardine	10.00
Arch McDonald, Ripley	22.00
George Gordon, Tottenham	2.00
Fingal	5.00
David Chalmers, Milverton	18.00
Brantford	13.00
Robert Law, Winterbourne	43.33
John Wallace, Ayr, Knox Ch	4.00
Crumlin	15.00
Francis Bleakly, Bowmanville ..	14.00
Lewis Quick	16.67
John McClellan	3.32
John McMurtry	25.00
Thos Bingham	3.33
Wm Mutch	6.66

James Beith Bowmanville	8.33
Mitchell	226.06
Messrs Elliott & Hamilton	33.00
James Bain, Jr, Toronto	17.00

\$3,587.36

WIDOWS' AND ORPHANS' FUND.

Received to 5th Nov, 1885...	\$389.95
—Quebec, Chalmers Ch.	40.00
Madoc, St Paul's & St Columba ..	5.00
Rock Lake, 5.00; St Andrews, 9.00;	
Deseronto, Ch of the Redeemer,	
5.00; Scarboro, Melville Ch, 6.50;	
Teeswater, Westminster Ch, 9.59;	
Keady, Chalmers Ch, 6.00; Paisley,	
Knox & St Andrew's Chs, 5.00;	
Berne, 3.00; Dunblane, 2.50; Wad-	
dington, N.Y., 8.15; Bobcaygeon,	
3.50; Hamilton, Central Ch, 45.72;	
Montreal, Knox Ch, 25.00; Mill-	
bank, 8.00; Wendigo, Guthrie Ch,	
2.00; Osnabruck, St Matthews & Valley, 12.00.—Total, \$590.91.	

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Nov, 1885...	\$460.00
—Revs John Gray, D. D., 8.00; A H Kippen, 8.00; W C Young, 8.00;	
Robt Fowle, 32.00; S H Eastman,	
8.00; D Paterson, 8.00; Wm Walker,	
8.00; A McCall, 8.00; Peter Nicol,	
8.00; J Potheringham, 8.00; J R McLeod, 8.00; Robt Gray, 8.00; W C Windel, 8.00; James Black, 8.00;	
Adam F McQueen, 8.00; K Mc-	
Donald, 8.00; D H Fletcher, 8.00;	
Angus Mackay, 16.00; Robt Rogers,	
8.00; F Ballantyne, 4.00; John Irvine, 8.00; Thomas Bennett, 8.00;	
Matthew Barr, 8.00; L Cameron,	
8.00; D Wardrope, 8.00; J M Well-	
wood, 8.00; J A McConnell, 8.00; J R Batisby, 8.00; Wm Graham, 8.00;	
Arch Currie, 8.00; James Stewart,	
12.00; James Hanran, 8.00; James Bennett, 7.50; John Ross, 8.00;	
John Morrison, 8.00; R W Leitch,	
8.00; William Robertson, 12.00;	
John Burton, 20.00; Robt H War-	
den (omitted in last No) 8.00; W T McMullen, 8.00; John Mackie, two	
years, 16.00; A A Drummond, 8.00;	
F W Farries, 8.00; A M Hamilton,	
8.00; J B Munro, 8.00; H M Parsons,	
8.00; Mungo Fraser, 8.00; N Mc-	
Kinnon, 8.00; Joseph Alexander,	
8.00; Robert C Moffatt, D. D., 8.00;	
P Currie, 28.00; D Sutherland, two	
years, 16.00; J Middlemiss, 8.00.— Total, \$959.50.	

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Nov, 1885...	\$3527.26
—Madoc, St Paul's & St Columba ..	5.00
Rev John Gray, D D, 2.00;	
Rock Lake, 5.00; St Andrews, 9.00;	
Eden Mills, 3.00; Scarboro, Melville	
Ch, 6.50; Esquesing, Union Ch, 7.90;	
Keady, Chalmers Ch, 6.00; Paisley,	
Knox & St Andrew's Chs, 5.00;	
Harriston, Knox Ch, 4.10; Avonbank,	
7.92; Fullarton, 9.00; Dunblane,	
4.50; Waddington, N.Y., 14.00;	
Bobcaygeon, 3.50; Hamilton, Central	
Ch, 50.00; Nassagaweya, 6.00; Chel-	
tenham, 2.37; Mount Pleasant, 4.00;	
Sutton, &c, 8.00; Ratho, 5.00; La-	
chine, St Andrews, 15.00; Montreal,	
Knox Ch, 25.00; Westminster, 5.00;	
Harwich, 12.00; Peterborough, St	
Pauls, 43.44; Wendigo, Guthrie Ch,	
5.00; Osnabruck, St Matthew and Valley, 8.00.—Total, \$3,808.43.	

AGED AND INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th Nov, 1885, \$517.00.	
Revs James Wilson, 4.00; A H Kippen, 4.25; James McKutcheon, 4.00; Robert Fowlie, 4.00; S H Eastman, 5.00; D Paterson, 3.75; Wm Walker, 4.00; Angus McColl, 4.00; Peter Nicol, 4.50; J R Macleod, 3.75; Thomas Nixon, 3.50; Robert Gray, 3.00; James Black, 4.00; Adam F McQueen, 3.50; K McDonald, 5.00; D H Fletcher, 12.00; Angus Mackay, 2 years, 7.50; Robert Rodgers, 4.00; F Ballantyne, 4.75; Wm Bain, D.D., 4.20; James Seiveright, 3.50; Thos Bennett, 4.00; Malcolm Macleod, 2 years, 6.00; L Cameron, 5.00; D Wardrope, 3.00; J W Smith, 12.00; J M Wellwood, 5.50; J A McConnell, 4.90; J R Batisby, 7.50; T Goldsmith, 6.00; Peter Musgrave, 4.50; Archd Currie, 1881-2, 2.50; D Sutherland, 2 years, 8.00; Archd Currie, 3.75; James Stewart, 3.75; James Bennett, 3.75; Neil McNish, L L D, 7.50; John Ross, 4.00; Wm Mathieson, 3.00; John J Richards, 3.75; John A Morrison, 3 years, 9.75; R W Leitch, 4.00; John Morrison, 3.50; A H Scott, 8.40; J Anderson, 2 yrs, 9.00; William Robertson, 5.00; George Jamieson, 3.50; John W Nelson, Waterford, N B, 2.00; W D Ballantyne, 5.00; W T McMullen, 7.50; A A Drummond, 3.75; Robert Neil, D D, 2 years, 6.00; F W Farries, 10.00; A M Hamilton, 4.00; C M Mackeracher, 3.50; J R Munro, 5.00; H M Parsons, 20.00; Mungo Fraser, 9.50; D Strachan, 5.00; Alex Ross, 3.50; Robt C Moffat, D D, 4.00; A W Waddell, 3.75; P Currie, 4 years, 14.00; James Middlemiss, 4.50; A Russell, 5.00; C McKillop, 3.75; Jas Carmichael, Norwood, 4.50; Jas Pritchard, 4.00; N McKinnon, 4.00; J Alexander, 3.50.—Total, \$890.10.	

AUGMENTATION OF STIPENDS.

Received to 5th Nov, 1885... \$655.36	
Deseronto, Ch of the Red'mr	25.00
Ayr, Stanley St Ch.....	56.39
Kingsbury & Brompton Gore	22.00
Brockville, St Johns.....	10.00
McKillop, Duff Ch.....	10.00
New Westminster, B C.....	28.80
Florence.....	2.90
Aurora.....	10.00
Mount Pleasant.....	18.00
Burford.....	9.00
Burford, Duff Ch.....	6.00
Nassagaweya.....	17.00
Leith.....	2.00
Rev L H Jordan, B.D., Montr'l	100.00
Glenvale, Harrowsmith & Wilton.....	4.74
Woodville.....	25.00
Ayr, Knox Ch.....	46.00
Smithville.....	2.00
Grassmere.....	5.30
Stonewall.....	5.15
Rockwood.....	2.60

\$1,068.24

MANTORA COLLEGE FUND.

Received to 5th Nov, 1885... \$180.88	
St Andrews, Que.....	5.00

CHURCH AND MANSE BUILDING FUND.

Received to 5th Nov, 1885... \$352.34	
George Murdie, McKillop.....	5.00
Scarboro, Knox Ch.....	105.00

KNOX COLLEGE.

Students Missionary Society.

Northern Advocate.....	\$10.00
Grafton.....	0.50
Eramosa, 1st Presby Ch.....	5.00

KNOX COLLEGE.

For Debt.

Francis R Hamilton, Hibbert	\$5.00
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KNOX COLLEGE ORDINARY FUND.

Received to 5th Nov, 1885... \$38.00	
Ayr, Stanley St Ch.....	40.00
Ratho.....	15.00

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPORTIONED.

Brussels, Melville Ch.....	\$100.00
Dundas, Knox Ch.....	30.65
Fergus, Melville Ch.....	152.00
Bowmanville, St Pauls.....	81.00
Toronto, Charles Street.....	100.00
Orono.....	40.00
Bowmanville, St Pauls.....	97.50
West Flamboro.....	112.00
Dixie (for supply).....	5.00

Received by Rev. Dr. Macgregor, Agent of the Church in the Maritime Provinces, to Dec 4th, 1885.

FOREIGN MISSIONS.

Acknowledged already... \$2,808.58	
Framboise.....	31.00
Loch Lomond.....	36.00
River Inhabitants.....	5.00
Woman's F M S, for lady teachers.....	115.00
St Stephen's, Amherst.....	60.88
New Richmond W M A.....	20.00
Wm Merson, Sable Island.....	2.00
E Cumming, Wilmet.....	3.00
Blue Mountain.....	10.00
Woodville, Sands & Caledonia, P E I.....	3.65
River Dennis.....	9.00
Malagawatch.....	8.35
A M, Graywood.....	2.00
St Andrew's S S, Sydney, for Mr K's teachers.....	25.00
Friend.....	1.00
St Andrew's, Truro.....	45.84
Knox Ch, Pictou.....	116.50
St John's, Yarmouth ad'l.....	1.00
D M W, Mabou.....	5.00
Glenelg, Caledonia & E R, St Mary's.....	30.00
J G Sterns, Souris East.....	20.00
St And's, Chatham 1st, 1/2 yr.	20.00
New Carlisle, Hopetown and Port Daniel.....	25.00
Mrs John Wallace.....	2.43
Maitland ad'l.....	40.00
Onslow.....	57.12
Stewiacke, Part Thk.....	20.77
Upper Stewiacke W F M S, Miss Semple's Salary.....	6.25
Anonymous, Gay's River.....	0.50
Middle Stewiacke M S.....	15.00
St James, N B, ad'l.....	2.50
Union Ch, St James, N B.....	2.50
Dr M Macgregor, La Have.....	5.00
Brookfield, M S.....	2.00
Pleasant Valley S S.....	1.00

\$3,564.79

DAYSpring AND MISSION SCHOOLS.

Acknowledged already... \$1,217.63	
Port Hastings S S.....	2.96
Saltsprings, Thk.....	9.00
Gore and Kennetcook.....	16.25
Melville & Garfield S S, P E I	2.00
Woodville, Sands, & P E I	7.55
Lower Village S S.....	6.78
St John's S S, Yarmouth.....	37.88

Sporting Mt, Se Sec, No 19	3.90
Tufts Cove S S, Dartmouth.....	2.45
Mill Creek S S, Buctouche.....	5.00
New Carlisle, Hopetown, &c	15.00
Deaf and Dumb pupils S S	4.32
Onslow.....	25.25
Middle Stewiacke S S.....	17.70

\$1,373.67

HOME MISSIONS.

Acknowledged already... \$1,671.90	
Presbyterian Ch in Ireland.....	241.66
River Inhabitants.....	5.65
St And's, Hamilton, Bermuda	22.51
Kouchibouguac.....	4.20
New Richmond W M A.....	20.00
Chalmers, Hfx, Part Thk Col	16.04
Wm Merson, Sable Is.....	2.00
Little Harbour.....	3.00
Fishers Grant.....	17.00
Blue Mountain.....	8.00
Woodville, Sands & P E I	8.00
Ladies Soc, Churchville.....	10.00
St And's, Chatham, 1st 1/2 yr.	30.00
New Carlisle, Hopetown and Pt Daniel.....	6.00
Maitland, ad'l.....	7.79
Onslow.....	25.00
River Hebert, Maccan Sta'n	7.08
Stewiacke, Part Thk Col.....	3.50
Anon, Gay's River.....	0.50
Mid Stewiacke M S.....	14.30
Dr M Macgregor, La Have.....	5.00
Brookfield M S.....	3.25
Pleasant Valley S S.....	0.75

\$2,133.05

AUGMENTATION FUND.

Acknowledged already... \$5,463.66	
New Richmond W M A.....	20.00
Stewiacke, ad'l.....	65.00
Gay's River & Milford.....	8.25
Blue Mountain.....	12.00
St And's St Johns Nfld, ad'l.	128.17
St Andrew's, Truro.....	110.00
Park St Ch, Hfx.....	70.20
St And's, Chatham, 1st 1/2 yr.	50.00
New Carlisle, Hopetown and Pt Daniel.....	25.00
Mrs John Wallace, £2.10.....	12.16
Elmsdale.....	14.98
Onslow.....	70.00
Blackville & Derby.....	25.00
Dr M Macgregor, La Have.....	2.00
Brookfield, Thk.....	20.00

\$6,096.42

COLLEGE FUND.

Acknowledged already... \$3,849.48	
Shubenacadie.....	11.00
L Stewiacke.....	5.00
N Salem.....	2.00
E Cumming, Wilmet.....	3.00
St John's, Dalhousie.....	10.61
Maple Green,.....	4.77
Woodville, Sands, & P E I	10.00
Interest.....	47.90
Glenelg, Cal & E R, St Mary's	21.00
Chipman, N B.....	20.00
St And's, Chatham 1st, 1/2 yr	7.50
New Carlisle, Hopetown and Pt Daniel.....	8.00
Elmsdale.....	10.00
Onslow.....	20.00
Tatamagouche.....	19.00
Dr M Macgregor, La Have.....	2.00
Div Bank of Montreal.....	130.00
Brookfield, Part Thk, Col.....	10.00

\$4,201.26

COLLEGE BURSARY.

Acknowledged already.....	\$67.61
Knox Ch, Pictou.....	10.00

AGED AND INFIRM MINISTERS FUND.

Acknowledged already, \$792.86.—
Milford and Gay's River, 6.00; New
Richmond W M A, 10.00; Gore and
Kennetcook, 5.75; St John's, Dal-
housie, 10.61; Maple Green, 4.73;
Knox Ch, Pictou, 6.50; Chipman,
N B, 3.50; New Carlisle, Hopetown
& Pt Daniel, 6.00; Elmsdale, 2.00;
Onslow, 5.00; Dr M MacGregor, La
Have, 1.00; *Ministers percentage*.
Revs Dr McLeod, 83, 84, and 85,
7.00; Adam Gunn, 1885, 3.50; A
Russell, 3.75; John Cameron, 4.00;
Dr Murray, 8.00.—Total, \$880.25.

SYNOD FUND.

River Dennis..... \$2.47

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Montreal, Treasurer, of the Board,
198 St James St., Montreal, to 7th
December, 1885.

Already acknowledged...\$5,124.60
Prescott..... 16.00
Hamilton, Knox (Th)..... 20.45
New Glasgow, Que (Th)..... 4.00
Shawbridge (Th)..... 2.00
W S Fraser, Bradford..... 7.00
Lansdowne..... 1.35
Sand Bay..... 1.24
Fairfax..... 3.63
Madoc, St Peters..... 8.00
A F Wood, M P P, Madoc..... 4.00
Dunbar & Colquhoun's (Th)..... 13.25
Kingsbury & Brompton Gore
Keady, Chalmers Ch..... 20.00
A friend, per Rev R H Warden..... 100.00
S R Wallace, Burgessville..... 10.00
J S Wallace..... 1.00
Manchester (Th)..... 4.00
Smith Hill (Th)..... 5.00
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THE PRESBYTERIAN RECORD

FOR THE

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CONTENTS.

	Page		Page
Then and Now.....	29	Ecclesiastical News.....	41
Home Mission Committee—West.....	30	Temperance Notes.....	42
Augmentation and Home Missions.....	31	Work in the North-West.....	42
Women's Home Missionary Societies.....	31	Foreign Missions—N.W. Territories.....	43
Missionary Cabinet—St. Patrick.....	32	Do. do. Formosa.....	44
International Sabbath-school Lessons.....	32	Do. do. Trinidad.....	44
Our Own Church.....	36	Evangelistic Meetings in Montreal.....	45
Manitoba Items.....	37	Literature.....	51
Aged and Infirm Ministers' Fund.....	37	Official Notices.....	51
Meetings of Presbyteries.....	38	Page for the Young.....	52
Obituary Notices.....	39	Acknowledgments.....	53

Then and Now.

IT is the 20th November, 1839. The mission vessel *Camden* has sailed through a portion of the New Hebrides group, leaving native teachers on several islands. The ruling spirit on board the *Camden* is the heroic, devoted, adventure-loving JOHN WILLIAMS,—a man of benignant face and soft, lustrous eyes gleaming under black brows. For the last two nights he has been hardly able to sleep one hour, owing to his intense eagerness to plant the standard of the cross on island after island of the benighted group. Calm seas, sunny skies, lovely landscapes: what could be more entrancing! The fearless missionary lands on the shores of Erromanga, thus accomplishing an object he had in view for many years. Accompanied by Mr. Harris, he enters into conference with the savages. Shortly, however, he finds that they are moved by the deadliest hatred: they are resolved to kill the men who have toiled and sacrificed and ventured all for their salvation. In seeking to regain the boat, John Williams and James Harris fall, the first Christian martyrs on Erromanga. Their mangled bodies are cooked and eaten at a cannibal feast. On the 20th May, 1861, James Nicol Gordon and his wife, who have spent four arduous years on Erromanga, fall under the assassins'

stroke. The men whom they had helped and healed, and to whom they had pointed out the Way of Life, become their murderers. Another brave and true man, James D. Gordon, brother of the "second Martyr of Erromanga," volunteered to fill the post so cruelly made desolate. He seeks to avenge a brother's blood by pointing the savages to the "Lamb of God, who taketh away the sins of the world." Some listen to the Message and become true disciples. But, once more, the missionary of the cross falls under the fatal stroke of the assassin. JAMES GORDON fell in his own study, as he was engaged in translating the Holy Scriptures, on the 25th February, 1872.

And now let us come down to 1885. A missionary, the *Rev. Hugh A. Robertson*, with whom many of our readers became acquainted and to whose narratives they listened with delight within the past two years,—lands on Erromanga, after an absence of nearly two years. What is his welcome? The moment it becomes known that he is on board the "Dayspring," the boat is manned and the principal men of the island hasten to meet him. Crowds escort him and his wife from the beach to the house. Day by day for weeks they flock from far and near to welcome him. Women carry their babes twenty miles to join in the welcome. Presents of all that the natives value most, and all that is of use to

the missionary, are brought from every quarter, proving the sincerity of the general joy. And shortly afterwards the LORD'S SUPPER was celebrated on Erromanga, ONE HUNDRED AND SEVENTY-NINE disciples of Jesus partaking of the emblems of His redeeming love. Over six hundred participated in or witnessed the solemn and delightful services, which were held within sight of the spot where Williams and Harris fell, and where the Gordons lie buried. Day after day the natives from a distance clung round the mission family, listening to the Gospel message, expressing variously their joy over the missionary's return, and rendering such service as they could.

And what accounts for the contrast between the reception to John Williams in 1839 and to Hugh Robertson in 1885? The answer is not far to seek. Here as elsewhere the blood of the martyrs has been the seed of the church. The blood of Williams and Harris and the Gordons was not shed in vain. In 1872, about four months after the death of James Gordon, Mr. Robertson and his wife landed on Erromanga. In the face of many perils, and in the midst of constant alarms and dangers for years, they bravely and persistently did their work: and now, by the blessing of God, the blood-stained isle is under the influence of the Gospel; a strong church is organized; and the power of Christianity is felt and exhibited in the daily life of the people. If our New Hebrides mission could point to no other fruit than is now shewn in the case of Erromanga, there would still be ground enough for abundant gratitude. But there is Aneityum, where our heroic Geddie fought so good a fight and won so noble a victory. There is Efate, where our Morrison and Annand and Mackenzie have laboured—where Mackenzie is labouring still with increasing success. The last words in the journal of John Williams,—written as the "Camden" was skirting the coast of Tanna, and as Erromanga was looming up in the distance, were: "This is a memorable day—a day to be transmitted to posterity." Yes: no doubt that November day, when Williams closed so tragically his splendid career, was the precursor of the glorious day in June, 1885, when so many joyful converts celebrated the Lord's Supper in Erromanga.

Home Mission Committee.

(Western Section.)

CONVENER'S ANNUAL CIRCULAR.

AS the time is at hand when congregations and mission stations make their appropriations to the different schemes, permit me to remind you of *the continuous and increasing demands* upon the Home Mission Committee, and to express the hope that the contributions for the present year will *in no case* fall short of the past. The deep interest that continues to be manifested by the Church in this scheme, and the generous response that has been made for many years, gives the assurance that, as the work expands, the funds will be cheerfully provided. To Home Missions we are indebted for the marked increase of settled congregations which has characterized the last few years, while at the same time, by thus multiplying the sources of liberality, *all the other benevolent schemes* of the Church are assisted. The maintenance and extension of Home Mission work thus helps all the other schemes of the Church.

EXTENT OF THE WORK.—The Home Mission report of last Assembly contains the names of 208 mission fields, or 614 preaching stations under the care of the committee. Of this number 277 are in Manitoba and the North-West, and 78 are in Muskoka. The still more rapid extension of the work, not only in these more distant fields, but in the Manitoulin Islands, and in the lumbering districts of the Ottawa, simply depends upon the ability of the committee to undertake new obligations.

BRITISH COLUMBIA.—A new and important field, and one that must for some time be expensive to work, has now been opened up in British Columbia. The brethren already there, Messrs. Mackay, Fraser, Thomson and Chisholm, while doing excellent work and meeting with great success, are quite unable to meet the necessities of a somewhat scattered population, and are earnestly pleading for additional missionaries. An influx of population, more or less, will follow the completion of the Canadian Pacific Railway, for which our Church must be prepared.

EXPENDITURE.—The expenditure of the committee for the present year for purely mission work will not be less than \$31,000. Of this amount, the committee have pro-

mised \$21,000 to Manitoba and the North-West, in addition to Augmentation grants. With this amount (\$31,000) and the balance on hand at the beginning of the year, the committee will be enabled with some degree of confidence to make new appointments and additional grants to Manitoba and the North-West, to British Columbia, and similar important fields. Without making any apportionment of the amount to presbyteries or congregations, the matter is left to the conscientious judgment of all concerned. "*Freely ye have received—Freely give.*"

THE FIFTEENTH DAY OF MARCH.—Contributions to the Home Mission and Augmentation Funds should be sent to Rev. Dr. Reid *not later* than the fifteenth day of March. The Home Mission Committee meets the following week, when all claims for the present half-year are passed. As the grants made to Augmented congregations are *conditioned upon the state of the Fund*, it is absolutely necessary that all monies should be in hand or reported *not later* than the above date. If this is not attended to, ministers who receive assistance from the Fund may be put to considerable inconvenience by payments being delayed.

The Committee earnestly hope that every minister will see to it that his congregation does its part in raising the sums named for Home Missions and Augmentation. In order that Mission Stations receive the grants promised, they are enjoined to take up a collection in aid of the Fund. Presbyteries are requested to see that this is done before their claims are sent in to the Committee.

WM. COCHRANE, *Convener.*

AUGMENTATION AND HOME MISSIONS.

Note from Dr. Cochrane.

It has been suggested, that in addition to circulars already sent, regarding the Augmentation Fund, I should emphasize the necessity of a vigorous effort in its behalf, by all the congregations of the Church. As already intimated, \$36,000 is required (including the \$4,000 deficit of last year) to meet the claims of the Augmentation Fund for the year ending 31st March, while the

estimated expenditure for Home Missions is \$31,000. Congregations will bear in mind that the two funds, Augmentation and Home Missions—are kept quite distinct, and that according as they designate their monies, they will be allocated. This has been so often stated that it almost seems unnecessary to repeat it. It is also to be hoped that congregations will give somewhat in proportion to the needs of the Augmentation Fund: while the Committee would not unduly press the claims of any one scheme above another, but have each congregation give according to its intelligent judgment, it is very clear that unless contributions are made in proportion to the relative demands of the Augmentation and Home Mission Fund, the object for which the former has been instituted must signally fail.

Under the old system of Supplemented Congregations, only some 40 per cent. of all the monies sent to the Home Mission Fund, was required to aid weak congregations. But under the present scheme, with the heavy calls upon the Augmentation Fund, 50 per cent. at least is required, and this year a still larger percentage, on account of the deficit of last year. I only add, that so far the Augmentation Fund has largely depended upon the contributions of churches in our larger towns and cities. In many cases, the country congregations (for reasons that doubtless seemed good to themselves) have not given as expected. It is hoped that this present year's contributions will not only be more general but more liberal. Between the Home Mission and Augmentation Funds there is no rivalry—the success of the one is the success of the other.—WM. COCHRANE.

WOMEN'S HOME MISSIONARY SOCIETIES.

To the Ministers of the Church.

The General Assembly, at its last meeting in Montreal, empowered the Home Mission Committee to prepare a Constitution and Rules for the formation of "WOMEN'S MISSIONARY SOCIETIES" on behalf of Home Mission work. The Executive of the Home Mission Committee submit the following for the formation of *Congregational Societies*. As these societies increase in number, a Constitution and By-laws will be prepared for *Mission Bands*, *Presbyterial Societies*, and a *General Women's Home Missionary Society* of all the Presbyteries of the Western Section of the Church.

WOMEN'S CONGREGATIONAL HOME MISSION SOCIETIES.

I.—The Society shall be called the "Women's Home Missionary Society of the.....
.....in connection with the Presbyterian Church in Canada."

II.—The object of the Society shall be to aid the Home Mission Committee in its work in destitute localities by contributions in money, or by assistance in other ways to the Missionaries and their families in distant parts of the Home Mission field.

III.—The officers of the Society shall be a President, Vice-President, a Corresponding and a Recording Secretary, and a Treasurer, to be elected annually and to hold office until their successors are appointed.

IV.—The President shall preside at all meetings of the Society, and perform such other duties as are incident to the office. She shall call special meetings upon the request of three members, and shall be, *ex-officio*, a member of all Standing Committees. She shall sign all drafts upon the treasury before they are paid.

V.—In the absence of the President, the Vice-President shall perform all the duties of the office.

VI.—The Treasurer shall receive and hold and keep an account of all money given to the Society, and shall disburse it as directed by the Society.

VII.—The Recording Secretary shall keep a record of the proceedings of each meeting, give proper notice of special and stated meetings, and prepare the Annual Report for the Society.

VIII.—The Corresponding Secretary shall conduct the official correspondence generally, and in particular shall correspond with the Home Mission Committee, with missionaries supported by the Society, and with churches and individuals regarding the formation of new societies, in order to awaken still greater interest in Home Mission work.

IX.—Besides the annual meeting for the election of office-bearers, the Society shall hold stated meetings, at which papers on Home Mission work and extracts from letters of Home Missionaries may be read, addresses be given by members of the Society or others invited, and the general business of the Society transacted.

X.—Each person paying one dollar annually (or such other sum as the Society may decide) shall become a member. The payment of....
.....by one person at one time shall constitute a life membership.

XI.—Where there are not Presbyterian Societies, and until such time as these are formed, all money collected may be sent direct to the Rev. Dr. Reid, Toronto, or to the Convener or Secretary of the General Assembly's Home Mission Committee. The Convener and Secretary will gladly give any further aid and instructions that may be desired in the formation of such societies. The Annual Reports of such societies should, in the meantime, be sent

to the Convener, on or before the 1st of May in each year, in time for the Annual Report for the General Assembly.

XII.—Several adjacent congregations may unite in forming one society, where this is thought more desirable than the establishing of a separate Society in each congregation.

As it is exceedingly desirable that there should be a "Woman's Home Missionary Society" in every church, the Committee ask your kind assistance in putting this Draft Constitution into the hands of the women of your congregation who are interested in this work, or bringing the matter before them in such a way as you deem best, in order that steps may be taken for the formation of such a society without delay. Any number of copies of this Constitution will be forwarded to you as may be desired.

WM. COCHRANE,

Convener Home Mission Committee.

Missionary Cabinet.

PATRICK, THE APOSTLE OF IRELAND.

SHORTLY before the death of Ninian another missionary appeared in Britain for a little while, but soon passed into obscurity. This was Palladius, a Roman bishop, sent by Pope Celestine, not to convert the heathen to Christianity, but to conform existing churches to the model of Rome. Bede says that "he was sent to the Scots that believed in Christ to be their first bishop." At the time of his alleged mission, A. D. 431, the Scots lived in Ireland, and there is little doubt that his work lay chiefly in that country. It is admitted that he was not very successful, and his failure is attributed to the fact that he was a foreigner. It would seem that he retired to Scotland, and he is supposed to have been buried at Fordoun in the Mearns.

In the meantime, another star of the first magnitude appears on the horizon—Patrick, commonly called St. PATRICK. He was born on the 5th of April, 372, as is commonly believed, at Old Kilpatrick, a small village on the Clyde, near Dumbarton, so named in honour of the Saint. His own name was originally *Succat*; this being the name of a property in the district, strengthens the claim advanced in favour of this locality as the place of St. Patrick's nativity. Patrick left an autobiography, or "Confession," as it was styled, in which the leading events

of his life are recorded, which has been liberally supplemented by enthusiastic biographers. At the age of sixteen, during some piratical raid, he was carried off captive and sold or assigned to an Irish chieftain of the clan O'Neill, who employed him to herd his sheep and swine. "But there," he says, "the Lord opened my heart to a sense of my unbelief and taught me to remember my sins." Six years of painful but salutary discipline passed, in which he was eventually led to concern himself for the salvation of others. At the end of that time, having escaped from his bondage, he went to France and studied sacred literature under the famous St. Martin, bishop of Tours, his mother's uncle, who ordained him deacon. He further studied under Germanus, bishop of Auxerre, and also in the monastery of Lerins in the South of France. He probably received priest's orders from St. German. Some maintain that Pope Celestine consecrated him bishop of Armagh, but there is no authentic evidence of his having received his commission from Rome. On the contrary, the Church which he founded in Ireland remained independent of Rome until the year 1172, when the enactments of the Synod of Cashel reduced it to conformity with the church in England, which had then become entirely Romanized. Patrick is supposed to have returned to Ireland about A. D. 434, so that he was sixty years of age when he entered upon the fulfilment of his great design. All writers agree that this great missionary possessed a wonderful power of attracting to himself people of all classes and ages. His success as a preacher was undoubted, though the numerical results claimed by some of his biographers are probably exaggerated. It is said, for example,—“He wrote 365 canonical and other books; founded 365 churches; ordained 365 bishops and 3,000 presbyters, and converted and baptized 12,000 persons in the province of Connaught.” His first preaching place was an old barn near the shores of Lough Strangford. This soon gave place to a church, and that, in course of time, to a stately cathedral bearing the name of St. Patrick. Armagh seems to have been his headquarters. There he laboured continuously during seven years. Then he returned to Britain. After spending some time there he visited the Isle of Man, converted its inhabitants, and returned to

Ireland about A. D. 448. In thirteen years from that date, it is said that the whole of Ireland was evangelized. His later years were occupied in superintending the schools and colleges he had founded. He died at Saul, where he founded a monastery, on the 17th March, 493, in the 121st year of his age, and was buried in the neighbouring Abbey of Downpatrick. Making due allowance for the extravagant traditions of these times, there remains sufficient evidence to shew that St. Patrick was abundant in labours by the number of places named for him in Scotland, England and Wales, not to speak of Ireland, which he made his own. He founded an Abbey in East Meath, called Domnach Padraig (the house of Patrick), and built a church in Dublin on the spot where St. Patrick's Cathedral now stands. On an island of Lough Derg, in the county of Donegal, there is “St. Patrick's purgatory;” in Leinster, “St. Patrick's wood;” at Cashel, “St. Patrick's rock,” and at many a place “St. Patrick's well.” You cannot go anywhere in the Emerald Isle without being reminded of its patron Saint. “The Shamrock, a three-leaved white clover, is almost universally worn all over Ireland on St. Patrick's Day. The popular notion is that when St. Patrick was preaching the doctrine of the Trinity to the pagan Irish, he used this plant as an illustration of the great mystery.” St. Patrick was a bishop in the scriptural sense—*i. e.* a “Presbyter.” His polity and church government were suited to the times he lived in and the materials he had at his command. His Confession of Faith is quite original and very brief; it bears no marks of relation either to the Nicene or the Apostles' Creed. In his teaching, he always addressed himself first to the chieftain, and planted his mission stations to correspond with the marches of the clans. Thus there came to be groups of churches in every part of the country, all modelled after the same pattern, each with its monastery and abbot and its staff of missionary monks, but each as entirely independent of the other as the various tribes. There is nothing in the record of these early times upon which to base a historical argument in favour of either Presbyterianism or Episcopacy in the sense in which these terms are now used.

The Fiery Furnace.

FEBRUARY 7. B.C. 580. DANIEL iii: 16-23.

Golden Text, Daniel 3: 17.

THE good impressions on Nebuchadnezzar's mind, ch. 2: 46, 47, had passed away. Daniel had told him he was *the head of gold*, ch. 2: 46, 47, 37. Proud of the distinction, and to impress his people with his importance, he erected a lofty pillar in the Plain of Dura, that could be seen afar off. V. 1. It was 90 feet high, surmounted by a statue of himself or of his patron-god, Bel-Merodach. Adoration of this golden image was made a test of loyalty. A convention was summoned to witness the dedication, and proclamation made that at a given signal the people should prostrate themselves before it. Vs. 16-18. All did so, except the three Hebrew children. *We are not careful*—It was unnecessary to enter upon explanations. Their mind was made up. They would not worship that image, no matter what the consequences would be. They would die first. These Jews were obnoxious to the Chaldeans, because they were companions of Daniel, who had eclipsed their wise men in the interpretation of the King's dream, and it was hoped that by this decree they would be got rid of, v. 12. Vs. 19-23. In his *fury*, Nebuchadnezzar orders that a furnace be heated seven times hotter than was wont, and that they be cast into it forthwith. The furnace was probably one used for smelting ore. The intensifying of the heat corresponded to the King's rage, and also serves to increase the impressiveness of the miracle which followed. The sentence was a terrible one—emblematic of the punishment which awaited the executioners themselves, and all who worship strange gods, Rev. 14: 9-11. The emissaries of the tyrant perish in the act of carrying out the cruel decree: the three children fall unharmed into the blazing furnace. Behold the goodness and severity of God! Rom. 11: 22. Now was fulfilled to his servants the gracious promise in Isa. 43: 2. See also Heb. 11: 34. V. 24. *Astonished*—as well he might, for conscience makes cowards of us all. He was terrified. V. 25. *Like the Son of God*—“a son of the gods,” R. V. Meaning thereby an angel, or possibly the mythical “God of Fire,” who had appeared on behalf of the sufferers. V. 26. The violence of the heat having partially subsided, the King approaches the door of the furnace, and now admits that a greater fire-god is with these men. *Not a hair of their heads singed!* A notable miracle had been done, Acts 4: 16. But there is no intimation of the King's conversion; he had not yet learned to say *My God*. One good result, however, was to keep the Jews from idolatry ever afterwards. Those do not know what true religion is who are unwilling to suffer for it. *Conviction* does not necessarily imply *conversion*. Be steadfast, 1 Cor. 15: 58.

The Hand-writing on the Wall.

FEBRUARY 14. B.C. 538. DANIEL v. 1-12: 25-28.

Golden Text, Daniel, 5: 27.

BELSHAZZAR, son of Nebonadus, and grandson of Nebuchadnezzar, was at this time joint sovereign of Babylon with his father, who was absent from the country. *Babylon*—the largest and most magnificent city of the ancient world, had been for two years in a state of siege, and Cyrus, King of Persia, with a powerful army, was then at its very gates. Vs. 1-4. *A great feast*—either to celebrate a national holiday, or to relieve the tedium of the siege; the foolish King, then only 16 or 17 years old, inflamed with wine, sent for the sacred vessels formerly used in the Temple service at Jerusalem, see Ezra, 1: 7-11. From them they drank to their heathen deities, and revelled in drunkenness all night. Vs. 5, 6. While these orgies were at their height, the King and all about him were horrified with the apparition of the fingers of a hand which was seen to inscribe mysterious characters on the wall. Though he could not understand the writing, his guilty conscience at once told him that it meant no good. V. 7. The *Astrologers*, &c. The Magi, or wise men, who pretended to foretell future events by the position and movements of the stars, with others who practised mesmeric arts and were supposed to be in communication with the invisible powers. There were always a number of such creatures about heathen courts. V. 10. *The Queen*—rather queen-mother, wife of Nebonadus and mother of Belshazzar. V. 11. She reminds him how Daniel had excelled all the wise men in the days of his grandfather many years before. Daniel is sent for. He reminds the King of his grandfather's crimes and punishment. He charges him with not glorifying God. Vs. 22-23; a charge that stands good against us all. Rom. 3: 23. Vs. 25-28. *MENE*—meaning in the Hebrew, “numbered.” The time had come when this mighty empire was to cease forever. *TEKEL*—*Thou are weighed*—The Egyptians believed that Osiris weighed the actions of the dead in a literal balance. Jehovah weighs the actions of men otherwise. 1 Sam. 2: 3; Ps. 62: 9. *PERES*—the Hebrew for Persian, an ominous word just then to the Chaldeans, when the Persians were on the eve of carrying the city by storm. That very night Belshazzar was slain. Darius, in the name of Cyrus, took possession of the Kingdom, v. 31, and so was fulfilled the words of the old prophet about the breast and arms of silver, ch. 2: 32. Isaiah foretold the fall of Babylon 170 years before. Is. 21: 9; also, Jer. 51: 31-39. Avoid scenes of dissipation and revelry. Ps. 1. Ye cannot serve two masters, Matt. 6: 24. 2 Cor. 6: 17. The punishment of the impenitent is certain. Heb. 10: 26-29.

The Second Temple.

FEBRUARY 21. B.C. 536. EZRA i. 1-4; 3: 8-13.

Golden Text, Ezra 3: 11.

CYRUS—surnamed the Great—son of Cambyses, founder of the Persian Empire, on the death of his uncle, Darius, united the crowns of Persia and Media. On account of his services to the Jews, he is called “the Shepherd of Israel,” and “God’s anointed.” Isa. 44: 28; 45: 1. Though unconsciously, Isa. 45: 5, he was the chosen instrument of fulfilling the prophecies respecting the restoration of the Jews, who, after their deportation, were settled in colonies here and there in Chaldaea and subjected to the severest drudgery, and treated with contempt and cruelty. At the first, the Jewish captives numbered, probably, about 100,000, but doubtless they increased during the seventy years, and were joined by descendants of the exiles from the Kingdom of Israel, Jer. 50: 4. V. 1. *The Word of the Lord*, Jer. 25: 12; 29: 10. Other prophets had foretold this. Isaiah named Cyrus in this connection 200 years before he was born, Isa. 44: 28. The proclamation was published in writing—that it might reach the families of the ten tribes residing in the remotest parts of the Kingdom. V. 2. *All the Kingdoms of the earth*—a figure of speech representing the vastness of his dominions. See 2 Chron. 36: 22-23. V. 3. The return of the Jews to their own land was made voluntary. None were compelled to go, and in fact many did not. The offer, however, was made to all, including the ten tribes, some of whom availed themselves of it, 1 Chron. 9: 8—reminding us that salvation is offered to all without respect of persons who are seeking for the Jerusalem that is above, Isa. 55: 1; Rev. 22: 17. The number of those who actually returned to Judea is given with remarkable minuteness in Ezra, 2: 64-69, in all 48,697, so that more remained than went. V. 4. *Whosoever remaineth*—The poorer families who had not the means of transport were to be assisted by their heathen neighbours. What a fine lesson *that teaches us*, Matt. 5: 44, 45; Heb. 13: 16. Cyrus gave back to the Jews the sacred vessels of the Temple, and dismissed them with his blessing. The time occupied in the return journey was four months. V. 8. More than a year elapsed before they could begin the reconstruction of the Temple. The people had first to be settled, and many would have to build houses. Zerubbabel—the leader and governor of the returned colony, was assisted in this work by Jeshua—or Joshua, the high-priest. Vs. 10, 11. *Trumpets*—to summon the people; *cymbals* to give the singers the time; *by course*—responsively—the concourse joining in the chorus. V. 12. *The ancient men*—must have been 80 or 90 years old to remember the former temple. *Wept*—the new reminded them sorrowfully of the old.

Nehemiah's Prayer.

FEBRUARY 28. B.C. 445. NEHEMIAH i; 1-11.

Golden Text, Ps. 108: 12.

NEHEMIAH—This pious and patriotic Jew was probably a descendant of the royal house of David, and born in the land of exile: Generous, unselfish, and enterprising, he stands out one of the noblest characters in sacred biography. The book of Nehemiah is a continuation of that of Ezra. The interval between this and the last lesson is nearly 100 years. Zerubbabel and Joshua were gone. The enthusiasm of the returned exiles had long since subsided. The temple had been rebuilt and religious worship established, but every thing else about Jerusalem betokened ruin and decay. The city walls had never been restored. The people were poverty-stricken. Vs. 1, 2. The Persian Empire, under Artaxerxes I. was now at the height of its splendour and power. Nehemiah was the King's cup-bearer—one of the highest officers of the household—with every luxury at his command. One day, Josephus says, while walking round the palace walls, he overheard some persons conversing in Hebrew, and, having learned whence they came, he questioned them as to the state of things at Jerusalem. The report which they gave aroused his sympathy. He determined at once to ask permission of the King to go and visit his disconsolate brethren and comfort them if he could. *Hanani*—in ch. 7: 2 is called his brother, though probably only so in the general sense in which the word is often used—of the same Jewish extraction. *Chisleu*—December. *Shushan*—a very ancient city at the head of the Persian Gulf, and the capital of the Persian Empire: Now a heap of ruins. V. 3. *The remnant*—refers to the returned Jews, the “escaped” ones who were sadly demoralized. The city presented a most desolate and ruined aspect. V. 4. *Sat down and wept*—This is a touching picture, shewing the sincerity of his affection for his countrymen and his earnest desire to do them good. *Fasting*—cannot here mean abstinence from food, for he continued in this state nearly four months, ch. 2: 1, but a commendable renunciation of luxuries. Fasting in itself is not meritorious. Vs. 5-11. Nehemiah's prayer is a model one—brief, earnest, and specific. It begins with *adoration*, and immediately proceeds to confession of sin—recognizing the fact that God was not to blame for their troubles. He takes a full share of their sin to himself. He pleads the promises of God, recites His goodness to them in restoring them to their own land, and now he entreats that God may incline the heart of Artaxerxes to grant him the desired leave of absence. Nehemiah's prayer was answered. Let us never doubt the efficacy of prayer. Matt. 21: 22.

Our Own Church.

THE time has come when many of the congregations will be making their annual contributions to the schemes of the Church. Let us hope that the free-will offerings of God's people this year will be such as will be acceptable in the sight of Him who still sits over against the treasury. Let us give generously, that the Word of the living God may have free course and be glorified in our own land and in all lands. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "*God loveth a cheerful giver.*"

We have kept over a number of interesting missionary letters, in order that our readers may participate in the times of refreshing which have come to the Churches of Montreal through the recent visit of our American friends, Messrs. Moody and Sankey. It is possible that the extended notice which we have given of the meetings may fail to convey an adequate idea of the interest they created in the minds of those who had the privilege of attending them. There is something in the power of numbers that cannot be transferred to paper. We trust, however, that the record may have the effect of leading many in different parts of the country to pray and to expect that the blessing of God may this year be given in abundant measure to His people in this Dominion of every name and denomination. The experience of many in this city is that the visit of the evangelists was BETTER THAN A CARNIVAL.

CALGARY, N.W.T.:—Rev. J. Herdman, the resident minister, informs us that his congregation have undertaken the erection of a church that will cost some \$5,000, toward which the people have subscribed not far from \$2,000. In order to attain the object in view, assistance from friends in the older provinces will be gratefully received. Mr. Herdman says:—"My chief fear is that the people will be content with putting up a building that will serve only for a short time, and that in two or three years will be found insufficient for the growing population."

HUNTSVILLE:—Rev. James Sieveright makes a similar appeal for aid to erect a manse in his extensive field of labour in

Muskoka. Mr. Sieveright is the only ordained Presbyterian missionary north of Bracebridge. His field is a very large and difficult one, and any assistance that is given him in the work in which he is engaged will be well bestowed.

NEW WESTMINSTER, B.C.—Rev. S. J. Taylor, of Moose Jaw, has been appointed by the Home Mission Committee to supply the congregation during Mr. Mackay's absence.

NOTES FROM THE FOREIGN MISSION FIELD.—There has been much sickness among the mission families in the New Hebrides. It is probable that Rev. Joseph Annand will be settled on Santo. One thousand copies of John's Gospel in the Efatese language have been sent to the island of Efate, and paid for by the natives in arrowroot. The Erromangans also paid for the printing done for them by the Bible Society, and also sent a free contribution of ten pounds to the Society from Mr. Robertson's teachers. Mr. Wilkie reports "all well" at Indore.

ORDINATIONS AND INDUCTIONS.

MOLESWORTH AND TROWBRIDGE: *Maitland*:—Rev. Archibald Stevenson of Sunderland was inducted on the 29th of December.

CAMPBELLTON: *Miramichi*:—Rev. A. O. Brown, formerly of the Church of Scotland, was inducted on the 5th of January.

HALIFAX: *St. Andrew's Church*:—Rev. J. C. Cattanach of Sherbrooke, Quebec, was inducted on the 15th of January.

WARDSVILLE: *London*:—Rev. J. B. Hamilton was inducted on the 5th of January.

ASHFIELD: *Maitland*:—Rev. K. McDonald of Belmont was inducted on the 14th of Jan.

MOUNT PLEASANT AND BURFORD: *Paris*:—Rev. R. G. Sinclair was inducted on the 19th of January.

WEST RIVER AND GREEN HILL, N. S.:—Rev. John F. Forbes, formerly of Lochaber and Union Centre, was inducted at Durham, West River, Pictou, on the 13th of January.

CALLS:—Rev. David Mitchell of Belleville, Kingston, to Third Presbyterian Church, Jersey City, U. S., accepted. Mr. Robert McNair to Durham, Saugeen. Rev. Lachlan Cameron of Thamesford, London, to North Bruce and St. Andrews, Bruce. Rev. J. B. Stewart, of Castleford, to Litchfield, Lan. and Renfrew.

DEMISSIONS:—Rev. T. G. Smith, D. D., of St. Andrew's Church, St. John, N. B., having accepted a call to Wausau, Wisconsin, U. S. Rev. Edward Thorpe of Noel, Halifax. Rev. Alex. Nicol of North Luther, &c.

NEW CHURCHES.

OAK LAKE, Manitoba :—A new church was recently opened at this place, 150 miles west of Winnipeg. Dr. Bryce, Rev. J. M. Douglas of Brandon, and Rev. J. M. Sutherland of Virden conducted the opening services.

RIVERSIDE, N. B. :—The new church at this place was dedicated on Sunday, Dec. 6. It seats 300, is free from debt, and is a handsome structure. Services were conducted by Rev. Joseph Hogg, Moncton.

SHEET HARBOUR, N. S. :—The church has been repaired and remodelled, so that it is now a credit to the place. It was re-opened by a service by Rev. J. A. Cairns of Upper Musquodoboit.

MANITOBA ITEMS.

A gloom was thrown over the Synod of Manitoba in December, by the unexpected death of one of the ministers of the new Presbytery of Regina—Rev. P. S. Livingston, of Broadview. Mr. Livingston took great interest in the Indian mission of Rev. H. McKay, near Broadview. He was Home Mission Convener of Regina Presbytery, and was well acquainted with church business. Much sympathy is felt for his widow. A large number of ministers and friends attended his funeral in Brandon. Rev. Angus Robertson, formerly of Calgary, goes to Lethbridge, the new coal-mining town of the Northwest, where the Galt mine is situated. Mr. Robertson is an energetic and successful missionary. Bishop Anson, of Qu'Appelle Diocese, corresponding to the southern part of Regina Presbytery, is of the High Church order. His people, who are mostly Low Church, are loud in complaint. He and his missionaries are said to carry around some sort of altar apparatus, to set up in any hall, barn, or other place where service is held. This causes annoyance with the æsthetic bishop. A churchman, writing in the *Regina Leader*, says, "Bishop Anson is killing the Church of England in the Territories." The Bishop lately stated that the Presbyterian Church had originated from political rather than from religious motives. This brought out our young Presbyterian Bishop of Regina, Rev. A. Urquhart, in an excellent rejoinder. The Presbyterian form of service seems much more acceptable than the Anglican in Regina. Deeds for the mission property at Prince Albert are now being issued to the purchasers. It has taken eight years for

the Church to obtain the patent from the Government. The matter is now being successfully concluded, and the town of Prince Albert is located on our church lot. A new church was lately opened at Oak Lake, a new and promising town on the C. P. R., 150 miles west of Winnipeg. Dr. Bryce conducted the opening services, and along with Rev. J. Douglas, of Brandon, and Rev. J. M. Sutherland, of Virden, took part in the social meeting on Monday evening. Minnedosa, Carberry, Brandon 2nd, Oak Lake, and Morden, are still vacant. Services have been begun by Winnipeg Presbytery at the new town of Gretna in the Mennonite reserve, with promise of success. The Southwestern Railway now runs trains through to Clearwater, thus affording the farmers of Southern Manitoba the long-looked for opportunity of marketing their crops. The Ladies' Aid Society of Knox Church, Winnipeg, has raised between \$1,300 and \$1,400 this year for the schemes of the church. Manitoba College has its residence for boarders full. A large number of places was supplied during the Christmas vacation by the College students. A branch of the College Y. M. C. A. is being formed in Manitoba College. *It is hoped all the churches will remember the collection for Manitoba College, now being taken up by order of the General Assembly.—B.*

Aged and Infirm Ministers' Fund.

(WESTERN SECTION.)

BY appointment of the General Assembly, the Annual Collection for this Fund should be made on the THIRD Sabbath of February, in all the Congregations that do not contribute to the Schemes of the Church from the Funds of the Missionary Associations.

The Committee would call the attention of ministers to the statement made in their last circular (*See January Record*), respecting the action of the Assembly, and would earnestly and respectfully request them to press upon their congregations the necessity of their contributing to the Fund much more liberally than they have, with comparatively few exceptions, been doing hitherto. It is the wish of the Assembly that, while annuities continue, in the meantime, to be given up to the *present figure*, on the same principle as heretofore, the increase from capital should be wholly devoted to the *augmenting* of the annuities of those whose circumstances require it. That the Committee may be able to carry out the wish

of the Assembly, it is necessary only that congregations generally should follow the example of the few that have for years been sustaining the Fund with a liberality above all praise; instead of giving contributions that are in a great many cases, merely nominal. The Committee, in the name of the Assembly, would earnestly appeal to all to give a cordial support to this important but hitherto much neglected scheme, assuring them that, whatever differences of opinion may exist in reference to the administration of the Fund, experience will in due time, lead to the adoption of such arrangements as will make it productive of the greatest amount of the good which it aims at.

JAMES MIDDLEMISS, } *Joint Conveners.*
J. K. McDONALD, }

Meetings of Presbyteries.

HALIFAX: Dec. 15:—The Presbytery visited the congregation of Meagher's Grant and Little River, which is at present without a pastor. A manse costing \$1,000 has been completed since last visitation. Forty-two members have been added to the roll during the year. Only 8 or 10 copies of the *Record* were taken, and as a result only two of the schemes of the Church have been remembered. Some arrears have accumulated on account of supplies, and there is great need of a pastor. Presbytery urged immediate steps to enlarge the circulation of the *Record* and secure a pastor.—A. SIMPSON, *Clk.*

TRURO: Dec. 15:—The Synod had assigned the sum of \$1,000 to this Presbytery to be raised for Augmentation. Its fair share was allocated to each congregation. A number of congregations had already raised the amounts assigned to them. The whole amount will be raised.—J. H. CHASE, *Clk.*

QUEBEC: Dec. 15:—Mr. Joseph Allard, pastor of the French Church, Quebec, consented to withdraw his resignation, with the understanding that more adequate support should be secured for him. A very hearty and unanimous call from St. Andrew's Church, Halifax, was presented in favour of the Rev. J. C. Catnach, Sherbrooke. A minute expressive of the high esteem in which the Presbytery held the late Rev. J. McDonald of Scotstown and of sympathy with his family and congregation was passed. Encouraging reports were given from the mission stations, both French and English. Rev. F. M. Dewey was appointed convener of the Home Mission Committee for next year. Arrangements were made to raise the amount asked from the Presbytery for the Augmentation Fund.—F. M. DEWEY, *Clk.*

MONTREAL: January 12:—Professor Campbell was elected moderator for the next six months. The Home Mission Committee reported as to the state of the work throughout the bounds, and recommended an adjourned

meeting of Presbytery to be held for the purpose of receiving Rev. Hugh Maclean, a probationer of the Free Church, bearing a commission from its Colonial Committee. A report was also read of a very encouraging nature in regard to the French work—giving details connected with the several congregations and mission stations, and speaking very hopefully of the work generally and attaching special importance to the educational branch of the work. The members present expressed deep gratification with the facts and tone of the report. The report of the city mission was read and its affairs were found to be in a satisfactory condition, financially and otherwise. Reports were given in by deputations to the various supplemented congregations in the bounds. An interim kirk-session was appointed to co-operate with the people of Côte St. Antoine in the organization of the new congregation. A committee was appointed to apportion the sum of \$5,500 asked for Augmentation from this Presbytery. Reports were read from the deputations appointed to hold missionary meetings, which appeared to have been of a very encouraging nature generally.—J. PATTERSON, *Clk.*

GLENGARRY: Dec. 15:—Rev. Kenneth MacLennan declined the call from Alexandria. Mr. Hastie read reports of the Presbyterial visitation of Indian Lands and Kenyon. These were very satisfactory and Mr. Hastie and the deputation were thanked for their diligence. The Home Mission report was read and considered. Vacancies had been well supplied in summer, but the prospects for the winter were not so good, owing to the difficulty of obtaining Gaelic-speaking catechists. The French colportage work was progressing favourably; 800 families had been visited since July, and a large number of tracts, Bibles, and Testaments distributed. Deputations were appointed to visit augmented congregations, and Presbyterial visitations of Lancaster and East Lancaster were arranged for. Rev. R. H. Warden was nominated for the moderatorship of the Synod of Montreal and Ottawa.—W. A. LANG, *Clk.*

KINGSTON: Dec. 21:—It is proposed to have the Presbytery divided. The appointment of an additional professor for Knox College was disapproved of. The proposal to unite the station at McLaren's Mills with the congregation of Dalhousie was approved of. All the congregations are to be visited in the interest of the Augmentation Scheme. Twelve cents per family is the rate of assessment for the Presbytery Fund. The remits on mission work and the Aged and Infirm Ministers' Fund were in the main approved of.—T. S. CHAMBERS, *Clk.*

TORONTO: Jan. 12:—The Union of Derry West with Brampton was sanctioned. A letter was read from Dr. King requesting that the claims of Manitoba College be remembered, and the assurance was given that arrange-

ments had been made to continue aid to the College. The remit on the distribution of probationers was referred to a committee to report at next meeting. The remit on the Aged and Infirm Ministers' Fund was considered and its regulations were adopted. A long discussion ensued in regard to Sunday work on railways. Mr. Frizzell represented that a number of men in his congregation were obliged to work on the railway on Sundays and he wished to know if they could be received as church members. It was finally agreed to appoint a committee to obtain facts in regard to this matter and to ascertain how far this work may be necessary and report at next meeting, Mr. Frizzell, convener.—R. MONTEATH, *Cik.*

OWEN SOUND : Dec. 15 :—The usual standing committees were appointed, and arrangements made for the visitation of congregations in the interest of the Augmentation of Stipends. Committees were also appointed to consider the remits from the General Assembly. Notice of motion was given that no additional professor be appointed in Knox College at the present, but that it be recommended to supplement the teaching staff by additional lectures. It was agreed to instruct all ministers within the bounds to bring the claims of the Aged and Infirm Ministers' Fund before their people with the view of obtaining increased contributions.—J. SOMERVILLE, *Cik.*

SAUGEE : Dec. 15 :—A call from Durham, in favour of Mr. Robert McNair, was sustained. Mr. Nicol, who has been unable to preach all summer, on account of an affection of the throat, tendered his resignation of North Sutton, Ross and Gordonville. His resignation was accepted. Mr. Ross was appointed to organize *Corviden* and *Riverview* into mission stations. A committee was appointed to take charge of the Augmentation Scheme and parties were appointed to visit supplemented congregations. It was agreed that the system of Lectureships in Knox College should be continued for the present.—S. YOUNG, *Cik.*

PARIS : Dec. 15 :—It was unanimously agreed to recommend that, in view of the state of the fund for the support of our theological colleges, and the fact that the committee on the Consolidation of Colleges has not yet reported, no additional professor for Knox College be appointed by next Assembly and that the department of Homiletics and pastoral theology be filled by a lecturer or lecturers, and that, if necessary, additional lectureships be established.—W. T. McMULLEN, *Cik.*

MAITLAND :—Molesworth and Trowbridge were united. Congregations were urged to contribute more liberally for the Aged and Infirm Ministers' Fund. The Augmentation of Stipends Fund was strongly commended to the congregations. It was agreed not to recommend the appointment of an additional professor in Knox College at present.—R. LEASK, *Cik.*

STRATFORD : 12th January :—Rev. J. McClung was appointed moderator for the next six months. The attention of Presbytery was very largely given to the consideration of the overture regarding the supply of vacant congregations and the appointment of a fourth professor in Knox College. A committee was appointed to consider the overture, together with the remit of Assembly on the same subject and report. The appointment of a fourth professor was considered at length, but it was deemed advisable to defer the vote until next meeting. Reports on the Widows' and Orphans' Fund and Augmentation Scheme were presented by Messrs Henderson and Turnbull.—A. F. TULLY, *Cik.*

Obituary.

REV. JAMES BAIN, many years minister of St. Andrew's Church, Scarboro', in the Presbytery of Toronto, died at his residence in Markham village on the 9th of December in the 84th year of his age. Mr. Bain was a native of Perthshire, Scotland. Having very early made choice of the ministry as a profession, he entered the University of Edinburgh when only 14, and after a highly successful curriculum was licensed to preach the Gospel by the U.P. Presbytery of Perth, so that at the time of his death he had been full 60 years in the ministry. His first charge was that of Union Chapel, Kirkcaldy, where he ministered with great success for a quarter of a century. In 1853 he left a large and strongly attached congregation, and came with his family to Canada. Very soon after his arrival in this country he was called to the pastorate of St. Andrew's Church, Scarboro', then vacant by the appointment of the Rev. Dr. George to a professorship in Queen's College. Here Mr. Bain remained during the 21 remaining years of his active ministry, until 1874, when, owing to the infirmities of age, he retired and took up his residence in Markham. Mr. Bain was a sound theologian and an eloquent preacher. He had few equals on the platform, having always at his command a varied and extensive fund of information, as well as unlimited stores of anecdote. From the time of his first coming to Canada he took a deep and active interest in the Home Missions of the Church, and he was always ready when called upon to plead for them with all his heart and with the power and eloquence of a patriot and a

statesman. Clear-headed, warm-hearted, enthusiastic, and fearless in expressing his sentiments, our deceased friend was respected by all who knew him. Enemies he had none. Best of all, he was a genuine Christian. He was married in 1828, and has left an aged widow and four children—Mr. John Bain, Q.C., of Toronto, and three daughters. Seven of his children predeceased him.

REV. P. S. LIVINGSTON.—On the 11th of November, Mr. Livingston had his shoulder dislocated while assisting the Rev. Hugh Mackay in preparations for opening the Indian school on the reserve north of Broadview. The dislocation was not discovered for some time. After suffering for five weeks Mr. Livingston visited Brandon, was put under the influence of chloroform, and the dislocation reduced. Owing to the bursting of an aneurism which had formed, internal bleeding took place, and Mr. Livingston passed away ten or eleven hours after the medical operation had been performed. He was buried at Brandon, and a large number of Presbyterian ministers followed his remains to the grave. Mr. Livingston was a strong, healthy man, and his sad and sudden death cast a gloom over the Presbyterian body. He was born in Esquesing, educated at Queen's, and was ordained in 1871. Pittsburg, in the Kingston Presbytery, was his first charge. Thence he went to Russelltown, Quebec Presbytery, where he laboured eight years. Appointed by the H. M. C. of the General Assembly, he went to the North-West in 1882. In 1883 he was appointed to Broadview, where he laboured till his untimely death. He was a good preacher and pastor, was much esteemed by his people and respected by his brethren. Mr. Livingston did much to advance Indian work near Broadview, and took an active part in organizing schools and helping to solve temperance and social problems. Had he given his consent, no doubt he would have been a member of the North-West Council. He was appointed by the General Assembly the first moderator of the Presbytery of Regina, which office he held at the time of his death. He was also convener of the Presbytery's H. M. C. and a member of the Synod's H. M. C. His death is a severe loss to the Presbytery. Mr. Livingston married Miss Fowler of Kingston, who proved a most

competent pastor's wife. She survives him. They had no children. Mr. Livingston's death in the circumstances, is unspeakably sad. The Judge of all the earth must do right. Be ye also ready. J. R.

REV. JOHN I. BAXTER, TRURO:—On New Year's Day, one of the fathers of the Church passed peacefully into his eternal rest. Mr. Baxter was 83 years of age. He was born in Annan, Scotland, and came to Nova Scotia when he was about 18 years old. He studied in Pictou Academy and was one of Dr. Thomas McCulloch's first students and graduates. For about 45 years he was pastor of the Onslow congregation in the Presbytery of Truro. The congregation was then an extensive one, and Mr. Baxter had a wide field to cultivate. He discharged his duties as a pastor with exemplary diligence and faithfulness, and preached the Gospel with unflinching soundness. Mr. Baxter rendered good service to the Presbyterian Church and to the cause of Christianity by establishing a colportage scheme, which was the means of circulating many thousands of volumes of the best literature throughout the rural districts where good books were scarce. His services in this line were often acknowledged by the Synod of the Maritime Provinces. About ten years ago Mr. Baxter resigned the pastoral charge of Onslow congregation, and retired from the active work of the ministry. He carried with him into his retirement the affectionate esteem of his brethren, who always found in him a kind friend, an obliging neighbour, and, in late years, a very venerable father. Till old age crept upon him, Mr. Baxter was exemplary in his attendance on the courts of the church. He served the Lord in his generation, and now that he is fallen asleep, his memory will be cherished by the congregation to which he ministered for many years, and by the Church of which he was so long a standard-bearer.

Perhaps the most neglected thing in the world is health; and yet most people look on death as the greatest possible calamity.

—“And he asked, ‘Who gathered this flower?’ And the gardener answered, ‘The Master.’ And his fellow-servant held his peace.”

Ecclesiastical News.

REV. WILLIAM DUNN, of Cardross, died at Helensburgh, on the 8th of December, in the 75th year of his age and the 50th of his ministry. Although he had no taste for Church courts, there was much of the *ingenium perfervidum Scotorum* in his character; he was a model pastor and an excellent preacher. The Rev. John Saul Howson, D.D., Dean of Chester, also died in December. He was a fine writer, and was highly esteemed for his learning and his personal worth. His widow only survived him five weeks. A model elder of the Free Church has passed away in the person of Mr. David Dickson, who held the office of session-clerk for thirty-three years in the New North Church, of which Rev. R. G. Balfour is minister. Some years ago Mr. Dickson published a little work on the eldership, which went through several editions, and is probably one of the best practical treatises on the eldership that has ever been written. It was founded largely on his own personal experience, and it has been extremely useful and suggestive to many others. When he was laid in the grave, all Edinburgh testified that the city had lost one of these men who are the salt of the earth. The beadle of Newton-on-Ayr, who died lately, used to claim for that congregation the highest standard of criticism, and always maintained that the minister for the time being was "the premier of Scottish preachers." Few country parishes certainly have had a succession of ministers so brilliant, for among them are Principal Caird, Dr. A. H. K. Boyd, Dr. Robert Wallace, Dr. John Macleod and others. The only explanation that has been given for the "phenomenon" is that there are a number of particularly intelligent and shrewd people connected with that congregation, who pride themselves on their discernment, of which the long list of brilliant ministers is adduced as proof. The famous Dr. Alexander Macleod of Birkenhead has been nominated for the moderatorship of the Presbyterian Church of England. His celebrity consists in his remarkable gift of speaking effectively to young people. Our good friend and correspondent, Rev. Thomas Duncan, of Bridge-of-Weir, has had a bazaar to raise funds for building a manse, which was opened by Sir A. C. Campbell, Dr. James McGregor, and other men of note. The Rev. Thomas Nicol, B.D., succeeds the late Dr. W. H. Smith in the editorship of the *Mission Record* of the Church of Scotland. The widow of the late lamented Dr. W. P. Mackay of Hull will, it is said, undertake the editing of the *British Evangelist*, which was so successfully edited by Dr. Mackay, and will henceforth reside in Edinburgh. "Life and Work," a monthly magazine published by a committee of the Church of Scotland, has attained a circulation of 100,000 copies. Professor Wil-

liam Duguid Geddes, LL.D., has been appointed by the Crown Principal and Vice-Chancellor of the University of Aberdeen in room and stead of the late Dr. Pirie. Dr. Geddes has been for thirty years professor of Greek in this University and has a wide reputation as a scholar. He is the author of some important classical works.

As the time approaches for the consummation of the projected union betwixt the Waldenses and the Free Church of Italy, the importance of this movement becomes daily more apparent. The Assembly of the Free Italian Church met in Florence last October, and was opened by a noble sermon from the venerable President, Signor Gavazzi. The great feature of the Assembly was the debate on the union, the basis for which is now definitely agreed upon. The negotiations for the federation of the Presbyterian Churches of Australia are so far advanced that arrangements have been made for the first meeting of the Federal Assembly at Sydney, N.S.W., on the 14th of July next. The Federal Assembly will not interfere with the autonomy or functions of any of the federated Churches, but it will be the final court of arbitration, advice and appeal for them all. The decisions of the present Supreme Church Courts will still in all cases be final, except where such decide, with the consent of parties, to refer a matter to the Federal Assembly.

IRELAND.—As might be expected, there is the deepest anxiety among the Protestants of Ireland as to the prospects of Home Rule being granted. Not since the closing years of the 17th century has there been such a feeling of distrust as to the future. A Legislature sitting in Dublin with even the most limited powers is dreaded as a calamity not only to the Protestants but even to the whole country. Moreover, limited powers will not be acceptable to the Home Rulers. They may be satisfied with less, but they claim the right to deal with land, with education, with police, with taxation. The first and last may be passed over just now, the treatment of the others by the party that is so clamorous for power means an entire revolution of the present state of things. It means that schools shall be sectarian to the uttermost, that colleges shall be the same. Even already it is mooted that the Lord Chancellor of Ireland is preparing a bill to make the Queen's Colleges of Cork and Galway Roman Catholic institutions. Those that have the true interests of the education of the people at heart look upon such a step as going many degrees backward in the scale. These colleges, founded some forty years ago, have been a great blessing to the country. It is going in the face of the spirit of the age in which we live to turn colleges that are now open to every sect alike, that are truly national in their character, into mere ecclesiastical machines. It is going back to the time of the Dark Ages.

And in the state of crime so apparent in the south and west it seems to be utter madness to hand over the police force to the care of the dominant faction. But God reigns, and quicker than any of us hopes, He may bring order out of confusion, good out of what appear to be the worst evils. It is the gospel of Jesus Christ that the Irish people needs far more than legislation. The northern part of the island did not need legislation to make it prosperous, loyal and contented. It was not legislation that made Belfast what it is to-day, one of the busiest places in the empire, and as prosperous as it is busy. It was the energy, frugality, and enterprise of the people, and these are in close relation to the faith that they hold, a faith that is followed out in a life worthy of that faith. May the blessings of such religion as that, accompanied by such fruit, soon be extended to the whole people, and then the country shall indeed be glorious and free. **H.**

TEMPERANCE NOTES.—During the year 1885 the Scott Act was adopted in twenty counties and three cities; it was rejected by six counties and two cities. The total majority for the introduction of the Act was 21,312; against it, 2,939. The average majority in favour of the Act was 927; against it, 367. During the year a second attempt was made to repeal the Act in Fredericton, N. B., and the attempt failed. There have been in all seven attempts to repeal the Act in various parts of the Dominion, but, so far, all have failed. The Act has been mal-administered in many instances, doubtless, but as a tentative measure, open to improvement, it has been upon the whole better enforced than any other Temperance law in Canada. A native of the County of Halton, Ont., who claims to know the condition of affairs in that county before the Scott Act was adopted and also its present condition in relation to temperance, makes this comparison betwixt the county of Halton and the neighbouring county of Wentworth, where the law is not in force:—"The criminal statistics published at Ottawa for the year 1885 shew that the convictions for crime in the county of Wentworth were 1,796, while in the county of Halton there were only 39 convictions. For drunkenness, and disorderly conduct growing out of drunkenness the convictions in Wentworth were 666, and in Halton only three. The report of the inspector of prisoners in Ontario for 1884 gives the number of convictions for being drunk and disorderly, in Toronto, 1,246; in London, 265; Hamilton, 245; Guelph, 43; St. Catharines, 36; in Milton (the jail for Halton), *not one.*" Though the law has not been so well enforced in Halton, perhaps, as it might have been, crime has been reduced fully sixty per cent. in four years. It has now been settled by Her Majesty's Privy Council that the Local Legislatures have the power to issue licences and to regulate the traffic, and not the Domin-

ion Parliament. The election of Mr. Howland as Mayor of Toronto, by a majority, of 1,800 is a victory for temperance advocates in that city. Notwithstanding the deluge of rain, upwards of seven hundred women voted for the first time; but they did not all vote for Mr. Howland.

WORK IN THE NORTH-WEST, 1885.

The following statements will shew the work done in the North-West during the past season: There were engaged in the mission fields and augmented congregations six catechists, 31 students and 52 ordained ministers, or a staff of 89 in all. These supplied about 340 stations, embraced in 81 congregations and mission fields. Five ministers acted as chaplains to the troops and one laboured among the navvies in the Rocky Mountains. No settlement was neglected and never was better work done. Financially, the rebellion interfered to some extent, but not otherwise, except in three or four fields. Church building was not as extensively carried on as during 1884, and yet one church was renovated, and three, begun in 1884, finished. One brick-veneered, three log, and eleven frame churches were built. One church-manse and two manses complete the list. The injury done to the crops stopped operations in several stations. The cost of these buildings, not including the labour of the people, did not exceed \$24,000, owing to the lower price of labour and lumber. Calgary proposes to build a \$5,000 church in spring, \$3,000 of the amount is already subscribed.

Ten new fields were occupied, one of which began with a communion roll of 50, of whom 17 were received on profession of faith. Forty-five were enrolled in another congregation, 13 for the first time. A third began with 41 communicants. About 200 Sabbath-schools were in operation and the attendance was encouraging. Owing to financial pressure, we have had to contract work this winter. At least 1,200 families of the Church are without ordinances just now, and many more have only occasional services. If we are not to fall behind the requirements of the field, more means and men are required. Let congregations remember the Home Mission Fund and the Augmentation Fund in making their contributions for church work. They are the

main support of church extension. We pray God for a larger number of men of push and piety, of tact and talent for this work.

FORT MACLEOD MISSION FIELD comprises three centres—Macleod, Lethbridge and Pincher Creek village. Lethbridge is about 110 miles south-west of Medicine Hat; Macleod, 25 miles further west, and Pincher Creek south-west of Macleod. Lethbridge is a mining centre with a population of 400 or 500. The miners are mostly Nova Scotians and attached to the Presbyterian Church. Galleries are already pushed 900 feet under ground. The output in November was about 300 tons daily. There was in November no resident minister of any church and no church. The town was canvassed, subscriptions to the amount of \$1,300 secured, and a church 30 x 40 contracted for in a short time. There are about 40 communicants of our church from the old land and the new. It was a pleasure to dispense the Sacrament of the Lord's Supper to them. The Rev. Angus Robertson supplies Lethbridge till a missionary is appointed. Fort Macleod has a population of 250 or 300. The people are intelligent and well educated. Some of them are scions of noble houses in England and others are from the first families in Montreal and Ottawa. They are not, as a class, over religious. Steps were taken to erect a church and \$1,000 was subscribed in a short time. A neat, comfortable building is erected before this time. Almost 100 mounted police are stationed at Macleod. Pincher Creek has only about a score of houses. It is prettily situated at the foot of the mountains. The congregation is small, but they are anxious for ordinances. Thirteen sat at the Lord's table, one of whom was a Methodist and another a Baptist. Macleod and Pincher Creek require a minister of their own. They subscribed \$600 towards his support. Mr. W. P. Mackenzie did good work in the field during the last 18 months.—JAMES ROBERTSON.

“What an example of perseverance is furnished by the story of the Presbyterian Mission in Canton! For twenty-five years the missionaries labored, and at the close of that period had gathered only thirty-three converts. Now there is a Presbyterian 'Synod of China,' and a conference can be held attended by 120 missionaries.”

Our Foreign Missions.

THE Convener of the Western Committee sends us the accompanying letters with these remarks:—Many readers of the *Record*, who were deeply interested in the account given in the January number of the baptism of the Indian chief “Little Child,” will learn with sorrow, from the accompanying letter, that he is in the church on earth no more. Mr. Mackay expected much comfort and help from his co-operation; but the Lord has ordained otherwise, and He doeth all things well. Mr. Livingston, too, who was rendering such willing and efficient service to the Indians, and seeking in every way to advance the Redeemer's cause, has been called away to his everlasting rest. His name will be long remembered with affection and gratitude both by his own congregation and the Indians of the adjoining reserve. As to what Mr. Mackay is doing now, his letter will speak for itself.

THOMAS WARDROP.

LETTER FROM REV. HUGH MACKAY.

BROADVIEW, 1st Dec., 1885.—I write to let you know that I have received and brought from the railway station yesterday the four bales of clothing sent from Guelph to the poor Indians of our Reserve. The contents of these bales are most excellent and show that the good people of Guelph are willing to work and pray for the extension of the Kingdom of our Blessed Master. I pray that the Lord may lead me in the distribution of so valuable a gift, and bless those who have thus favoured us.

I have been kept very busy during the past few weeks. We have built another house at Round Lake, to be used as a sleeping-room by the boys attending our school during the winter. The Indians who are sending them have assisted me. It is a log-house 18 x 20, with fireplace. It cost us, besides our labour, about \$9.00. We also fixed up another house for Jacob Bear, who is to be with me again this winter. Then I put up another house at Broadview, part of it to be used as a store-house, and the rest as a stable. Here I have opened the boxes of clothing; and during the past week most of my time has been spent in clothing the naked. My school is now open and will continue for four months. I shall have about 20 this winter. Many more were very anxious to come, but this is about all that I am able to provide for. I look forward to a pleasant and profitable time, and hope and pray that some of these little ones may be brought to union with the Lord Jesus.

The chief, Alex. McKay (Little Child) died a few weeks ago. I found his body in his house where he had died. With the assistance of another, I made a coffin and we buried him on the lonely prairie. He was not left

long with us after his profession of faith in the Lord Jesus; but long enough to be instrumental in leading others to embrace the same Gospel which he so much loved. His work is done and he has left a home of want and poverty and sickness, and entered into the Eternal Sunshine. I shall try and write a further account of my work at some other time.—H. McKAY.

FORMOSA.

LETTER FROM DR. G. L. MACKAY.

TAMSUI, 8th October, 1855.—Since August, 23rd, I have been here only one day and that was to meet a Mandarin about the chapel-claims. During that time the following occurred:—Three times I was nearly drowned, crossing in a small boat from Kelung to Palm Island. Once a large junk ran into us—once another boat was upset and we pushed to save the drowning, when our own boat gave way before a tremendous wave, and once our rudder broke, the boat flew before the tempest and we were picked up by another boat. Students were with me every time. With *Sun-à*, one of our best students, I was on foot, bound for Kelung. When at the last mountain ridge, we looked out to sea over the harbour, and what a scene! such I never witnessed before. All day betokened a typhoon; but now the reality was in front of us. A black (not dark) wall appeared upright between the sea and the heavens. Tens of thousands of sea gulls, &c., were making for land in front. On and on the wall advanced until we were just entering the town, when with one indescribable blast and roaring noise the storm *burst*. The heavens were opened and the wild winds let loose and every living creature sought refuge somewhere. We, in a hut half-covered with grass, and seven black pigs in one end. All night we sat listening to the fury of surging billows and terrific blasts. To say we were drenched wet, is enough to provoke a smile. We were under the storm the whole night. Why not go somewhere else, says one? Ah! that's the question. I never feel disposed to answer such. Early in the morning, *barefooted*, we waded through two, three and four feet of water, the storm still raging. At last we got to the pilot's house, an old friend of mine (a German). He kept us all day, and what a day! With ropes, tying doors, windows, &c., with nails, fastening boards, shutters, &c., and with buckets, trying to keep a room or two dry. The following morning we got to the mission house on Palm Island, to find the roof off. There I set to work and repaired it, also, with the students, put a wall of coral around the ground, down to the sea, &c. In one word, we changed the lot from being a wilderness to that of a garden. I then began to build the Kelung chapel of *stone*, and now it is *finished*. I built it entirely in seven weeks. It is substantial and beautiful. I am beginning work at other places.

By toil of which you will never know, I suc-

ceeded in getting \$10,000 (ten thousand dollars) as damages for the destruction of chapels. The British Consul A. Frater, Esq., stood by me heroically. *The Chinese General never doubted my word*—never once said I made an *unjust* claim. Thanks to my old friend the Tamsui Mandarin. The money I deposited with Tait & Co., and will be used *solely and entirely* for building chapels. Mr. Jamieson not having had experience in building matters, the whole of the work falls on me. The students were with me studying nearly all the time. The typhoon did great damage to the chapels on the east coast.—G. L. McKAY.

P. S.—In view of the last sentence, I hope friends of our Lord will remember what will be needed—*prayer and funds*. The \$10,000 will only erect the chapels destroyed by the mob *on the west coast*.

Our Trinidad Mission.

LETTER FROM REV. KENNETH J. GRANT.

JOSEPH of Arimathea was a disciple of Jesus, but secretly, for fear of the Jews. Recently, we think we have found several who have accepted Jesus as their Saviour, but who, until now, have shrunk from avowing their faith. The special discouragements to an open profession are not a few, and we confess that our impatience has been rebuked by recent disclosures. On one estate in our district, we laboured for several years, with much diligence, through a school and other agencies, but with comparatively little visible success. In these times of unusual depression, when retrenchment is carried into every department of work, we resolved to close the school on this estate, and to direct the Catechist to give to it but a small portion of his time, that more labour might be bestowed on more promising fields. Just as we began to carry our resolution into effect, hidden ones began to show themselves and with such decision, intelligence and boldness, as to revive our drooping spirits. Two of these are Brahmins. The younger only 17 years, is still under the care of his widowed mother. Her distress has been very great at witnessing the course her boy has decided to take. For a time she endeavoured by tears and entreaties to dissuade her deluded boy from abandoning the religion of his fathers, and from degrading his illustrious caste by joining the Christian band. Failing in this, she resorted to sterner means. A man of strength was engaged to beat him, and he did it severely; but the lad, instead of being deterred, grew bolder, giving reasons for the hope that is in him. The burden of his defence was "I am a sinner, and in the religion of my country there is no Saviour from sin. Jesus, the Christian's Guru suits my case, and I take Him, renouncing all *deotas*. My assistant, Babu Lal Bihari, and I were on the estate one evening when his mother was at the height of excitement."

To all our reasoning her only reply was this: "Oh don't make my son a Christian." We told her that we had no power to make her son a Christian—that her neighbors had repeatedly heard the same message, and yet believed not, and that if her son now differed from them, it was God alone who made him to differ. We warned her of the folly and danger of fighting against God. We again told her how sin is taken away through the only sin-bearer, and then asked whether she would have Jesus bear her son's sins, or would she herself take the guilt of them on her own soul. Her reply was, I will take his sins. How deluded! And yet it has been our privilege to witness men and women as intensely prejudiced, as persistently opposed to Christ and his Gospel, as this poor woman, who have at length come meekly, penitentially to the foot of the cross. All the agencies that brought Saul of Tarsus to the ground are still at work.

Last evening Lal Bihari returned home to tell of another case on the same estate. In fact we heard of it, and he went to know the truth. In this case the Gospel comes, not to a Hindoo, but to a Mussalman, to a Unitarian in theology, and it has shown the same power as in the other individuals referred to. For six years he has listened attentively, again and again, and we thought him at the point, not only of decision, but of open avowal, but as frequently our hopes were disappointed. Now, however, he has taken his stand. A severe sickness has been blessed to the strengthening of his soul. Seated yesterday with a number of his friends, when the pipe was passed round it was refused to him; then a discussion arose, and in the midst of all he said: "All my hope for salvation is on the Lord Jesus Christ." Such cases remind the Missionary, that he should never give up.

A few mornings ago, at a very early hour, a woman with her daughter came to us, having travelled six miles, just to learn, as she said, the way of salvation. Her inquiries and whole demeanor indicated that she was thoroughly in earnest. Much instruction has been given; people everywhere listen attentively. Our cry is, and may the Church encouragingly make it, "Come from the four winds, O breath, and breathe on these slain that they may live.—K. J. GRANT.

Evangelistic Meetings.

MESSRS. MOODY AND SANKEY IN MONTREAL.

DURING to the prevalence of the fatal epidemic in Montreal during the latter half of the past year, not only was business of every kind depressed, it seemed for a time as if Christian enterprise itself was paralyzed. The idea of observing Anniversary missionary meetings was deliberately

abandoned; appointments for church congresses were cancelled; conventions and conferences were postponed *sine die*; Sunday-schools and prayer meetings were avoided by nervous people, who even talked of closing the churches. When things had thus come to the worst, they suddenly began to mend, and as soon as it was considered safe and prudent to tone up the religious feeling of the Protestant community, by inviting the people to unite in mass meetings, this was done. The suggestion emanated from the Branch of the Evangelical Alliance, it was indorsed by the ministers, and heartily taken up by the Young Men's Christian Association, and the result has been a series of meetings the like of which have not been seen in Montreal for a very long time. Messrs. Moody and Sankey had been incessantly busy in their own country, but on being appealed to, generously agreed to spend their "holidays" with us—four days, commencing with Saturday, the 2nd of January. Arrangements were made for three meetings each week-day and four on Sunday. Notwithstanding the unfortunate state of the weather and the streets, not only were the meetings all largely attended, it was found that the largest available building in the city—the old St. James Street Methodist Church—had not room enough. When every foot of standing-room had been occupied, hundreds repaired to an adjoining hall to take part in the proceedings of an overflow meeting. Now that the meetings are over, there is but one opinion as to the wisdom and propriety with which they were conducted, and the great good which they are calculated to do. There was nothing said or done on the platform to which any reasonable man or woman could take exception, and there was much said that went straight to the hearts and consciences of men, women, and children in every rank and of every denomination. Mr. Moody has always been characterized by great earnestness, plainness of speech and tact. He never was more earnest in his life than when pleading with the people of Montreal to give their hearts to God, and to confess Him before men. It is quite true, as has been often said, that Mr. Moody is not an orator, but to say that he is not eloquent would be to do him a great injustice. His simple statement of Gospel truth, the force and directness of his appeals, his

inimitable method of illustration, his plain common sense and the utter absence of "cant," constitute eloquence of the highest order—that eloquence that comes from the heart and goes to the heart. We cannot do better than give our readers a few extracts from the excellent daily reports of these revival services given in the *Montreal Gazette* :

A BIBLE LECTURE.

At the first meeting, after the Old Hundredth had been sung with heart and voice, Mr. Moody took for his subject, "The Christian and his Bible." "What is an army good for if it does not know how to use its weapons?" he said. "It is a good deal better that I should know what God has to say to me than that I should hear myself talking to Him," was his comment upon prayer meetings and a strong argument for the reading of the Bible. There were many men who declared that they could not accept the entire Bible. "When I give up any portion of the Bible, I'll give it all up," Mr. Moody said, with vehemence. "When a man read with a penknife in his hand, it was not long until he had nothing but the covers. It was a remarkable thing, that nearly every one of the portions of the Bible which had been disputed as incredible had been quoted by Jesus Christ himself as the truth, and to doubt them touched the divinity of Christ. Mr. Moody then took up the story of the flood, Lot and Lot's wife, the brazen serpent, and Jonah and the whale, showing that in each case Christ had spoken of the miracle. If you struck out one part of the Bible you discredited all that was written by that inspired writer, and you soon had left no Bible at all. Men had been trying to break God's Word for centuries, and it still stood. "There would be a jubilee in hell if one of God's promises was broken." There were heights and depths in the blessed book to which he could not climb and which he could not fathom; but, thanks be to God, he saw some things in a clearer light to-day than he saw them a year ago; and next year he would see more clearly still if it was God's will to reveal Himself still further. "The known things belong to man; but the secret things belong to God." There were those also who said that while they believed in the natural, they disbelieved in the supernatural parts. We worshipped a supernatural God, and we had a supernatural book to teach us about Him. Mr. Moody went on to show that throughout the Gospels, to the day when the sun was darkened and the rocks were rent, all was supernatural, closing this portion of his discourse by saying, "This Reformer is alive. We don't worship a dead Jew but a risen Christ. During the first ten years of my spiritual life I made no progress, but just went round and round, and the reason was I didn't know how to read my Bible." He explained

that he used to read it in courses, but now he would as soon think of reading a dictionary in courses. He just took it now as he needed it, going to it for comfort, or joy, or sorrow. The first thing he did when he found himself in any difficulty was to use his concordance; if they had not one already, he would advise his audience to buy one before they got their dinner. They should take up one subject at a time, and gain a good and sure footing on the Word of God. He believed that the reason there was error and heresy was that Christians were not rooted in the Holy Scriptures. "Some people in the Church can't feed themselves; they want an ecclesiastical spoon." If their clergymen give them straw, they eat straw; if they give them nothing, they get nothing. What they should do was to let the Bible speak. If they were doubtful of anything, they should see if it was taught by the Word of God. The absence of the Bible both from the public and the Sunday school was then treated upon. Mr. Moody enforced the need of expository preaching, and, in conclusion, under the guise of a resumé of a sermon delivered by Dr. Bonar of Glasgow, Mr. Moody told the story of the Cross. He told it in the simplest language, as if it were a conversation between St. Paul and St. Peter. His immense audience had followed him throughout with breathless interest, and as he went on he shook them all. Low sobs of women were heard, and men drew their breaths hard as he said, "Do you not believe that the people like that kind of preaching?"

Again in the afternoon and in the evening the church was filled to its utmost capacity, many counting themselves fortunate to find standing room in the aisles. The subject of the afternoon's discourse was the office and work of the Holy Spirit in the conversion of souls, and its effect on the heart and conscience, leading men to forsake their sins, to turn to God, and to enter upon a new and better life.

THE KINGDOM OF GOD.

The text for the evening was John i. 33,— "What seek ye," on which Mr. Moody founded a powerful discourse on the incomparable value of the Kingdom of God and eternal life as contrasted with the poor perishing things of this world. The words were addressed to Peter and Andrew when they followed Christ. The preacher analyzed the different motives which actuated people to follow Christ in his lifetime, and argued that for the last 1,885 years no one was disappointed who sought Christ with a right motive. Now, if he analyzed the motives which caused the congregation to assemble that evening he would find they were different. If he asked the newspaper men—well, they would no doubt say they came professionally, others came because their friends wanted them, and others because they expected to hear Mr. Sankey. Another text in the Bible said, "Seek ye the Lord while

He may be found; call ye upon Him while He is near;" but Christ sought His flock, and He was amongst them that evening. Suppose, he said, he lost a diamond ring from the platform, and he offered \$5,000 reward to the finder, what a scramble there would be around the platform to get the reward. Why, it would take a force of policemen to keep some of the seekers from crushing each other. But what was \$5,000 compared to eternal life? This was worth more than Canada with the States thrown in, aye worth more than all the world. He urged his hearers to seek Christ while He might be found. The third text touched on by the preacher was "Seek first the kingdom of God and all these things shall be added unto you." Many people deceived themselves by seeking the things of this life first, satisfying conscience with the promise that, when they have succeeded in the object of their earthly ambition, then they will give their hearts to God. It is a fatal delusion. The promises of God are for those and those only who will accept of them now. "While He may be found," carries with it the intimation that a time may come when God will *not* be found—When even anxious enquirers may find the heavens above them as brass, the time may come, and often does come, when a man's heart becomes so hardened by habitual neglect of God and heavenly things, that nothing short of a special miracle of grace can convert him; but that is not God's ordinary way of working. He comes by His Holy Spirit and knocks at the door of a man's heart: it is man's part of the great transaction to open the door and let Him in. The preacher illustrated this part of the subject with an anecdote of a man who went through life haunted by this text, Matthew vi. 33, which a pious mother had written in the fly-leaf of the Bible she gave him when he left his home; but alas he could never bring his mind to act upon it; he sought this world first; he found what he sought, but he never found the pearl of great price: he died an idiot!

FOR SABBATH-SCHOOL TEACHERS.

One of the most interesting meetings was that held in the American Presbyterian Church, on Sunday Morning, at 8:30 a.m. Even at that early hour the place was filled to overflowing. Mr. Sankey sang with deep pathos,—"Here am I, send me," the congregation united heartily in singing the hymn, "Bringing in the Sheaves," after which Mr. Moody read as the subject of his address the first eight verses of the 25th chapter of Exodus. The Almighty, he said, wanted everyone to have something to do in building the spiritual tabernacle in the heavens, whether it was great or small. Some could furnish gold, some silver, and some only goat's hair, but each should do his utmost. One was as acceptable as the other to the Master. The church needed waking up to its responsibilities in this matter, but the whole work should not be allowed to fall upon the minister and upon the church officers, but rather upon each indi-

vidual member, who had a share in the work, and should perform it. Some are able to do great things for the Master and some only a little, but God is willing to use the base metal as well as the rarest and most precious. He is able to use the weak as well as the strong, so that there is no excuse for those who take no interest in their Saviour's work. He vividly described Moses leading the children of Israel out of the wilderness, and how much he accomplished by the power given him by God, and that no man or woman was so low, so mean, so contemptible, that God did not want their work in His vineyard. He alluded to the great work done in the way of educating children by mothers and Sabbath school teachers, and remarked that there was not enough attention paid to the little ones. No one knew but in the family or in the Sabbath school there might be a John Wesley or a Martin Luther, and just think of what a blessing they would be to mankind if they were only properly trained in the Lord's work. He exhorted them to do their work and to do it well. What a little act was that of Mary of Bethlehem, when she wiped the feet of the Lord Jesus with the hair of her head after she had anointed them with oil, and yet she was one of the most prominent women in the world's history. Perhaps Mrs. Wesley did not think she was doing a very great thing when she instructed her sons John and Charles in the Word of God. Yet, think of the result of that mother's teaching! 30,000 Methodist ministers preaching the Gospel to-day, and 25,000,000 of people connected with the Methodist Church. Each of us has our own work to do, a work that no one else can do for us. God help us to do it, and to do it as well as we can. Sufficient, however, will it be for each of us if it can be said in respect of our efforts for Christ "She hath done what she could."

THE LAW OF RETRIBUTION.

Mr. Moody preached a very earnest discourse in the Queen's Hall, on Sunday forenoon to a large congregation, from Gallations 6; 7.—"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap." God, he said makes a man reap in the spiritual kingdom the same as in the natural kingdom. A farmer always wants good seed to sow, and if his neighbor had better seed than he had, he would purchase it of him and it was the same in the spiritual kingdom, therefore we should be careful that we sowed good seed, in order that we might reap a good harvest. Men might be skeptical about the fact that they would reap the very same kind of seed that they sowed, but history, and particularly Biblical history, proclaimed the truth of this fact. A merchant who taught his clerk to lie to his customers must in time expect him to lie to him, and this had been the original cause of many a young man's ruin, by till tapping or otherwise. We should see to it, therefore, that we sowed good seed that we might reap a good harvest and

obtain for ourselves the crown of everlasting life.

GOD IS LOVE.

Again, in the afternoon, the preacher discoursed on "The Love of God" to a great concourse of people in the Methodist Church. In the course of his remarks he enlarged upon the love which a mother bore for her child. She might give up everything else, but she could never forget her child. Among his numerous illustrations Mr. Moody related a story of a young man condemned to death for murder, how his mother clung to him to the last, the officers having to forcibly remove her when the time came for him to go to the gallows, and how she afterwards asked for his corpse, because, as she said, she was the only one in the world who loved him. If the love of a mother for her child was so great, how much greater was the love of our Heavenly Father, who sent His only begotten Son into the world that whosoever believeth in Him should not perish but have everlasting life.

UNAVAILING EXCUSES.

The Sunday evening service was held in the same place. The house was literally packed full of people, almost to suffocation. Mr. Sankey sang "The ninety and nine;" the congregation pealed forth a number of favourite hymns with wonderful effect. Mr. Moody then read the parable of The Marriage Feast; and gave a powerful and telling address from the words, "They all with one consent began to make excuse." These men, he said, were all shifting around trying to get out of accepting the invitation without giving offence. One of them said he had bought some land and he wanted to see it, although he might have known that the land would not run away, and that he could see it in the morning. The second had bought some oxen and wished to prove them, but that ought to have been done before he bought them. The third declined to come because he had just been married, and that was the worst excuse of all, for he might easily have taken his wife with him. The last excuse had been made in the Garden of Eden before man left it. It was when Adam tried to shield himself behind the wife that God had given him, and a mean contemptible excuse it was. For the next six thousand years men had been going on making excuses, and he thought they must lie awake to manufacture them. The excuses made by the King's friends might seem ridiculous, but to the invitation of the King of kings he had never heard better ones; and if he stood at the door asking people as they went out why they would not accept the invitation, some of the excuses would be very absurd indeed. A popular excuse was that many things in the Bible are dark and mysterious and against reason and intellect. He was glad there were things in the Bible beyond our comprehension, for that was our proof that it came from God. Of all the sceptics he had

ever heard arguing against the Bible, only one had ever read it through. We should take the things we do understand, for they were the A B C of God's alphabet. The things dark and mysterious belong to God and the rest to us. Perhaps some one would say it was of no use his offering himself, as he might not be one of the elect, but if they carried out that principle in their temporal affairs where would they land? In the invitation they had to deal with the word "whosoever," applied to everyone, and when they got into the Kingdom of God it would be time to talk of election. Another excuse was that it was hard to be a Christian, and that God was a hard task-master. That could only be true when one tried to serve God before he was born of God, but when a man had received salvation he would find that "His yoke was easy and his burden was light." Ask a man who had served both masters, and they would find that the way of the transgressor is hard. Another might say that lots of Christians were hypocrites, and he would not be one of them; but to such a man he would say, "If you wait till all the hypocrites are dead you will never reach Christ." It was not necessary to go to church for hypocrites, for he would find ten hypocrites outside of the church for every one that was found inside. But should a man refuse salvation because some professing Christian was a hypocrite? A man who talked in that way of hypocrites, generally lived very near one. If he did not wish to live where hypocrites were, he should get out of this world as soon as he could. He should come to the feast of the Lamb, for there would not be one hypocrite there. He should remember Christ's words, "What is that to thee; follow thou Me." Another would give the excuse that he was not fit to hold out; but Christ would hold him. Another was not fit to come; but what could anyone do to make himself fit? He would never have fewer sins than now. Suppose a man could live for a twelve-month without sin, he would still be as far away as ever, for all his past record of sins would still remain to be wiped out. Besides, Christ came to call sinners—not saints. Some say they do not believe in revivals, but these same people complain of coldness in Christianity and Christian churches, and then turn round and speak of undue excitement. He saw more excitement in one day at the Epsom races than he had done all his life before, more drunkenness, and men betting their last dollar, but in the London *Times* next day there was not one word of undue excitement. Another would excuse himself by saying that he had no time to spare. The same man who would devote five years to learn a trade which would provide him with a few dollars to feed the body that would soon be food for the worms, could not spare five minutes for his soul that lives forever. Some might say that they cannot believe, but they could not point to a single instance where God had broken His promise to man. When he did so there

would be a jubilee in hell, but His truth had been tested for 6,000 years. These excuses were all refuges of lies. If men would acknowledge their true reasons for not accepting the invitation, they would see that it was some secret sin or the want of moral courage to act up to their convictions that kept them back. They would rather cling to their secret sin than to God. Others were afraid of being laughed at if they embraced Christ—afraid of what others would say. There were more men lost in this way than in any other.

THE PRAYER MEETING.

On the Monday forenoon a conference was held on methods of conducting Prayer Meetings. Mr. Moody's suggestions were such as have been often advanced—the depressing effect of too long prayers, the want of explicitness in the petitions, the importance of getting the people to sit near each other and as close to the presiding minister as possible, and of getting members of the congregation to take part audibly in the exercises. Suitable hymns and hearty singing were also necessary to ensure successful prayer meetings. When this subject had been discussed, Mr. Moody asked that any one who would like to ask a question should do so in writing. In the meantime Mr. Sankey rendered several hymns in a pleasing manner, after which the question drawer was disposed of to the edification or amusement of the audience, as the case might be. The Church was again crowded at three o'clock, when Mr. Sankey sang two favorite hymns, and Mr. Moody gave an address in which special prominence was given to the doctrines of Free Grace and Justification by Faith. A prayer meeting was then held with special reference to children, and other relatives of those present. Those who desired the congregation to remember them and their families in prayer, were requested to rise to their feet. Upwards of one hundred did so, and the effect produced upon the audience was markedly solemn, as one and another voiced the petitions of the great congregation in behalf of those whose hearts were burdened for the salvation of their children and friends. In the evening, the interest was fully sustained. Notwithstanding the rain, that poured down in torrents, the Church and the Hall were both crowded long before the time of the announcement of the opening of the service. A full half hour the congregation spent in singing hymns before Mr. Moody made his appearance on the platform, and what a man he is on the platform! How he arranges the minutest details, finding something for each one of his confrères to do, never making a mistake that would cause unpleasantness, swaying his audience, by an influence which neither he nor they can fully account for. Some one speaking of his meetings in London, noticed this peculiarity—this wonderful one-man power—and on being asked to explain it, said,

—It is a mystery which cannot be explained. All you can say about it is, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

CONFESSING CHRIST.

In the evening Mr. Moody preached a telling sermon from Romans x., 9-11. He knew of no three verses in the Bible that more clearly pointed out to us the way of salvation than the ones he had quoted, for they showed that if there was a man in the building willing to take up his cross and follow the Son of God, that man would get into the kingdom of heaven. There were three steps that the Christian should take: first, believe in the Lord Jesus; second, confess Him; and third, be not ashamed of Him. A great many men were kept out of the kingdom of God because they were ashamed to live up to what they believed; Peter did not fall until he was ashamed of Christ, and many a man in the building got right away from Christ, just on that point. In the twenty-third verse of the ninth chapter of Luke this matter was also touched on. Men were moral cowards, although they did not like to be told so. Many a man had courage to go up to the cannon's mouth, and yet that same man would be ashamed to proclaim that he was for Christ. It would take an earthquake to make some of these men rise to say they were Christians, and the preacher would sooner have one red-hot Christian than a thousand of those dumb ones. He exhorted them not to be ashamed to confess Christ, for the time would come when they would beglad they had done so, and when Christ would confess them before His Father in heaven. Neither did it need that a man should have a title to be a Christian and to save souls, for he believed that John Bunyan did more for Christ than all the aristocrats of his day. The early Christians, who confessed Christ, were brave men, for they knew that by doing so they would lose their social standing and be turned out of the synagogue. This was a most serious matter in those days; more serious than it would be now, for if a man was turned out of the Baptists they would take him amongst the Presbyterians and *vice versa*. The kind of men now wanted in the church were men who would speak right out earnestly and tell their convictions without any feelings of shame. Joseph of Arimathea, when he confessed Christ, committed the most unpopular act of his life, from a worldly point of view, but it gained him joy in heaven. Mr. Moody, in conclusion, exhorted each one of the congregation to make up his mind that very moment to confess Christ and to take up his cross and follow Him. An enquiry meeting was then held in the school-room of the church, at which Mr. Moody visited individual members of the congregation who wanted to be saved.

CARE FOR THE YOUNG.

On the Tuesday, the last day of the meetings, the attendance was even larger than on the previous days. Hundreds could not find admission, while some were carried out in a fainting condition. The topic for discussion in the morning—"How to secure the conversion of our young people"—was opened by Rev. A. B. Mackay and Principal MacVicar; Mr. Moody, following up the subject, said that Christian people ought to devote more time to the children while at home. In many cases they soon go out into the world beyond the reach of home influences. Fathers and mothers ought to be young at least once a week for the sake of their children. The home existed before the Church, and no parent had a right to divest himself of his responsibility for the godly up-bringing of his children. No minister had a right to put a church between parent and child. In nearly every church on this continent there's a lack of young men. When boys grow up to be sixteen or so they feel too old for the Sabbath-school. The age between sixteen and twenty is the wise age of a boy. He knows more than his father or his grandfather. His character is being formed though, and his mind is plastic. That is the time to get hold of him and bring him into the church. On Sunday evenings there are some saloons that have more young men than forty churches. You want to look after those boys.

CHRISTIAN USEFULNESS.

In the afternoon, Mr. Moody spoke on "The qualifications necessary for the Christian's usefulness." The first qualification was faith—faith not only that God could use them, but that he would use them. The next thing was courage. No man was ever any use in God's work who did not have courage. He then went on to tell a story of his having been one time very much cast down, and how the story of Noah, who toiled for 120 years and never made a complaint, drove away the discouragement, and it never came back. The next thing was persistence. "Just keep on. Let a man throw water on you. Just you wait until there is sickness in that family. That's your chance. Go to them then and get a good nurse or a doctor. Win their hearts, and then you can do most anything with them." He told the story of the palsied man who was brought to Christ as an example of faith and perseverance. "I don't believe anything would influence a sceptic in Montreal like having four men after him. If four men are after him, and if the fourth man can't get him, send a woman after him." Another thing they wanted was enthusiasm. Some people were afraid of it; but this was what they wanted to do Christ's work. "We want faith in the God we serve, confidence in the Gospel we preach, and if the people will not come to us, we must take it to them."

DECISION FOR CHRIST.

"Thou art not far from the Kingdom of God" was the theme of Mr. Moody's closing address, which was listened to with rapt attention by the vast audience. He believed that of a great many in the congregation it could be said as Christ said to the Pharisee. However, there were a great many men who came very near to the Kingdom of God, but who did not get in. He wished to point out from Bible characters men of this class. Herod, for example, when he came under the influence of the preaching of John, and when we are told he did many things, must have been near being an honest disciple, but he was over-ruled by his besetting sin. John told Herod of this sin. He did not speak oily words to him as would some of the compromising 19th century Christians. He gave the message to Herod as God gave it to him; but Herod did not receive it. He was not willing to give up the sin, and the preacher believed that a great many went to hell because of Herod's sin. A great many people said that they would go to hear the sermon for the reason that if it did them no good it would do them no harm. That was a mistake. If the Gospel did them no good, it would do them harm, and if a man was Gospel-hardened and would not receive the Word of God, they were in Herod's position. Again, Pilate was near the Kingdom of God, but he had not the courage of his convictions and he went down. He could not help thinking that Judas, during the three years he followed Christ, might have been near giving up his hypocrisy. There might be in the congregation to-night a hypocrite; there might be a man who professed being a church member and was still committing some cursed sin. Might God teach them not to be hypocrites. It seems as if some men got right to the door of the Kingdom of Heaven, but they missed it. In conclusion, Mr. Moody said that this was possibly the last time he should ever be in Montreal, and he urged his friends to accept the Word before he left. He then asked all those who wished to become Christians to retire to the school-room and he would pray with them before he took his departure. A large number retired and engaged in prayer with the evangelist.

—A Hindoo paper speaks as follows of the Bible: "It is the best and most excellent of books, and there is not its like in the English language. As every joint of the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not a book which is more worthy of being read than the Bible."

The Presbyterian Record.

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JAMES CROIL.
ROBERT MURRAY. } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.

PARTIES desiring to have a full set of the RECORD for the current year, should lose no time in transmitting their orders. The January numbers are already becoming scarce. We have a few copies of 1884 and 1885 bound in one volume, price \$1.50. *Sample copies* will be sent on application free of charge, and mission stations will be supplied at special rates.

Literature.

LIFE OF WILLIAM CAREY, D.D. Shoemaker and Missionary, Professor of Sanskrit, Bengali, and Marathi in the College of Fort William, Calcutta: by *Dr. George Smith* of Edinburgh: London, John Murray, 1885; pp. 463; price \$4.50. It may seem late in the day to publish the life of a man who commenced his missionary career upwards of ninety years ago, and completed it more than fifty years since, but Carey was so conspicuously connected with the rise and progress of the Missionary Reformation of the nineteenth century, and the influence of his life and labours was so exceptionally great, this volume will be received gladly by all who desire to study the great missionary problem from a philosophic as well as philanthropic point of view. It is much fuller than any of the other biographies that have appeared of one who has been well termed "The Prince of Modern Missionaries," and who was characterized by Dr. John Wilson as "the most honoured and the most successful since the time of the Apostles."

HINDUISM PAST AND PRESENT, and IN SOUTHERN INDIA; the former by *Dr. J. Murray Mitchell*, and the latter by *Mrs. Murray Mitchell*, just published by the Religious Tract Society, London, are both, in different ways, valuable contributions to the missionary literature of the day. Dr. Mitchell applies himself to the history of Hinduism, and points out its intricacies, its merits and its demerits, with which his long

residence in India has made him so familiar. This work must be ranked as a standard authority on the subject of which it treats. Mrs. Mitchell's book gives a vivid and pleasing picture of Southern India as it appears to an intelligent observer in the light of Christianity. The style is so free and natural, and the story of her visit so interesting, it will be difficult for any one to lay the book aside until they have read it from beginning to end, and then one would want to go over it again and again, and to sit down, as it were, before the beautiful word-pictures and study them in detail. We can think of no more suitable book for the circulating library of a Woman's Missionary Society, or for the Sunday-School library.

SERMONS by T. De Witt Talmage, delivered in the Brooklyn Tabernacle; second series, Vols. I. II. *Funk and Wagnalls, New York.* These volumes contain sixty-nine of Mr. Talmage's discourses, intensely earnest and practical, and displaying a wealth of illustrative imagery that is truly marvellous.

FIVE TIMES FIVE POINTS OF CHURCH FINANCE. by *Rev. A. T. Robertson* of Lima, Ohio. Chicago, *The Western Publishing House*, pp. 132. This little volume deals with a subject of great practical importance in a way that is calculated to do much good. It ought to have a very wide circulation.

THE BOOK OF COMMON PRAYER, revised and adapted for the use of the Reformed Episcopal Church in the Dominion of Canada. *Dawson Brothers, Montreal*, price 50 cents. The book is exceedingly well printed. The quotations from the Old and New Testament are taken from the Revised Version of the Scriptures.

"THE PASTOR'S DIARY AND CLERICAL RECORD," by *Rev. Louis H. Jordan, B.D.*: Montreal, W. Drysdale & Co., price \$1.00: pp. 268. Ministers will find this a valuable pocket companion. As there is a place here for almost every thing; it naturally suggests that every thing should be kept in its proper place.

Official Notices.

STATISTICS:—The Rev. Dr. Torrance, Convener of the Assembly's Committee on Statistics, requests us to publish that, on the 19th December last, he forwarded to Presbytery Clerks, so far as he could ascertain their names from the Minutes of the last General Assembly, parcels containing a sufficient number of blank forms for collecting the Statistics of Congregations and Stations in their bounds, with a few surplus ones. On the 4th January he also mailed two copies to each Clerk of the sheets for engrossing these returns, when received. He trusts that both parcels will reach safely the parties addressed; but should there be any failure in this respect, he asks to be advised of the same without delay. They should have arrived at their destination before this notice has been published. As the report to be compiled for next Assembly is a most important one, covering the year which closes the first decade since the union of the Presbyterian Churches in Canada, he hopes that Presbytery Clerks will do their utmost to procure full returns from all the pastoral charges, whether vacant or settled, and stations in their bounds.

A Page for the Young.

DO YOUR BEST.

Do your best, your very best,
And do it every day,
Little boys and little girls;
That is the wisest way.

Whatever work comes to your hand,
At home, or at your school,
Do your best with right good will;
It is the golden rule.

For he who always does his best,
His best will better grow;
But he who shirks or slights his task,
Lets all the better go.

What if your lessons should be hard?
You need not yield to sorrow,
For he who bravely works to-day,
His tasks grow light to-morrow.

A TEMPERANCE ANECDOTE.

ONE OF THE STORIES THAT JOHN B. GOUGH TELLS
SO WELL.

A friend of mine, seeking for objects of charity, got into the room of a tenement house. It was vacant. He saw a ladder pushed through the ceiling. Thinking perhaps that some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's-eye in the place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing there?"

"Hush! don't tell anybody—please, sir."

"What are you doing here?"

"Don't tell anybody, sir—I'm hiding."

"What are you hiding from?"

"Don't tell anybody, if you please, sir."

"Where's your mother?"

"Mother is dead."

"Where's your father?"

"Hush! don't tell him! don't tell him! but look here!" He turned himself on his face, and through the rags of his jacket and shirt my friend saw the boy's flesh was bruised, and the skin was broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did your father beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir. I was a street thief once."

"And why don't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God, and of Heaven,

and of Jesus; and they taught me, 'Thou shalt not steal,' and I'll never steal again, if father kills me for it. But, please sir, don't tell him."

"My boy, you must not stay here; you will die. Now, you wait patiently here for a little time; I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but, please sir, would you like to hear me sing a little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little hymn."

He raised himself on his elbow, and then sang:—

"Gentle Jesus, meek and mild,
Look upon a little child;
Suffer me to come to Thee.
Fain would I to Thee be brought,
Gracious Lord forbid it not,
In the kingdom of Thy grace
Give a little child a place."

"That's the little hymn, sir. Good-bye."

The gentleman went away, came back again in less than two hours, and climbed the ladder. There were the chips, and there were the shavings, and there was the little boy, with one hand by his side, and the other tucked in his bosom underneath the little ragged shirt—dead!

PRAYER AND SMILES.

When I was young, I had an aunt whom I loved very much. I used to wonder how she kept her face so lovely.

When thirteen I spent the winter with her, and had a delightful time. She had work and care and trials, but through all she had smiles. I often pondered the reason, but could not guess where she found so much love, so many smiles.

One day I went up stairs and opened a closet door in a retired part of the house, and was surprised to see my aunt there on her knees. As quick as a flash the thought darted through my mind, here is where she got her smiles.

Amazed at the heavenly beauty beaming in her face, I stood silent for a moment. Then I closed the door softly, feeling very sorry that I had interrupted her, for I was sure she was holding sweet communion with God. She loved to pray.

FORGIVE AND FORGET.—I heard two little girls talking under my window. One of them said in a voice full of indignation, "If I were in your place, I'd never speak to her again. I'd be mad with her as long as I lived." I listened, feeling anxious about the reply. My heart beat more lightly when it came: "No, Lou, I wouldn't be so for all the world. I'm going to forgive and forget, just as soon as I can, and try to win her love."

Acknowledgments.

Received by Rev. Wm. Reid, D. D.,
Agent of the Church at Toronto,
to 5th January, 1886. Office, 50
Church Street, Post Office Drawer
2607.

ASSEMBLY FUND.

Received to 5th Dec., 1885.	\$526.69
Huron addl.	9.00
Fergus, St And's.	10.00
Eden Mills.	2.20
Paisley, St Andrews.	2.00
Hullet, Burns Ch.	3.00
Carleton Place, St And's & Franktown, St Pauls.	8.00
North Easthope & Tavistock	6.20
Huntington, 2nd Ch.	5.00
English Settlement.	7.00
Carlisle.	2.75
Minesing, Craighurst Mid- hurst & Flos.	4.40
Annan.	5.30
Almonte, St Johns.	12.00
Monkton, Knox Ch.	2.25
Ayr, Knox Ch.	13.00
River Dennis.	2.47
New Carlisle, Hopetown and Port Daniel.	3.00
Elmsdale.	1.00
Onslow.	4.00
St James, N.B.	3.00
Lawrence town & Cow Bay.	1.00
Great Village.	3.00
Princetown congregation.	6.00
Cape North.	2.00
Toronto, West Ch.	10.00
Mitchell, Knox Ch.	1.99
Cookstown.	2.07
Martintown, Burns Ch.	5.00
	\$663.23

HOME MISSION FUND.

Received to 5th Dec., 1885.	\$5913.35
T & A Kirkpatrick, Thedford	25.00
Spencerville.	18.00
Madoc, St Peters.	33.33
Collingwood.	25.00
Galt, Knox Ch.	50.00
Yes—Keady.	7.00
High Bluff & Prospect.	25.00
Mrs E Esson, Toronto.	4.00
Avonmore.	6.00
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Hullet, Burns Ch.	25.00
The late Mrs Hugh Fulton	
Port Stanley.	600.00
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L'Orignal.	1.50
Hawkesbury.	1.50
A friend per Rev Dr Coch- rane.	100.00
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Portage la Prairie, Knox Ch	25.00
English Settlement, ad'l.	1.00
Amherstburg.	5.97
Colchester.	1.69
Kilsyth.	10.00
Esquensing, Union Ch.	41.40
North Bruce.	16.25
Watford.	10.00
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Per Rev D L Mackechnie,	
Mattawa.	0.50
Toronto, West Ch.	40.00
Inverness.	17.00
Galt, Knox Ch.	45.00

Mitchell, Knox Ch.	8.60
Lancaster, Knox Ch S S.	16.00
Latona.	20.00
Woodville.	59.02
Rocky Saugeen.	10.03
	\$7,309.23

FOREIGN MISSION FUND.

Received to 5th Dec, 1885—	\$4,305.40
T & A Kirkpatrick, Thedford	25.00
Collingwood.	10.00
James Pearson per Dr War- drope.	182.74
Galt, Knox Ch.	95.00
Yes—Keady.	5.00
Mrs E Esson, Toronto.	4.00
A Friend—Keady Zenana.	1.00
Hullet Burns Ch.	25.00
Harlock S S.	5.25
The late Mrs Hugh Fulton, Port Stanley.	400.00
Miss M A Henderson. De Bec, N B, India.	22.00
Osgoode.	8.00
L'Orignal.	1.50
Hawkesbury.	1.50
St George, N B S S, N W	
Indians.	6.75
Winnipeg, St And's, N W	
Indians.	68.30
Madoc, St Peters.	36.00
Scotch Settlement, W.	
Gwillimbury, Zenana.	2.00
Seymour, St And's S S.	5.00
Moose Jaw.	10.00
North Caradoc.	4.00
Innerkip.	20.00
Osabruk, St Matthew and Valley.	15.00
A Friend, Huntington.	2.00
Miss Mary Watson, Hunt- ington, Mhow, India.	5.00
Cornwall, St Johns, S S,	
Central India.	10.00
The Ridge.	5.00
Watford.	10.00
Winterbourne, Chalmers Ch	20.00
Friend of Missions.	5.00
Per Rev D L Mackechnie, Mattawa.	0.50
Toronto, West Ch.	45.00
Inverness.	10.00
Goderich, Knox Ch.	27.00
Mitchell, Knox Ch.	4.00
From a Friend, De Bec, N B, India.	30.00
Niagara, St And's S S, N W T	13.27
New Westminster S S, B C	9.40
	\$5,429.61

COLLEGE ORDINARY FUND.

Received to 5th Dec, 1885, \$1,417.-	
65.—Collingwood, 10.00; Galt, Knox,	
40.00; Toronto, Old St And's, 1.50;	
Wick, 13.00; Huron, ad'l, 11.50;	
Martintown, Burns Ch, 13.00; Mrs	
E Esson, Toronto, 3.00; Kincardine,	
Tnp Chalmers Ch, 3.00; Kingston,	
Chalmers Ch, 40.20; Hullett, Burns	
Ch, 9.00; Pinkerton, 3.10; North	
Caradoc, 1.00; Kilsyth, 6.00; Almonte	
St Johns, 5.00; Esquensing, Union	
Ch, 28.90; Winterbourne, Chalmers	
Ch, 16.00; Glenarm, 10.00; Toronto,	
West Ch, 40.00; Mitchell, Knox Ch,	
2.65; Cookstown, 4.34; Cheltenham,	
10.00; Mount Pleasant, 10.00.—	
Total, \$1,892.34.	

WIDOWS' AND ORPHANS' FUND.

Received to 5th Dec, 1885, \$590.91.	
—Collingwood, 10.00; Galt Knox Ch,	
20.00; Martintown, Burns Ch, 7.35;	
Mrs E Esson, Toronto, 2.00; Mosca,	
Burns Ch, 3.80; Hullett, Burns Ch,	
3.75; Peterboro', St Pauls, 40.00;	
Hespeler, 3.25; North Caradoc, 5.80;	

Doon, 2.00; North Easthope and	
Tavistock, 6.20; Huntington, 2nd	
Ch, 5.00; English Settlement, 9.00;	
New Edinburgh, 2.11; Dunsford,	
2.00; Winterbourne, Chalmers Ch,	
5.00; Toronto, Old St And's, 150.00;	
Kincardine, Tnp, Chalmers Ch, 4.00;	
Harrison, Knox Ch, 6.86; Inverness,	
6.00; Galt, Knox Ch, 20.00. Mit-	
chell, Knox Ch, 5.10; Cookstown,	
1.43.—Total, \$912.56.	

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Dec, 1885, \$959.50.	
—Revs J S Stewart, 8.00; A A	
Scott, 8.00; P Straith, 8.00; J John-	
ston, 8.00; John McTavish, 20.00;	
J K Baillie, 8.00; John Smith, 8.00;	
John James, D D, 10.00; D. Stewart,	
10.00; J M Goodwillie, 8.00; Charles	
Cameron, 8.00; J McClung, 8.00;	
John Turnbull, 8.00; Malcolm Mc-	
Leod, 64.00; Archd Stevenson, 8.00;	
Archibald Stewart, 8.00; James	
Watson, 8.00; James Douglas,	
50.00; Hugh Cameron, 8.00; John	
McNab, 8.00; John Abraham, 2 yrs,	
16.00; Wm Forrest, 8.00; R McColl,	
2 yrs, 16.00; David James, 8.00; W	
M Roger, 2 yrs, 16.00; D Findlay,	
8.00; G Smellie, D D, 8.00.—Total,	
\$1,313.50.	

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Dec, 1885, \$3,808.	
43.—Collingwood, 11.00; Galt, Knox	
Ch, 20.00; Huron, 8.60; Martintown,	
Burns Ch, 7.40; Mrs E Esson, Tor-	
onto, 2.00; Smith's Fall's, Union	
Ch, 20.00; Bayfield Road, 7.00;	
Smith Hill, 5.20; Manchester, 4.80;	
Hespeler, 3.25; First Gwillimbury,	
3.00; Innerkip, 6.00; Doon, 2.00;	
Fergus, Melville Ch, Womans' Soc	
25.00; Huntington, 2nd Ch, 5.00;	
English Settlement, 9.00; Amherst-	
burg, 5.51; Colchester, 2.13; Mani-	
tow, 5.00; A Friend, Niagara, 5.00;	
New Edinburgh, 3.10; Niagara	
Falls, 5.00; Winterbourne, Chalmers	
Ch, 8.00; Glenarm, 6.00; Toronto,	
West Ch, 42.58; Inverness, 8.00;	
Galt, Knox Ch, 20.00; Mitchell,	
Knox Ch, 3.75; Cookstown, 1.16;	
Cantley & Portland, 3.00.—Total,	
\$4,065.91.	

AGED AND INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th Dec, 1885, \$890.10.	
—Revs Alex Ross (correction) 5.00;	
J S Stewart, 3.00; A A Scott, 4.00;	
P Straith, 3.50; J Johnston, 4.00;	
J K Baillie, 4.25; John Smith, 8.00;	
R Jardine, D Sc, 5.00; John James,	
D D, 5.00; D Stewart, 3.75; J M	
Goodwillie, 3.50; Archd Currie, 3.00;	
Chas Cameron, 3.50; J McClung,	
4.00; J Turnbull, 3.75; Archd	
Stevenson, 3.75; Archd Stewart,	
4.00; John Fraser, 15.00; Jas Wat-	
son, 2.50; James Douglas, 2 yrs, 6.00;	
James Gordon, M A, 5.00; John	
McNabb, 3.75; John Abraham, 2	
yrs, 10.00; Wm Forrest, 1.00; K	
MacLennan, 8 yrs, 46.25; R M Croil,	
2 yrs, 8.00; John Mowat, 5.00; F	
McQuaig, 4 yrs, 30.00; W I Can-	
ning, 3.00; David James, 3.50; W	
M Roger, M A, 2 yrs, 9.00; D Find-	
lay, 4.00; G Smellie, D D, 5.00.—	
Total, \$1,114.10.	

KNOX COLLEGE ENDOWMENT.

Received to 5th Dec, 1885, \$3,587.
 36.—Scarboro, St Andrews—James Purvis, 10.00; D L Clesson, 5.00; R R Thomson, 5.00; A W Forfar, 1.66; J J Weir, 5.00; Adam Bell, 5.00; T & J Scott, 6.66; Charles Monk, 3.00; David Brown, 5.00; Isaac Secor, 3.30; Alex Muir, 5.00; Isaac Stobs, 5.00; John Davidson, debt, 10.00; Misses Wilson, 3.30; Andrew Paterson, 3.32; Wm Carmichael, 3.32.

Ottawa—George R Blyth, 66.66.

St Catharines—James Norris, 66.—

Robert McLaren, 66.67.

Guelph—Charles Auld, Sr, 13.33;

Charles Auld, Jr, 13.33.

Dover & Chalmers—Robert Moir,

2.00; Don Henderson, 5.00; John

Johnson, 5.00.

Balderson—Peter McIntyre, Sr,

10.00; John McGregor, 5.00.

Chatham, 1st Ch—John Bennett,

3.33; Edwin Smith, 16.00; Rev

Wm Walker, 3.00; Robt S Fisher,

20.00; R G Haig, 3.32; Don Johnson,

6.66; Kenneth Urquhart, 50.00.

Markham, St John's, Wm Hood,

Sr, 6.00.

Moore Line—Alex McDougall,

10.00; Humphrey Elliot, 6.00; And-

rew Duncan, 5.00; P Maitland,

4.00; Jas Cunningham, 4.00; Mrs J

Rainsbury, 4.00; Wm Leckie, 2.00;

Mrs John Duncan, 2.00; D Buch-

anan, 2.00; H McMechan, 4.00;

John Brownlee, 2.00; Thos Leckie,

2.00.

Manchester—Thos Strangham, 2.00;

Jas Brown, 3.00; Thos Brown, 5.00;

Hamilton—Geo Rutherford, 250.00;

Jas Turner & Co 250.00; Jas Ste-

wart & Co, 133.32; Robert Evans,

8.35; T G Milne, 10.00;

Inversoll, St Andrews—Alex Mer-

cer, 2.00; E Goulding, 7.00; P

Pirie, 4.00; W Kernoghan, 5.00;

Jas Ruddick, 5.00; Jas Adam, 5.00;

Geo Mercer, 2.00; J Polson, 4.00;

J P Webster, 5.00; Geo Telfer, 5.00;

A Oliver, 5.00; Jas Fraser, 5.00; W

Hook, 4.00; L Ruddick, 5.00; R A

Simister, 4.00; G Matheson, 4.00;

Wyoming—A E Caverhill, 1.00;

Cartwright—Wm Taylor, 2.68;

Jas Taylor, 3.32; S F Ferguson, 4.00;

Beeton—Sam Smith, 100.00; Wm

Smarl, 10.00;

Fullarton & Aonbank—Chas

Baird, 25.00; Capt T Driver, 5.00;

Wm Dawson, 4.00; Jos Meighan,

5.00; John Muir, 5.00; John Town-

son, 5.00; J G Dunlop, 2.00; Simon

Cameron, 2.00; Hugh Ferguson,

5.00; Wm Gellies, 2.00; Wm Stinett,

debt, 5.00;

Harwick—Wm English, 10.00;

Rev A W Waddell, 10.00; Joseph

Laird, 15.00; Mr Wm Hawley, 5.00;

Jas Gardiner, 3.00; Jas Stevenson,

3.00; David Baird, 3.00; Dun Mc-

Coig, 1.00;

McGillivray—John Amos, 1.00;

Coldsprings—Jas Russell, 16.00;

Archd & Mrs Ainslie, 13.00; Wm

Richards, 10.00; Gabriel Orr, 10.00;

G B Ritchie, 6.00; John Bowman,

7.00; Hugh Donaldson, 5.00; Mar-

tin Lang, 5.00; John Horsburg, 5.00;

Jas Thompson, 5.00; D McIntosh,

5.00; D Eagleson, 5.00; Geo Robert-

son, 7.50; Robt Robertson, 4.00;

Mrs Thompson, 4.00; D Smart,

5.00; Wm Russell, 5.00; Dun

Robertson, 5.00; Peter Tennant,

5.00;

1st Essa & Dunns—Jas Dickson,

5.00; Wm Gardiner, 5.00; John

Wiggins, 4.00; Rev S Acheson, 6.00;

Angus McDonald, 5.00; Chas Wil-

son, 3.00;

Inverkip—Rev W McKindlay,

17.00; Robt McLean, 5.00; James

Isbister, 3.00; Robt Nichol, 3.00;

Jas Montgomery, 3.00; Thos Ellis,

3.00; Ed Skillings, 5.00;

Ratho—John Dickie, 10.00; Thos

Nichol, 10.00; Thos Martin, 10.00;

J H Sylvester, 10.00; Robt Patton,

6.00; Wm Martin, 5.00; Geo Vance,

5.00; Jas Hastings, 4.00; Henry

Arnott, 2.00; Jas Armstrong, 4.00;

C R Decker, 2.00; John Tuckett, 2.00;

Wm Elliott, 1.00;

Sutton—Peter Bissett, 17.00; Don

McDonald, 4.00; Peter McClellan,

3.00; Robt Nichol, 2.00; Wm Aird,

1.00;

Greenbank—Thos Fair, 2.00; Jas

Miller, 1.00; R Somerville, 1.00;

Alex Horne, 1.00;

Bowmanville—Hugh McKay, 10.00;

Marshall Porter, 8.33; W H Wil-

liams, 25.00; Miss Beith, 33.66;

Family Murdoch, 25.00; J B Fair-

bairn, 15.00;

Scarboro-Knox—Jacob Schlenker,

2.00; John Kennedy, 10.00; Hugh

Elliott, 10.00; Jno L Paterson, 10.-

00; Jas G Paterson, 7.00; Wm

Clark, 33.00;

Perth—E G Malloch, 33.33; J G

Campbell, 16.00; F B Allan, 25.00;

Watford—D Thom, 5.00; W Mus-

tard, 7.00; Mrs Lowrie, 2.00; D

Williamson, 4.00; Jno Williamson,

5.00; S Anderson, 1.00; Wm Bryce,

2.00; John McGregor, 20.00; Wm

Smith, 2.00;

Dumvic, Duffs—Don McMillan,

10.00; Wm Goldie, 5.00; Mal Mc-

Pherson, 2.00; David Stewart, 1.00;

Robt McKay, 1.00; Dun Buchanan,

1.00; Jas Graham, 1.00; John Mc-

Intyre, 1.00;

Tilsenburg—Rev M McGregor,

5.00; A Cuthbertson, 5.00;

Toronto—Hon O Mowat, 200.00;

George Anderson, 10.00; A A Allan,

75.00; Rev Dr McLaren, 333.34;

James McLaren, Esq, Buckingham,

10,000.00; Rev G Smellie, D D,

Fergus, 13.00;

Markham, St John's—Thos Hood,

6.00; Adam Hood, 6.00; A McPh-

erson, 6.00; R Cunningham, 6.00; V

Johnston, 6.00;

Blenheim, St Andrews—W Wal-

ters, 5.00; David Hamilton, 1.00;

Wyoming—D M Robertson, 10.00;

W Symington, 10.00; C McDonald,

3.00; Jas Smith, 5.00; D D Ander-

son, 3.00;

Woodstock—George Calbeck, 20.-

00; George Currie, 5.00; Hugh

Rose, 5.00; Mrs John Scott, 5.00;

Thos White, 1.50.—Total, \$21,422.55

STIPEND AUGMENTATION.

Received to 5th Dec, 1885, \$1,068.-

24—Madoc, St Peters, 33.33; Col-

lingwood, 25.00; Beaverton, 8.24;

Tilbury East, 10.35; Buckingham,

10.20; Bayfield, St Andrews, 4.25;

High Bluff & Prospect, 25.00; Wal-

lacetown & Dutton, 8.23; Wrexeter,

10.60; Cornwall, St Johns, 70.00;

Osgoode, 4.00; L'Original, 8.00;

Hawkesbury, 8.00; Winnipeg, St

Andrews, 119.35; Hespeler, 5.00;

South Mara, 3.55; Moose Jaw, 10.00;

Eden Mills, 3.50; Carleton Place,

St Andrews and Franktown, St

Pauls, 25.00; Portage la Prairie,

Knox Ch, 25.00; Mosa, Burns Ch,

12.00; Rodgerville, 23.45; Aber-

arder, 5.00; Markham, Melville Ch,

10.00; Almonte, St Johns, 50.00;

Bobcaygeon, 23.00; Dunsford, 7.00;

Niagara Falls, 10.00; North Nor-

manby, 3.50; Toronto, West Ch,

100.00; Inverness, 2.00; Grand

Bend, 4.00; Mithell, 4.75.—Total,

\$1,757.60.

KNOX COLLEGE ORDINARY FUND.

Received to 5th Dec, 1885. . \$93.00

Inverkip 15.00

Galt, Knox Ch. 36.00

— \$144.00

KNOX COLLEGE ORDINARY DEBT.

John Davidson, Scarboro. . . \$10.00

Wm Stirret, Fullarton. . . . 5.00

— DAYS SPRING, &C.

Stayner S S \$2.00

Warwick (Watford) S S. . . . 4.68

Mrs Arthur Burnett, Galt, . .

for Rev Jos Annand 20.00

Rev D H Fletcher, Hamil-

ton, for Rev Jos Annand. . . . 10.00

MANITOBA COLLEGE FUND.

Received to 5th Dec, 1885. . \$185.88

Galt, Knox Ch. 20.00

Waddington 10.30

Carleton Place, Zion Ch. . . . 8.00

Almonte, St Johns 15.00

Toronto, West Ch. 10.00

Galt, Knox Ch. 20.00

Martintown, Burns Ch. 10.00

— \$278.88

CONTRIBUTIONS TO SCHEMES OF THE CHURCH UNAPPORTIONED.

Strathroy, St Andrews. \$71.00

Toronto, Charles Street. 160.00

CHURCH AND MANSE BUILDING FUND.

Rev S Carruthers, Kirkwall \$16.00

Mr Geo Smye, Kirkwall. . . . 5.00

Fergus, Melville Ch, Wo-

mans Aid Society. 20.00

R Cunningham, Milliken; . . 5.00

Received by Rev. Dr. MacGregor,
 Agent of the Church in the Ma-
 ritime Provinces, to Jan. 4th, 1886.

Foreign Mission.

Acknowledged already. . . \$3,564.79

Harbor Grace, Nfld 25.00

Bequest late John P. Olding,

Merigomish 20.00

Economy. 8.00

W.F.M.S., Amherst, Miss S.

Salary. 12.56

Scotsburn Aux. W.F.M.S.,

for Lady Teachers, Pictou

Presbytery 40.00

Danl. Stewart, Summerside,

Erromanga. 25.00

Laurentown & Cow Bay. . . . 6.00

Thank-offering on her 8th

Birthday, Mary Johnson

(Aunt Polly) Springside,

pers S. C. G. 5.00

W.F.M.S., Five Islands. . . . 12.00

Gabarus, C.B. 5.00

Two Friends, W. & C.,

Alberton 2.00

Ladies S.C., Southside, M.

Stewiacke. 20.00

Hfx. Phy. Soc. for Lady

Teachers 16.00

Great Village 29.00

Princetown S. Schools, for

Erromanga. 25.00

John McPherson, New Glasgow	1.00
Blue Mountain	4.00
Mrs. Ad. Dean, Upper Musquodoboit	1.00
Cape North	3.00
Bequest late M. Battleman, Boularderie	14.00
Friend, California	4.00
Friend, Roger Hill	5.00
Friend, per Rev. R. Cumming	1.00
Clifton, additional	8.90
Richmond, Halifax	8.00
1st Congregation, Truro	30.00
Musquodoboit Harbor	19.00
Bedford & Waverley	4.00
Lake Ainslie, additional	5.00
<i>Per Rev. J. Annand.</i>	
Galt	16.75
Guelph	4.50
Bervie	2.00
Kincardine	10.00
Ripley	5.00
Lucknow	3.70
Wingham	9.74
Blyth	2.70
Ladies (New Miss'y)	4.75
Clinton	5.00
Free Church, Brucefield	26.31
Stratford	5.00
London	16.00
Woodstock	7.85
Elora	3.00
Fergus	14.00
Friend, Toronto, New Miss'y	1.00
Angus & New Lowell	16.06
Bryson, Arnot, and Ethel Leishman	1.50
Orillia	4.00
Knox Church, Toronto	29.14
St. Andrews', Toronto	20.00
Port Hope	13.00
Coburg	18.10
St. Andrews', Kingston	53.00
Chalmers', Kingston	20.00
Lyn	9.00
Brookville	14.60
Renfrew	25.00
Almonte	11.50
Ladies of Almonte	6.64
Ottawa	22.00

\$4,323.28

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$1,373.67
St. Andrews' S.S., Girls, St. John's, Nfld., Trinidad	60.00
Newcastle Mission S.S.	4.25
Flo, Carl, Sophia, and Roy McKenzie, River John Mission Bank	3.60
Sara H. McKenzie, River John	2.40
Lawrencetown & Cow Bay	6.00
Rev. T. H. Murray's children, M.B.	3.50
Riversdale	18.00
Bridgewater Sunday School	14.00
Oban S.S., Sporting Mountain	5.64
Gay's River & Milford	31.33
Lockeport	25.00
Herman Ch. S.S., Milville	5.00
Princeton S.S.	68.00
St. Peter's & Brackley Point Roads S.S.	31.62
R. D. Campbell, Cape North	4.00
A. Lady, Cape North	4.00
St. John's S.S., Halifax, 1 quarter	31.21
St. Andrews' S.S., Truro, Trinidad, Mon. 3rd year's Sal.	48.00
Friend, United Ch., New Glasgow	5.00

Montrose & Elmsdale S.S.	12.00
Musquodoboit Harbor	6.80
Lake Ainslie	3.75
Campbellton S.S., N.B.	16.00
Mrs. S. Lawrence, Margaree C.B.	2.00

\$1,783.07

HOME MISSIONS.

Acknowledged already	\$2,133.05
Vale Col. & Sutherland's River	22.00
St. James' Church, Charlottetown	49.00
Lawrencetown & Cow Bay	3.00
Gabarus, C.B.	5.00
Two Friends, N. & C. Alberton	2.00
Great Village	5.00
Blue Mountain	2.00
Cape North	2.50
Clifton, add'l	18.55
Carleton & Chebogue	5.00
1st Congregation, Truro	20.00
Bedford & Waverley	4.16

\$2,272.26

AUGMENTATION FUND.

Acknowledged already	\$6,096.42
Harbor Grace, Nfld	75.00
Whycocomah	25.00
Economy	6.00
Springside, add'l	43.00
Scotch Settlement	18.00
Mill Creek, Buctouche	6.50
Gay's River & Milford, add'l	13.68
Kerr's S. House, Gay's River	5.32
Great Village	40.00
Blue Mountain	5.00
Cape North	5.00
Sherbrooke, add'l	16.70
Clifton	70.00
Middle Stewiacke (part Thk)	60.00
Baddeck (both sec.)	25.00
Saltsprings	10.00

\$6,520.62

COLLEGE FUND.

Acknowledged already	\$4,201.26
Lawrencetown & Cow Bay, 8.00;	
Gabarus, C.B., 3.00; Great Village, 5.00; Cape North, 2.50; Richmond, Halifax, 7.55; Coupons, 180.00;	
Middle Stewiacke (part Thk.), 20.00;	
1st Congregation, Truro, 20.00;	
United Church, New Glasgow, 116.10; Musquodoboit Harbor, 2.00;	
Lunenburg, 30.00; Income, 307.61;	
Div. Union Bank, Nfld., 547.50;	
Div. Canadian Bank of Commerce, 140.00.—Total, \$5,590.52.	

COLLEGE BURSARY FUND.

Acknowledged already	\$77.61.
Cape North, 1.00.—Total, \$78.61.	

AGED AND INFIRM MINISTERS' FUND

Acknowledged already	\$880.25.
Lawrencetown and Cow Bay, 2.00;	
Gabarus, C.B., 2.00; Union Church, Hopewell, 6.50; Great Village, 5.00;	
Princeton Congregation, 7.00;	
Baddeck (both sec.), 7.60; Cape North, 2.00; Middle Stewiacke, 5.00; Hamilton, Bermuda, 25.55;	
Rev. J. McG. McKay, '85, 4.50;	
Rev. E. Grant, '85, 3.75; Rev. H. Crawford, '84 & '85, 6.00; Rev. D. Drummond, '85, 3.00; Rev. D. Macgregor, '84 & '85, 8.00; Rev. James McLean, '85, 4.00; Rev. McL. Sin-	

clair, '84 & '85, 9.00; Rev. John McCarter, '85, 3.00; Rev. A. Grant, '85, 3.25; Rev. E. D. Millar, '84, 4.00; Rev. T. A. McKeen, '85, 3.75.
—Total, \$995.15.

SYNOD FUND.

Lawrencetown & Cow Bay, \$2.00; Chalmers' Church, Halifax, 5.00.

FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer of the Board, 193, St James St, Montreal, to 8th Jan, 1886.

Already acknowledged	7,215 28
Beaubarnois	21.00
Chateauguay	10.00
John Crichton, sen, Valleyfield	5.00
Summerstown, Salem Ch (Th)	3.00
Three Rivers	14.00
Collingwood	10.00
Montreal, St Gabriel Ch	50.00
St Vincent, Caven Ch	1.50
Kinnear's Mills (Th)	10.00
R N Jell, Preston, Ont.	5.00
Robert Johnston, Montreal	2.00
Laprairie S School	5.00
Mem of Galt Wm Miss Soc, Knox Ch	25.00
L P	3.00
Wm McKeen, Gays River, Proceeds of Chiniquy tree	1.00
Wm Lowell, Niagara Falls Village	20.00
East Lancaster	2.00
Summerstown S S	5.00
Londesboro	13.00
Hullett, Burns' Ch	20.00
Cumberland	34.00
North Georgetown, Que	48.15
R N Walsh, Ormstown, Que	10.00
Henry Cox, Burford	2.00
Belgrave, Knox Ch	10.12
Hector Munro, Montreal	10.00
John Laidlaw, Esquimes	1.00
Mrs J Hogg, Tain, Scotland	2.00
Ratho	6.00
St Vincent, Knox Ch	4.00
Mrs Kirkman, Seaforth	5.00
A Tytler	5.00
D D Wilson	5.00
Hon S Cressman, Up Stewiacke, N.S.	5.00
J Y Graham, Galt	2.00
Camden & Newburgh	4.27
Kilsyth	10.00
N Farlinger, Dundee	7.00
R Walker, sen, Diamond, O	5.00
R Ormiston, Columbus	1.00
Mrs Jas Aitken, Montreal	4.00
Mrs Jas Aitken's Juvenile Class, Montreal	14.00
Shediac, Knox Ch (Th)	6.00
St Louis de Gonzague	3.50
Alex Robb, Amherst, N S	21.00
N—, Tiverton	10.00
Almonte, St John's Ch	25.00
Winterbourne	12.00
Hill Campbell, Cornwall	20.00
Mrs P McNaughton, Dominionville	5.00
H Prevost, Repentigny, Que	6.96
Jas T Johnson	2.00
C H Jefferys	2.00
Inverness	10.00
Winnipeg, St Andrew's S S, & St Andrews Miss S S	20.00
G D Ferguson, Fergus	200.00
John S McLean and Wife, E Saginaw	10.00
Baltic S S, C Lancaster	5.50
Mrs M Ross, Curry Hill	1.00

Alex Campbell, Annapolis, N S	4 00
An old friend of the mission	4 00
Rocky Saugeen	7 00
Latona	13 00
Jas Kinnear, Kinnear's Mills	10 00
Lancaster, Knox Ch	18 00
Greenbank S S	13 00
D Marshall, sen., Jackson	2 00
Desboro	2 40

Per Rev Dr Reid, Toronto—

Galt, Knox Ch	59 60
Yes, Keady	3 00
Mrs S Esson, Toronto	2 00
Cornwall, St John's	25 00
Colborne	5 00
North Caradoc	1 00
Stayner	3 00
Fergus, Melville Ch, Wom Aid Soc	20 00
Amherstburg	5 13
Colchester	1 00
Watford S S	6 00
Toronto, West Ch	75 00
Mitchell, Knox	7 25
Cooktown	3 00

Per Rev Dr MacGregor, Halifax—

Economy	4 00
Lawrencetown & Cow Bay	8 00
Gabarus, C B	5 00
Great Village	5 00
Blue Mountain	2 00
Cape North	2 00
Bequest late M Battleman, Boularderie	10 00
Carleton & Chebogue	2 41
Middle Stewiacke	17 25
Truro, 1st Ch	15 00
New Glasgow, United Ch, add'l	7 25

\$8,371.61

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev R H Warden, Treasurer, Montreal, to 8th Jan, 1886.

Already acknowledged ...	\$1,263.83.
Beauharnois, Monthly Miss Soc	7 70
A Friend, Vernonville	5 00
Fullarton S S	25 00
John Leask, Greenbank	5 00
Brantford Young Ladies College, add'l	3 30
Campbellford S S	14 53
West Winchester S S	13 00
Campbellford (Th)	11 50

Ross Bros, Leith, O	10 00
Mrs Geo Johnstone, W Winchester	1 00
Niagara, St Andrew's, Th	16 00
Ormstown, Que (Th)	15 71
W Kyle, Colquhoun	5 00
Bethesda S S	6 00
Hector Munro, Montreal	10 00
St Martin, &c, add'l	1 00
Ratho	4 00
Mrs Arch Campbell, Mont'l Enniskillen & Cartwright	12 00
Brooklin S S	14 52
Two Friends, Richmond, Que	20 00
C W Davis, Montreal	50 00
Henry Morton, "	10 00
Allans Cors S S	2 50
Victoria Mission S S, Mont'l A Friend	50 00
Ignatius Cockshutt, Brantford	50 00
J W Carmichael and Mrs. Glasgow, N S	400 00
Mrs R McGregor, New Glasgow, N S	50 00
St Louis de Gonzague	3 00
Chateauguay S S	3 00
C W, Kirkwall	5 00
Fergus, Melville Ch S S	50 00
South Georgetown S S	8 00
A Friend	15 00
Cornwall, St John's S S	10 00
Wm Mackintosh, Belleville	3 00
Rev F B Richard, Toronto	5 00
John Kerr	5 00
Winnipeg, St Andrew's S S & St Andrew's Miss S S	50 00
Woodville, Ont S S	50 00
Watford S S	6 00
Watford	4 68
Rev Dr Wilkes, Montreal ..	3 00
	\$2,307.32

UNION COLLEGE FUND.

Rev R H Warden, Montreal, Agent	
Already acknowledged	\$416.75
Beauharnois	10 00
Chateauguay	4 00
North Georgetown	30 00
	\$460.75

PRESBYTERIAN COLLEGE, MONTREAL

Rev R H Warden, Montreal, Treas. Exegetical Chair	
Already acknowledged	\$835.00
Arch McGoun, Montreal ..	25 00
Mrs Langwill, "	30 00
J A Cantlie	25 00

Alex Ewan	25 00
Hugh McLennan	25 00
Jas Walker	25 00
Ames, Holden & Co	25 00
T Davidson	25 00
J M Kirk	25 00
John Fraser, L'Original	25 00
J G Savage, Montreal	25 00
Alex McDougall	25 00
J Murray Smith	25 00
Jas Robertson	20 00
E K Greene	25 00
Rev D H MacLennan, Thesalon	10 00
Arch Campbell, Montreal ..	25 00
J L Merris	25 00
D Robertson	25 00
George Kay	25 00
C D Proctor	25 00
Wm Kinloch	25 00
Mrs Wm Miller	25 00
John Robertson	25 00
Jonathan Hodgson	150 00
S H Ewing	50 00
A S Ewing	50 00
A G McBean	25 00
Daniel Wilson	25 00
W D McLaren	50 00
John McLennan, Lancaster ..	50 00
G A Grier, Montreal	20 00
P S Ross	45 00
J C Watson	25 00
R Cowans	25 00
	\$2,035.00

PRESBYTERIAN THEOLOGICAL HALL, BUILDING AND ENDOWMENT FUND, FARQUHAR, FORREST & CO., TREASURERS, 173 HOLLIS ST., HALIFAX, N. S., TO DEC. 31ST.

Already acknowledged	\$71,995.08
St James, N B	1 00
A subscriber unable to pay before, per Rev Dr Burns	50 00
	\$72,046.08

WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND. JAMES CROIL, TREASURER, MONTREAL.

Lachine, Rev J Cormack, 29.00; N Derby, Rev E Mullan, 2.00; Rev Dr Snodgrass, Canobie, 12.00; Mrs John Hogg, Tain, 2.00; Kilsyth, Rev E Mullan 6.00; Temporalities Board for 109 ministers, each 6.00—654.00; Ormstown, Rev D W Morrison, 12.00.

MEETINGS OF PRESBYTERIES.

Ottawa, St. Andrew's Ch., 2nd Feb., 10 a.m.
 St. John, St. John, 2nd March, 10 a.m.
 Barrie, 25th Jan., 11 a.m.
 Lindsay, Beaverton, 23rd Feb., 11 a.m.
 Brockville, St. John's Church, 2nd Mar., 2 p.m.
 Winnipeg, Knox Church, 2nd Mar., 7.30 p.m.
 Lan. and Renfrew, Carleton Place, 22nd Feb., 7 p.m.
 Bruce, Paisley, 9th March, 1.30 p.m.
 Sarnia, Forest, 9th March, 2 p.m.
 Paris, Woodstock, 2nd March, noon.
 London, 1st Presb. Ch., 9th March, 2.30 p.m.
 Quebec, Morrin College, 16th March, 10 a.m.
 Saugeen, Harriston, 16th March, 11 a.m.
 Chatham, St. Andrew's Ch., 9th March, 10 a.m.
 Glengarry, Cornwall, 9th March, 11.30 a.m.

Kingston, Cooke's Ch., 15th March, 3 p.m.
 Owen Sound, Division St. 16th March, 1.30 p.m.
 Maitland, Lucknow, 16th March, 1 p.m.
 Montreal, D. Morrice Hall, 11th March, 10 a.m.
 Guelph, Erin, 16th March, 10 a.m.
 Stratford, Knox Church, 9th March, 10 a.m.
 Toronto, Knox Church, 2nd March, 10 a.m.



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THE PRESBYTERIAN RECORD FOR THE DOMINION OF CANADA.

Vol. XI.

MARCH, 1886.

No 3.

CONTENTS.

	Page		Page
Death of Rev. P. G. MacGregor, D.D.	57	Ecclesiastical News	70
A Missionary Retrospect	58	French Evangelization	72
Missionary Cabinet—St. Columba	59	New Hebrides Mission, Robertson	73
British Columbia, Rev. Donald Fraser	61	Our Trinidad Mission	74
International Sabbath-school Lessons	62	Formosa Mission, Jamieson	76
Chart of Foreign Missions	64	Indore and Central India, Wilkie	76
Our Own Church	65	“ “ “ Miss MacGregor	77
Manitoba Items	66	Literature	78
Meetings of Presbyteries	67	Acknowledgments	79
Obituary Notices	69	Official Notices	84

DEATH OF REV. P. G. MacGREGOR, D.D.

We record with great sorrow the death of Rev. Dr. MacGregor, the honoured Agent of the church, at Halifax. He died at 7 a.m., Friday, Feb. 5. Dr. MacGregor's health began to fail about a year ago; and under medical advice he spent a few weeks of last spring in the Southern States. He returned but little benefited, and it was resolved to try a visit to Scotland. He enjoyed his visit, but he returned with the conviction that recovery was not to be expected. He became gradually weaker, and since November was confined to the house. For three weeks before his death he was stronger than for two months before, and hopes of recovery were again entertained. On Friday morning he passed away "as a tired child falls asleep." Dr. MacGregor was 69 years of age, but up to his last illness he was remarkable for the fresh vigour of all his powers. It is needless to speak of the efficiency and faithfulness with which he discharged his onerous duties as Agent of the Church. He was Treasurer of the Funds and Secretary of nearly all the Schemes in the Maritime Provinces. His correspondence was very extensive, but he was never behind time. His Reports were always ready when required, and were models of vigour and terseness. His manage-

ment of the schemes under his charge was marked with unfailing prudence and success.

Dr. MacGregor was the son of the Rev. James MacGregor, D. D., the "Apostle" of Presbyterianism in Eastern Nova Scotia. He was in the ministry for about 44 years. He became pastor of a weak and struggling nucleus of Poplar Grove Church, Halifax, in 1843, and under his ministry that church became one of the strongest and most liberal in the Maritime Provinces. He was an effective and interesting preacher, but it was as a pastor he excelled. His influence for good in Halifax was felt from the first and continued to be felt till the close of life. The call to Dr. MacGregor from Poplar Grove Church was signed by only sixteen persons, and the salary promised was \$480. This we mention to show the courage and faith with which the pastor undertook his work.

In 1866 the Synod of the Presbyterian Church of the Maritime Provinces decided to appoint an Agent, and Dr. MacGregor was selected for the office. He was separated from his congregation in 1868, and his whole time given to his work as Agent. He had been a pastor for twenty-five years. For many years Dr. MacGregor was clerk of the Presbyterian Synod. He was a most useful member of the church courts, and his views were always received with the respect due to fulness of knowledge and soundness of

judgment. He attended the meetings of the General Assembly till health failed. Dr. MacGregor's death will be deeply felt by our foreign missionaries in whose welfare and prosperity he always felt the warmest interest. They have looked up to him as to a kind and wise father. The same is largely true regarding our home missionaries in so far as they came within the sphere of Dr. MacGregor's influence. His removal has made a blank which cannot soon be filled : which in many cases never will be filled.

A Retrospect.

THOUGH the old year is rapidly receding, it will not be amiss to recall a few of the events that have marked its history. The Presbyterian churches the world over have been happily exempt from any serious disaster. No strife or feud has added to the cleavages of the past ; but on the other hand old wounds have been healed, and blessed fruit is gathered in places that were wont to be mere battle-fields of contending parties. Thank God for peace.—a peace which springs not from the torpor of spiritual death or slumber, but from the love of God shed abroad in the heart, and the fear of God controlling the operations of conscience. The Presbyterian churches of Australia have formed a federal union, and organized a Federal General Assembly, thus presenting to the world outward and visible signs of the inward and spiritual grace of brotherly love. The Presbyterians of Wales, heretofore unorganized and in danger of being gradually devoured, have drawn sensibly nearer the Presbyterian Church of England, and are rapidly learning their rights and privileges. They are claiming from too unfriendly landlords, sites for churches, and their claims are being met in a more friendly spirit than was expected. Very hopeful is the union movement among the Presbyterians of Italy,—the long-persecuted witnessing church of the Waldensian valleys on the one hand, and the young aggressive Free Church on the other. Slowly, perhaps too slowly, these bodies are extending their operations. But when we remember what Italy was twenty-five years ago,

and when we see what she is to-day, may we not well exclaim : "This is the Lord's doing!" We are warranted in saying that during the past year there have been unusually large accessions to the membership of our congregations. It was a year of spiritual growth as well as of numerical advance.

Foreign mission work has been carried on by all the churches with increasing zeal and success. The war forced by France on China was a grievous hindrance for a time, but since peace was restored, progress has been more than usually rapid : and, upon the whole, Protestant missions have suffered less than might have been anticipated. The propaganda at Rome state that the losses to Roman Catholic missions have been very great in Cochin China, in consequence of the French war, 24,000 Christians having been massacred. These included nine missionaries, seven native priests, 60 catechists, and 270 members of religious orders ; 225 churches were burned, 17 orphan asylums and 10 convents were destroyed. One of the memorable events of the year was the celebration of its seventy-fifth anniversary by the American Board of Foreign missions. In Siam, where our sister the Presbyterian Church of the United States has an influential mission, there are symptoms of the most hopeful character, indicating the probable conversion ere long of the whole people. The government favours Christianity, and in countries like Siam the influence of the government is very great. Not the least important event of the year in relation to missions was the overthrow of King Thebaw, the bigoted and cruel Burmese monarch. Happily the country is annexed to the British Empire, and is thus open to the missionaries of the cross. Access in this direction will be obtained to vast districts of China hitherto secluded from European and Christian influences.

Christians in the United States have set up excellent schools and well-equipped colleges in Constantinople, Beyrout, and several other centres of interest and influence in the Turkish empire. These institutions diffuse the blessings of a thoroughly Christian education. We see the result already in Bulgaria, where the people, under the leadership mainly of men taught by the American missionaries, have claimed the rights of freemen and discharged the duties

of good citizens in circumstances of extreme difficulty and peril. Revivals of religion, accompanying and following special services, have taken place in connection with the Church of England in extensive districts of London and other English cities, and more recently in New York in the Episcopalian churches there. Similar religious movements are in progress in other churches. It cannot be that the Presbyterian Church in Canada shall be unvisited by "showers of blessings." We know that this winter, as in previous winters, special evangelistic services are being held in very many of our churches. The lesson of the past year, as of all years, is that no labour for the Lord is ever useless or worthless.

Missionary Cabinet.

COLUMBA, PRESBYTER-ABBOT OF IONA.

ST. COLUMBA has two biographers, monks of his own order, who lived sufficiently near his time to enable them to acquire authentic information respecting him. One of these, Cumin, wrote his life in Latin, about sixty years, the other, Adamnan, about sixty-five years after the saint's death. We do not profess to have seen either of them, but many others have, and have recited in intelligible language the thrilling story which we now present to our readers in condensed form. If Scotland gave Ireland her apostle St. Patrick, Ireland amply repaid the debt when she sent Columba to Scotland, or rather we should say to "Albyn," for the story carries us back to the days when "Scotia" was the name which Ireland bore, and when "England" was as yet unknown by that appellation. Very little is known of the actual condition of things in Britain in the times of Columba. One thing, however, is pretty certain, that the northernmost parts of the island had scarcely been touched, much less influenced by Christianity. The people were still "heathen barbarians," who delighted to adorn themselves with war-paint; separated into clans they waged perpetual war with each other, subsisting chiefly by the chase, and worshipping "unknown gods." Tradition has, indeed, handed down the name of St. Servanus, or "Serf," bishop of the Orkneys, and of a St. Tanar, who are

supposed to have preached the gospel in some dark corners of the north about this time, but nothing authentic is known regarding them. Next to St. Ninian, Columba and Kentigern are the first Christian missionaries in Scotland whose names have become historic.

COLUMBA was born at Gartan, in the county of Donegal, in December, 521. His father, Fedilmiith McFergus, belonged to the O'Neills, a reigning family of the Irish Scots. His mother, Eithné, was descended from the Leinster line of Irish kings. There can be no doubt that his "high birth," coupled with intellectual gifts of no ordinary kind, was of immense advantage to him all through his life. From boyhood he was given to the study of the Scriptures. In early youth he was sent to the monastery of Movilla in County Down, and afterwards to that of Clonard, where he completed a liberal education under Finian, bishop of Clonfert, by whom he was ordained deacon, and by the still more famous Ciaran and other fathers of the Irish church. In these monasteries he had access to the best learning of that time. Returning to the north at 25 years of age, in 546, he founded the monastery of *Doire Calgaic* on an eminence crowned with oaks, where now stands the city of Londonderry. A few years later he founded the monastery of Durrow upon a large scale in the centre of Ireland. A monastery in those days was not merely a pious retreat, but a school of the prophets, well organized and equipped. To have established two such institutions was a grand life's-work for any ordinary man in those days, or now. But Columba was not an ordinary man, and this was but the beginning of a career that has few parallels in history, ancient or modern.

Why did he leave Ireland? Different reasons are given. 1. That he was implicated in some of the feuds of his times, and that, forgetting his sacred calling, he had rallied his clan and led them on to attack their enemies, who were overthrown with a slaughter of more than 3,000 men, and that for this bloody transaction he was excommunicated, and was advised to go into voluntary exile. 2. Others credit him with a purely missionary purpose in crossing to Scotland, where many of his countrymen had gone, and who were known to be living without any religious instruction. It was

an expedition at any rate that suited his innate love of adventure. In the year 563, when forty-two years old, accompanied by twelve companions, Columba embarked in a frail open boat of wicker work covered with hides. He steered a northern course, intending to land at the nearest point in Scotland, from which his loved native land could not be seen. They landed on Colonsay, but on ascending its heights the hill-tops of Ireland were still to be seen. So they re-embarked and rowed or sailed further north. At length they landed upon the small island of Hy, now Iona, but long familiarly known as Icolmkill—the Isle of Colum of the Cell. It lies off the south-west angle of Mull, separated from it by a narrow sound. There he found a sheltered landing place, abundant pasturage, and enough tillable land on which to raise food for his little colony. From the highest point of it, looking in the direction of Erin, nothing could be seen but the Atlantic ocean. It was out of the busy world, yet near enough to suit his purpose. Here he would not be molested in his work. His first step was to secure a grant of the island from his kinsman, Conal McComgail, king of Argyll. This done, Columba built his cell of wicker and wattle, and one for each of his companions, whom he subjected to a strict routine of monastic discipline. The Abbot's hut was on a knoll overlooking the encampment. Next arose a little chapel, built of logs, with its altar at the east end, and its sacristy in which hung the small bell to summon the brotherhood to prayer. To this were added the library, the refectory, or dining-hall, and the kitchen, where the fire would be made on the middle of the earthen floor. A stable and a barn were also erected; then, last of all, "God's acre," where they were to lay their bones, was measured off and enclosed, and the monastery was complete.

Two years having been spent in these preliminaries, Columba, attended by some of his monks, set out on their first missionary expedition, to convert the Picts who lived on the north-eastern coasts of Scotland. They made a straight course for the castle of Brude, the Pictish king, near Inverness, one hundred and fifty miles distant from Hy. "They shall not enter here," said Brude; "close the gates!" Columba draws near, makes the sign of the cross on

the barred doors, strikes them with his hand; they immediately fly open! The awe-struck king comes forth to meet the missionary, listens devoutly to his words, is converted and baptized. So runs the story. Dismissing this miraculous legend, it is certain that during the thirty-four years in which Iona was his home, he made frequent visits to the mainland, and that he covered the whole of the northern Highlands with a network of mission stations, at every one of which a small cell or chapel was built and a monk placed in charge of it. He is said to have founded one hundred monasteries and three hundred cells. However that may be, Columba was a man of boundless activity and influence. He is represented as a man of splendid physique, with a piercing gray eye, a sonorous voice, and of noble bearing; a scholar and a poet. Impressive and hot-tempered, he was yet tender-hearted and generous. He claimed for himself the rank of a Presbyterian, but it may be frankly admitted he was not a Presbyterian either in his theology or his church polity. He was bound by no ecclesiastical creed. There is proof that his disciples practiced auricular confession, the invocation of saints, held to transubstantiation, fasting and penance; they made prayers for the dead, and attached superstitious importance to the sign of the cross. On the other hand, they rejected the worship of images and the Virgin Mary, and did not acknowledge the authority of Rome.

The accounts of the last days of St. Columba are very touching. The time came when he must lie down with his fathers. A few days before the end, the old Abbot was taken into the field in which his monks were at work. Raising himself to his full height, with a heavenly halo irradiating his face, he blessed the island and its inhabitants. On the last day of the week he said to his faithful servant Diarmaid: "This Saturday will be a Sabbath indeed to me, for it is to be the last of my laborious life, in which I shall rest from all its troubles. Even now, my Lord Jesus deigns to call me, and at his call I shall go." On Sunday morning, the 9th of June, 597, he rose from his couch and entered the chapel alone. When the brethren came, Columba was found lying before the altar. A crowd of weeping monks stood around the dying Abbot. Once more his eyes were opened, and

visions of glory seemed to pass before him. His right arm was raised by Diarmaid : with this, although speechless, he gave the last sign of blessing ; then he ceased to breathe. The monks bore the body to his own hut. Three days and nights they "waked" for him, and then, wrapt in clean linen, he was laid in his tomb. It is said that years afterwards his bones were exhumed and laid beside those of St. Bridget and St. Patrick by the monastery of Downpatrick, in his native land. But Iona still claims his memory, if not his dust. During all the intervening centuries, his shrine has been the resort of pilgrims from all countries, and the saying of Dr. Johnson, uttered a hundred years ago, has become the verdict of Christendom : "That man is little to be envied whose piety would not grow warmer among the ruins of Iona." In later times, Iona became a famous seat of learning, from which went forth missionaries to all parts of Britain and far beyond its bounds. The monks of the order became known as the Culdees, and were early established at Abernethy, which became the ecclesiastical centre for the Pietish kingdom. St. Andrews, Dunkeld, Dumblane, Brechin, and other important bishoprics were founded by them, all owning the supremacy of Iona. In the ninth century the Danes so completely destroyed the monks and their monastery that even Iona itself disappeared from history. The oldest of the ruins that one now sees there, St. Odhrain's, or as it is called, "St. Oran's" chapel, was probably built by Queen Margaret very nearly five hundred years after the death of Columba.

British Columbia.

LETTER FROM REV. DONALD FRASER.

Victoria, Dec. 30th, 1885.

NEW YEAR'S greetings to the *Record* from the far west ! Would you not like to know what kind of weather we are enjoying during the holiday season ? We have soft balmy weather, such as I have often seen in the east about the first of May. We have had only two or three frosty nights this winter. This is a most unsatisfactory climate for lazy church-goers. I do not remember more than two or three Sabbaths during the last twelve months, which, as far as weather was concerned, could fur-

nish anything like a decent excuse for stopping at home. With ourselves, in Victoria, the past year has been one of steady growth. We have had precious tokens of the Master's favour. We are now enlarging the session and preparing for more systematic work during the coming year.

Acting on the advice of Dr. MacSwain of this city, Rev. J. S. Mackay has gone to spend the winter in Southern California. Mr. Mackay is one of those devoted men who are so absorbed in their work as to be oblivious of self ; so, before he was aware, he was badly run down. I ask the prayers of the whole church for his speedy restoration. One of the great draw-backs of this province has been a weak Presbyterianism, and even to-day we have only eight ministers, all told, between the Pacific and the Rockies. We shall need five more men in the spring. This is a critical period in the history of British Columbia. Splendid opportunities present themselves to our church. Are we to lay hold of them ? The mission work done in Manitoba and the North-West has been a blessing to the whole church. Should we not aim at obtaining increased blessing by doing similar work here ? I think a most determined effort should be made during the coming year to put our work in this province on something like a proper and adequate basis. I know that this will involve sacrifice, but I know that the object is *worth* a sacrifice, and I know that the great need of B. C. to-day is the Gospel. Without Gospel or ordinances people in this western world very soon grow careless, and are lost, not only to the church, but to Christianity. We ought to learn a lesson from our Methodist brethren. The Presbyterians of this province are, I believe, considerably more numerous than the Methodists, but while we have eight ministers, they have thirteen doing work among white people, besides seven Indian missionaries, one Chinese missionary, and quite a number of mission teachers. We need not only missionaries, we need a Presbytery. We need union. Our present divisions are a serious reflection on Presbyterian common sense. D. F.

The Missionary Society of the Methodist Episcopal Church has resolved on \$1,000,000 as their missionary work for the coming year—of which \$439,796 go to foreign missions.

Reading the Law.

MARCH 7. B. C. 444. NEHEMIAH viii : 1-12

Golden Text, Neh. 8 : 8.

HERE is an interesting account of a great evangelistic meeting held 2,330 years ago, in the open air, continued for six hours and attended by such multitudes that several services were conducted simultaneously in different parts of the vast area so that all might hear the Word. It commenced on the 15th of the 7th month, September, when the Feast of Tabernacles, or Trumpets, was held, Lev. 23 : 24. This being the first day of the 7th ecclesiastical year, it was "a great day," Lev. 25 : 4. V. 1. *All the people*—From all parts of the country, men and women, from 30,000 to 50,000 in number. *As one man*—All animated by one desire—to worship God and receive instruction from His Word. *Ezra*—The famous Scribe and Priest, was the presiding minister—a ripe scholar and doubtless a grand preacher. He had come to Jerusalem 12 or 13 years before Nehemiah, had probably gone back to Persia and returned with him as his assistant. To Ezra we are indebted for the first complete edition of the canonical O. T. Scriptures. Besides the book bearing his name, he was the reputed author of the Chronicles. V. 4. *Pulpit of wood*. The only instance in which the word pulpit occurs in the Bible—it must have been rather a platform—for 13 assistants stood beside him, who probably officiated by turns. V. 5. *Opened the book*—Unrolled the parchment. V. 7. In another part of the street, thirteen other preachers, Levites, were similarly ranged, making in all 27 officiating ministers! The order of service commenced with prayer, the people standing and audibly responding *Amen*—meaning in Hebrew, true, faithful, certain. Frequently used by our Saviour, translated "verily." See Sh. Cat. 107. V. 8. Then followed reading of Scripture, *distinctly*—note that. *Gave the sense*—either explaining the meaning of the passages read, or translating from the Hebrew into the Chaldee, which had become the adopted language of the exiles. A grand and imposing service it must have been, closing on the 8th day with the "Solemn Assembly," Lev. 23 : 36—That Great Day of the Feast mentioned in John 7 : 37. The simple Word of God is in itself a great power. Costly churches and elaborate ritual are not necessary accompaniments of true worship, John 4 : 21-24. The Gift of God may be found in a barn, or in a cathedral. Paul was converted on the public highway, Zaccheus in the branches of a sycamore tree. A desire for the Word of God is essential to its efficacy. The Sunday-school is for all. The Bible must always be its text-book; none are too old to study it, nor can we begin too young. It is not enough to read the Bible and commit portions of it to heart, we should endeavour to understand its meaning, and to practise its maxims.

Esther's Petition.

MARCH 14. B. C. 474. ESTHER iv : 10-17 ; v. 1-3.

Golden Text, Esther 4 : 16.

THE time of this lesson is about 30 years before Nehemiah's visit, and 60 years after the first return from Babylon under the leadership of Zerubbabel. The story of Esther reads like a romance. Though its imagery belongs to Oriental times, its moral is of universal application. The name of God is not mentioned in this book, but the hand of God is plainly visible in the preservation of his people. Esther was a descendant of Jewish exiles, living at Shushan in Persia, alike beautiful in person and in character. Ahasuerus, or Xerxes, King of Persia, in his third year convened a great council which lasted 180 days and was followed by a magnificent feast at which he summoned his queen Vashti to show herself to his drunken nobles, ch. 1:10, 11. For refusing to comply with his improper demand she was deposed, and four years later Esther was installed in her place. She was the niece and adopted daughter of Mordecai, one of the noblest characters of his day—a religious man, living at a profligate court, who had the courage of his convictions and who ultimately became the prime minister of Persia. *Haman*, an Amalekite, a born enemy of the Jews, and chief of the King's household, picks a quarrel with Mordecai, who refused to bow down and reverence this upstart and base flatterer, ch. 3 : 2. Whereupon Haman vows vengeance on all the Jews in the Kingdom. He obtains a royal decree that they should be murdered on a given day, ch. 3:12, 13, 15, and then the King and he sat down to drink. *But the city of Shushan was perplexed*—the people were not as bad as their rulers. Mordecai was distressed beyond measure on account of his countrymen and on Esther's account, for she too was included in the bloody decree. How was the impending calamity to be averted? He entreats Esther to interpose at whatever risk; and here, and in the succeeding chapter, we have an account of her heroic resolution, her triumphant success, Haman's overthrow, and the salvation of the Jews. Her faith and courage secured a more brilliant victory than Xerxes ever gained with his vast armies. Learn from this story, (1) that high rank is no security against trial and danger. (2) Talent, wealth, culture, influence, and opportunity are the measure of accountability. (3) The fear of consequences should not deter from duty. "*If I perish, I perish.*" So said Paul, Acts 20 : 24. So said Luther and Knox. Helping to save others is the best way to secure your own safety. Trust in God and do the right. Pride will have its fall, Prov. 16 : 18. The best teaching of this lesson is to read the whole story.

Messiah's Messenger.

MARCH 21. B. C. 400. MALACHI iii: 1-6; iv: 1-6.
Golden Text, Mal. 3: 1.

MALACHI—*Angel or Messenger*, was the last of the O. T. Prophets. Though his writings are not so grand as some of the others they are important and intensely practical. He stands out in sacred history like a great buttress of a bridge spanning the gulf of 400 years betwixt Nehemiah and John Baptist. He was a contemporary of the former and like him rebuked the people for their apostacy. Nehemiah's reformation, carried on for 12 years, was not permanent. On his return to Persia, the people, though cured of idolatry, lapsed into carelessness and neglect of God. They were Sabbath-breakers; mercenary, mean, and niggardly in support of religion. Like people, like priest. Hos. 4: 9. They durst not omit sacrifice, but they offered to God as little as they could, and that of the worst they had, ch. 1: 7, 8. Their formal round of observances were a weariness to themselves. V. 1. *My Messenger*—John the Baptist, Isa. 40: 3; Luke 3: 3, 4. *Shall prepare*—as heralds sent before the Eastern Kings proclaimed their coming. *The Covenant*—the Gospel dispensation, Heb. 9: 15. *He shall come*—the long-expected Deliverer, the expectation of whose coming as their glorious King in outward splendour and power they delighted to think and talk about. V. 2. The Prophet here shews how far their ideas of the Messiah were from the truth. Their Saviour would indeed come, but not in the form they expected; in a form, indeed, in which they would not recognize him. *A refiner's fire*—which separates the dross from the pure metal. *Fuller's soap*—so strongly impregnated with alkali as to eat out impurities. V. 3. As the purifier of the metal sits over the crucible watching the process of disintegration, so Christ, when he refines his people, afflicting them for their good, Rom. 8: 28. V. 4. *Then shall the offering*—The only offering that is acceptable to God is that which springs from a humble and contrite heart, Ps. 51: 17; Isa. 57: 15. V. 5. God is just and cannot clear the guilty until they have truly repented, Exo. 34: 7. V. 6. *I change not*—God is faithful to His promises as well as to His threatenings, Heb. 13: 8. V. 1. *The day cometh*—the terrible day of retribution will come: sometimes in this life, as it did in the case of the Jews, certainly to all in the day of judgment, 1 Thess. 5: 2, 3; 2 Pet. 3: 10. V. 2. *The Sun of Righteousness*—beautiful imagery! Christ is the source of Light, John 1: 9; and of life, John 6: 33, 35, 38. His attractive power will yet draw all men to Him, John 12: 32: 1 Cor. 15: 25. V. 5. *Elijah*—one in power and spirit like Him, the Baptist. *He shall turn*—induce young and old to repent. What a blessed service is this! Dan. 12: 3. It will be amply recognized and rewarded when the great day of reckoning comes, Matt. 19: 29.

The Word made Flesh.

APRIL 4. JOHN i: 1-18.
Golden Text, John 1: 14.

JOHN—was probably a native of Bathsaida, son of Zebedee, a fisherman. His mother's name was Salome, Matt. 27: 56 and Mark 15: 40, supposed to be a sister of Virgin Mary: if so, John was first cousin to Jesus. He, his brother James, and Peter were the three specially taken into our Lord's confidence. He witnessed the Transfiguration, the raising of Jairus' daughter, the resurrection of Lazarus, the agony in the garden, and was the only one of the twelve present at the crucifixion. It was to him Jesus committed the care of his mother. He outlived all the other disciples and is supposed to have died at Ephesus about the year 98, when he was 90 to 95 years of age. He was consequently a few years younger than our Lord. He was the author of this Gospel, of the three epistles bearing his name, and of the Revelations. John's Gospel is much the latest of the four, supposed to have been written A. D. 85 or 86. It differs from the other three in many aspects. Its aim is to emphasize the divinity of Christ. He does not repeat the genealogies of Matthew and Luke. Inspired with a deeper insight, perhaps, into the great mystery, he carries us at once back to the genesis of Christ. He alone of the four evangelists makes no mention of the Transfiguration, and he is the only one who records the raising of Lazarus. V. 1. *In the beginning*, Gen. 1: 1. When the world was created—no matter how many ages ago that may have been—Jesus Christ co-existed then with the Father. *The Word*—so-called because through him is made known to man the will of the Father—as we declare our minds one to another by our words, ch. 3: 34. **WITH GOD**—This implies a distinct personality of "The Word." *Was God* the same in substance, equal in power and glory. V. 3. *All things were made by him*—a distinct denial of the eternity of matter. V. 4. *Life*—in its largest meaning, natural, spiritual, and eternal. *The Light*—the only true medium through which we can know God and understand about heaven and eternal things. V. 5. *The darkness*—of sin. Those who wilfully neglect salvation are hence described as blind, Isa. 42: 7; Matt. 15: 14; Rev. 3: 17. V. 6. John the Baptist was also a cousin of Jesus, born about six months before him, Luke ch. 1. Vs. 7, 8. *For a witness*—to bear witness to the fulfilment of the prophecies concerning Messias, Isa. 40: 3; Mal. 3: 1, and to point the Jews to Him as their Saviour. Vs. 9, 10. Christ is the light of the world. Christianity is the only moral and intellectual force that has permanently advanced civilization. V. 11. *His own*—God's chosen, people, the Jews. *Received Him not*—to "receive" Christ is to believe in Him and to rest on him alone for salvation, see Shorter Catechism, 86.

Chart of Foreign Missions

OF THE

PRESBYTERIAN CHURCH IN CANADA.

At March 1st, 1886.

I.—THE NEW HEBRIDES MISSION.

Missionaries.—1. REV. H. A. ROBERTSON, Erromanga, appointed 1871.
 2. REV. JOSEPH ANNAND, Aneityum, appointed 1872.
 3. REV. J. W. MACKENZIE, Efate, appointed 1872.

(1) Population, 8000; Worshipers, 650; Communicants, 210; Teachers, 32; Candidates' Class, 40. (2) Population 528; Sabbath attendance, 300; Prayer meetings, 150; 22 schools taught by Natives; Communicants, 180. (3) Five Stations; 110 Communicants; 345 Worshipers; Teachers 11; Teachers in training, 20.

The "Day Spring" Mission Ship makes two voyages annually from Sydney, Australia: leaving Sydney April 1st, and about 1st September.

II.—TRINIDAD MISSION.

Missionaries.—4. REV. JOHN MORTON, Tunapuna, in Caroni District; first appointed 1867.
 MISS A. B. HILTON, Teacher, Tunapuna.
 MISS A. M. SEMPLÉ, Teacher, Tacarigua.

5. REV. KENNETH J. GRANT, San Fernando District, appointed 1870.

6. REV. LAL BIHARI, Native Assistant Missionary, ordained in 1882.

MISS CHRISTINA COPELAND, Teacher, San Fernando.

7. REV. JOHN KNOX WRIGHT, Couva District, appointed 1883.

8. REV. J. W. McLEOD, Princetown, Savannah Grande District, appointed 1881.

MISS ANNIE BLACKADDER, Teacher, Princetown.

JOSEPH ANNAJEE, Native Evangelist.

Coolie population over 50,000. Total Schools, 40; Scholars, 2,164. Salaries of Native Evangelists from \$200 to \$335 each. The Woman's F. M. S., Halifax, provides Miss Blackadder's salary, \$406; Communicants, 312. Mr. McLeod, on account of failing health, has resigned.

III.—DEMARARA MISSION.

Missionary.—9. REV. JOHN GIBSON, appointed 1884. After learning the language of the Coolies in Trinidad, he proceeded to his field in 1885, and is now actively engaged in the work.

IV.—MISSION TO THE INDIANS IN THE NORTH-WEST.

Missionaries.—10. REV. JOHN MACKAY, Prince Albert, Saskatchewan, appointed 1878.

11. REV. GEORGE FLETT, Okanase, appointed 1873.

12. REV. SOLOMON TUNKANSALOYE, Fort Ellice, appointed 1878.

13. REV. HUGH MACKAY, Crooked Lakes, appointed 1884.

MR. C. MACKAY, Teacher at Fort Pelly. Miss Rose, Teacher at Rapots' Reserve.
 Communicants, 136.

V.—MISSION TO FORMOSA.

Missionaries.—14. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.

15. REV. JOHN JAMIESON, " " 1883.

16. REV. GIAM-CHENG HOA, Native Assistant, ordained 1885.

17. REV. TAN-HÉ, Native Assistant, ordained 1885.

At the date of last report there were 35 stations opened. The names and localities are: given in the *Record* for January, 1885, page 10.: 29 Native Helpers: 25 students in Oxford College: 30 in the Girls' School: 1128 communicants.

VI.—MISSION TO CENTRAL INDIA.

Missionaries.—18. REV. JAMES FRASER CAMPBELL, Mhow, appointed 1875.

19. REV. JOHN WILKIE, at Indore, appointed in 1879.

MISS RODGER, on furlough in Canada., appointed 1873.

MISS MCGREGOR, at Indore, appointed 1877.

MISS ROSS, appointed 1882.

20. REV. JOSEPH BUILDER, at Indore, appointed 1883.

21. REV. W. A. WILSON, Neemuch, appointed 1884.

MISS DR. E. R. BEATTIE, Indore, appointed 1884.

22. REV. ROBERT CAMPBELL MURRAY, appointed 1885.

A High-school has been established at Indore with 200 male youths in attendance. Zenana work is carried on by the ladies. Native communicants, about 50

Our Own Church.

MISS HELEN MACGREGOR, daughter of the late Rev. Dr. MacGregor, of Halifax, N.S., is authorized to receive all money and pay all bills as acting agent of the Church for the Maritime Provinces, until action is taken by the General Assembly in June. Miss MacGregor will act under the instructions of the Boards and Finance Committees of the Church.

JUDGING from present appearances the missionary funds of the Church are all in a healthy condition; but a great deal remains to be done in the two months that will intervene before the closing of the accounts for the year. There should be no unnecessary delay in transmitting the contributions of the congregations to the treasurers. Promptness in this behalf is of vast importance to those who have charge of the accounts. A little more "methodism" in some of our congregations would not do any harm.

ECCLIASTICAL CO-OPERATION.—A committee was appointed by last General Assembly to confer with any similar committees that might be appointed by other Churches, on the practicability of securing harmonious co-operation in the prosecution of our Home Mission work. The Montreal Conference of the Methodist Church having heartily entered into the proposal, appointed a committee. On the 2nd of February these two committees met in Knox Church, Ottawa; after a lengthened conference and a full and frank expression of views in regard to this important subject, a series of resolutions was drawn up and unanimously adopted to the effect that, in the opinion of this joint-committee, it is desirable and possible to secure some such arrangement of the missionary work of the two churches as will obviate the unnecessary duplication of missions. This is a movement in the right direction, and it is not made a day too soon. It is worse than folly to go on spending energy and money for no higher end than "the maintenance of a cause." In some of these sparsely settled districts, for the want of such co-operation as this movement contemplates, practical religion has often suffered, and two or three struggling churches

have been planted where one would suffice, to the great detriment of both ministers and people. We sincerely hope that when occasion offers to act on these resolutions, so happily adopted, nothing will arise on either side to prevent the spirit of them being fairly, fully, and honourably carried out. The movement has our hearty sympathy.

WE ASK THE SPECIAL ATTENTION of our readers this month to the preceding page, containing the annual chart of the missions of our Church. From circumstances easily understood, there has been this year less enlargement of the work as a whole than in former years. The disturbed condition of affairs in Formosa, in consequence of the French war, and our own troubles in the North-west, for the time being, seriously impeded missionary work in these quarters, but it is confidently believed that in both cases good is likely to result from seeming evil. The enthusiastic reception which Mr. Robertson received from the natives of Erromanga on his return from Canada, and which he has so graphically described in his letter published in *January Record*, is one of the most convincing evidences of the success of Christian missions that has ever come to our knowledge. "What a grand sight!" As Mr. Robertson himself puts it, "One hundred and seventy-nine church members, reclaimed from heathenism, sat down to the Lord's Supper. There were present at Saturday's and Sunday's services 610 natives of the island." What island? The island where John Williams, and Mr. Harris, and George N. Gordon and his wife, and James D. Gordon were successively murdered by the natives,—notoriously the most savage of all the South Sea Islanders! In our three stations in the New Hebrides, there appears to have been a net increase of forty communicants during the year. There is now little doubt that the "Dayspring" will soon be replaced by a steam vessel which will greatly facilitate the work in the New Hebrides, where other islands are open for the reception of the Gospel. More missionaries are needed.

In Trinidad the work makes steady and satisfactory progress, especially in the educational department. There are now 2,164 scholars in the schools, an increase of 274 for the year. The number of communicants

is also increased from 211 to 312. A work similar to that which has been so beneficial in Trinidad has been commenced in Demarara by Rev. John Gibson with encouraging prospects. Our mission to the Indians in the North-West is doing what it can to preach the Gospel to the poor aborigines of the Western plains, to feed and clothe the hungry and the naked, and to instruct their children in the knowledge of the truth. It is doubtful if the work of our devoted missionaries in this field is sufficiently appreciated by the Church at large. It is a humane work, that ought to enlist our warmest sympathies, and to receive larger support than it does.

For the reasons already stated there is little new to report respecting Formosa at this time. With the missionaries there it is a time of restoration and reconstruction, but they are full of faith and hope. In Central India our missionaries appear to have found, substantially, what they have been contending for these last ten years—unrestricted liberty to preach the Gospel. That is a great victory, and we may expect soon to hear of great results.

The whole number of ordained missionaries in these fields is now twenty-two, of whom three are converts from heathenism. The number of teachers and helpers is about 160. Adding the ministers and their wives, we have thus a total effective force of about 200 labourers engaged in the work of bringing the heathen to a knowledge of the way of salvation.

THE NEW HEBRIDES MISSION IN DANGER.

The French are gradually creeping nearer our mission stations, and what is most ominous is that negotiations have been carried on with Germany to remove any objection in that quarter to annexation. It is announced that Germany will not oppose the conversion of the New Hebrides into French penal settlements. Such a procedure would be disastrous to the cause of missions. It is time now for Australia to make her voice heard in regard to this matter. She has a very deep and practical interest in preventing an aggregation of French criminals so near her shores. We do not doubt that in a very few years Australia will be strong enough to protect her own interests in Polynesia. In the meantime we look to the British Government to protect our interests in the New Hebrides.

ORDINATIONS AND INDUCTIONS.

TARA: *Bruce*.—Mr. W. G. Hanna was ordained and inducted on the 14th of January.

NORTH GOWER AND WELLINGTON: *Ottawa*.—Mr. R. Stewart was ordained and inducted on the 7th of January.

FITZROY HARBOUR: *Ottawa*.—Mr. W. K. Shearer was ordained and inducted on the 14th of January.

BASS RIVER: *Miramichi*.—Rev. J. H. Cameron, of Regina, N.W.T., was inducted on the 4th of February.

RUSSELL AND METCALFE: *Ottawa*.—Rev. W. H. Geddes of Plantaganet was inducted on the 19th of January.

MEAFORD AND GRIERSVILLE: *Owen Sound*.—Rev. A. T. Colter, formerly of Thornbury and Heathcote, was inducted on the 16th of February.

St. JOHN, N.B.:—Mr. Thomas Stewart was ordained to the ministry on the 26th of January, and designated to labour as a home missionary in this presbytery.

CHURCH AND MANSE. FREDERICTON, N.B.: *St. Paul's Church*.—This beautiful new church was dedicated on Sabbath, the 10th of January. Rev. Dr. Burns, Halifax, preached in the forenoon, and Rev. Dr. Macrae, St. John, in the evening. On both occasions the church was filled to overflowing. The Sabbath school anniversary was held in the afternoon. A collection of over \$1,000 was made at the opening services. Old St. Paul's is to be used for Sabbath-school and week day services. The old church was opened for public worship in 1831. For many years Dr. Brooke was the pastor of Fredericton; and Mr. Mowatt, on the first Sabbath of the year, paid a suitable tribute to the memory of Dr. Brooke, and the other pastors who had for much briefer periods the charge of the congregation. Under Mr. Mowatt's ministry the Presbyterian cause in Fredericton has greatly prospered.

DANVILLE, *Quebec*.—The congregation of Danville have built a new manse of ten rooms, with woodshed, coach-house and stable; all finished neatly, at a cost of \$1,900. Of this the congregation has already paid \$1,150, leaving a balance yet to be paid of \$750. The whole burden of this is borne by about twenty-two families. The minister moved into the new manse on January 13th.

MANITOBA ITEMS.

Fine clear weather ever since last September has been Manitoba's good fortune. The winter has been especially favourable for mission work. Unfortunately men and means have been wanting to supply a number of places in the western presbyteries. In Winnipeg, Brandon, and Rock Lake presbyteries, many places have received regular supply from the students in the col-

lege, who largely use the Canadian Pacific Railway and its branches. Missionary meetings and social gatherings are rife on the prairie at this season. The Hudson Bay Railway exploring party has returned to Winnipeg and gave a very favourable report indeed of the easy route by which the bay will be reached. Much excitement prevails over the prospect. Should this route prove feasible, the large agricultural districts of Minnesota, Dakota, and Montana will be tributary to it as well as the wheat fields and ranches of the Canadian Northwest. Very likely Winnipeg Presbytery will be establishing a mission station at York Factory, on the Hudson Bay, in a couple of years. The annual meetings of the Winnipeg congregations have just been held. Knox Church reports a large amount of money raised for all purposes. Though the expenses of the congregation are exceptionally heavy, the amounts raised chiefly by the Ladies' Aid Society for the schemes of the church amounted to \$1,560, divided as follows: Home Missions, \$300; Foreign Missions, \$300; Augmentation Fund, \$300; Manitoba College, \$400; French Evangelization, \$100; Aged and Infirm Ministers, \$80; Widows' and Orphans', \$80. The Sunday-school and Bible-class also voted sums to the missions and the college. The congregation is exceedingly anxious to sell a portion of its property, consisting of valuable building sites and Knox Hall. The ladies have undertaken to raise \$1,000 this year for church debts, as well as the amount for schemes of the church. St. Andrew's Church presented a very favourable report also. Their membership, though more shifting than that of Knox Church, shows a large increase. Their collections for the schemes of the church amounted to between \$500 and \$600. They have, however, in their building fund for a new church \$6,000. It is intended to spend \$2,000 or \$3,000 out of ordinary revenue this year for enlarging and raising "Selkirk Hall," their place of worship. The congregation has asked their pastor to take three months furlough from his excessive labour, which he has promised to do. The Sunday school of St. Andrew's numbers upwards of 600 on the roll, and is the largest in the Northwest. Mr. W. D. Russell, a graduate of Montreal college, is its efficient superintendent. The Bible Society holds its annual

meeting this month, and a prominent Doctor of Divinity of the Congregational Church is coming from St. Paul, Minnesota, to assist in the services. The Y. M. C. A. of Winnipeg, which is a very vigorous institution, under Mr. C. M. Copeland, who appears at times in the General Assembly as a representative elder from Manitoba, has moved into new and beautiful quarters on Main St. They asked the ladies of the city churches to raise \$2,000 for furnishing of their rooms and making them attractive. The ladies are grappling bravely with the matter. The University of Manitoba and Historical Society have combined their libraries and the students of the University to the number of nearly one hundred have now free access to a valuable library of upwards of ten thousand volumes. The Public School Board of Education has adopted the Bible readings used by the Ontario schools, and with a fly leaf of their own will have them used in the Protestant schools in Manitoba. B.

Meetings of Presbyteries.

ST. JOHN: Jan. 26:—The demission of Rev. Dr. Smith having taken effect, the Presbytery adopted a suitable minute appreciative of his labours in St. Andrew's Church. The Shediach section of Rev. J. McG. Mackay applied for the full services of the pastor. Action on the matter was deferred. Rev. T. F. Fotheringham resigned the convenship of the Sunday School Committee, and Rev. K. McKay was appointed convener in his place. For Home Missionary purposes the Presbytery appointed three sub-committees—one in the western, one in the central and one in the eastern sections of the wide territory which is embraced in the bounds. A central committee was appointed, Rev. W. Stewart, Carleton, convener. The conveners of the sub-committees are—Eastern, Mr. Hogg; Central, Dr. Macrae; Western, K. McKay. Mr. Thos. Stewart was ordained to the ministry, and designated to labour as a home missionary in St. John Presbytery. A Sabbath school conference was held, which was well attended. Mr. Fotheringham was again nominated for the new chair in Knox College, there having been an irregularity about the previous nomination. The Augmentation scheme was reported upon by Mr. Bruce, who presented encouraging facts, indicating that the Presbytery would be able to do its share this year.—J. BENNET, *Clk.*

MIRAMICHI: Jan. 19:—Douglasstown had agreed to pay \$150 a year for a fortnightly service. A committee was appointed to visit

Douglasstown and Nelson, with a view to making arrangements for securing a preacher. Commissioners to the General Assembly were appointed as follows:—Revs. P. Lindsay, J. McCarter, W. Aitken and E. W. Waits; and Dr. Macdonald, J. Hutchinson, Andrew Wilson and James Hamilton, elders (all of Ontario). A call from Bass River to Rev. J. H. Cameron was sustained, and was accepted by him. The congregation of Charlo had been declared vacant. The clerk was instructed to correspond with Rev. Joseph Annand (returned missionary), with a view to his visiting the congregations of this Presbytery.—E. WALLACE WAITS, *Cik.*

TRURO: *Jan. 26:*—An appropriate minute regarding the late Rev. John I. Baxter was adopted. Deep sympathy was expressed with Rev. Alex. Cameron, whose wife had died on the previous day. A minute respecting the retirement of Dr. MacCulloch from the First Congregation, Truro, was adopted. Dr. MacCulloch had been 48 years in charge of the Truro congregation. His first charge was his only charge. He excelled as a pastor, and his influence in the place and throughout the Church was deservedly large. He continues pastor emeritus of the congregation. The visitation of the Onslow congregation was satisfactory. Trials for license were prescribed for Mr. Alfred Dickie.—J. H. CHASE, *Cik.*

PICOU: *Jan. 12:*—The clerk intimated that a member of Presbytery, Mr. A. N. Macdonald, elder, had died since last meeting. A suitable minute was adopted. The Augmentation business was found to be in a very forward state. The full amount asked for is expected to be realized in due time. The committee appointed to visit Little Harbour failed to accomplish to the full the object they had in view. Arrears had accumulated there to the amount of \$58. An effort will be made to remove this blot; but nothing further could be done. The Presbytery approved of the scheme for the unification of the Foreign Mission work, as sent down by the General Assembly.—E. A. McCURDY, *Cik.*

HALIFAX: *Feb. 2:*—Rev. R. Laing reported a successful visit on behalf of the Augmentation Fund to Bridgetown and Cornwallis. Agreed that for purposes of supply Lakeville be associated with Canard, and Waterville with Kentville. The Bridgetown congregation are desirous of having some stations associated with them in the direction of Berwick; and it is suggested that Digby and Bay View be connected with Annapolis. Mr. Henry was encouraged to secure a catechist to labour in stations connected with the Shubenacadie congregation. A deputation was appointed to visit Upper Musquodoboit with regard to the site to be selected for a new church. Arrangements were made for holding missionary meetings in the congregations.—A. SIMPSON, *Cik.*

SYDNEY, C.B.: *Jan. 13:*—Moderation in a call was granted to Cow Bay. A committee was

appointed to prepare the various reports required by the Assembly. A resolution was passed disapproving of picnics, etc., for church purposes, except under the regulation of the Session. The sum expected from the Presbytery for augmentation was allocated among the congregations. A conference with the Presbytery of Victoria and Richmond was arranged some time ago, but owing to smallpox at Sydney it was not held. Arrangements are now being made for a conference, which it is hoped will be held shortly. An application from Boularderie for a free grant of \$400 from the Hunter Church Building Fund was approved. Rev. Dr. Macleod having retired from the pastoral charge of Mira, a minute was adopted by Presbytery expressive of their high appreciation of his invaluable services for many years.—A. FARQUHARSON, *Cik.*

LUNENBURGH AND SHELburne:—The visitation of congregations in the interests of Augmentation and other schemes of the Church has been completed. The amount allotted by the Synod for Augmentation will be all raised, and probably some increase to stipend from local sources. Lakeport congregation is building a very handsome little church, to be completed some time in April. At Shelburne, steps are also being taken to erect a new church from a very neat design.—W. STILES FRASER, *Cik.*

OTTAWA: *Feb. 2:*—The Presbytery adopted the Assembly's remits on unification of the Foreign Mission work and on the Aged and Infirm Ministers' Fund; those on the Supply of Vacancies and on Printing the Assembly Minutes were not adopted. Commissioners to the General Assembly were appointed as follows:—Dr. Moore, Messrs. Farries, Whillans, Armstrong, Scott and Verniers—*Ministers*; Dr. Thorburn, Messrs. John Hardie, E. H. Bronson, A. Young, James Gibson and Hugh Gourlay—*Elders*.—JOSEPH WHITE, *Cik.*

PETERBORO': *Jan. 12:*—Arrangements were made for promoting the cause of Augmentation. The Presbytery declined to make any nomination for the new chair in Knox College, and recommended lecturers to be appointed to cover the ground assigned to the new professor. Brighton was separated from Colborne, and Lakeport was erected into a distinct charge. Colborne and Lakeport remain under the pastorate of Rev. P. Duncan. Each division promises \$800 of stipend. Brighton is now on the list of vacant congregations desirous of giving a call as soon as possible.—W. BENNETT, *Cik.*

WHITBY: *Jan. 19:*—Rev. J. K. Smith of Galt was nominated as moderator of next General Assembly, and Rev. James Pringle as moderator of the Synod of Toronto and Kingston. It was agreed to adopt the Assembly's remit on the unification of the Foreign Mission work of the Church. The Presbytery declined to nominate an additional professor for Knox College, recommending the institution of addi-

tional lectureships in the meantime. The remittance on the Aged and Infirm Ministers' Fund was adopted, with some slight modifications.—A. A. DRUMMOND, *Clk.*

BARRIE: Jan. 26:—Details of the Home Mission work were attended to. Congregations were to be enjoined to support more liberally the Aged and Infirm Ministers' Fund. It was deemed inexpedient at present to nominate a professor for the proposed new chair in Knox College; lectureships were suggested as preferable.—R. MOODIE, *Clk.*

GUELPH: Jan. 19:—Presbytery agreed to meet in Melville Church, Fergus, on 30th of March next, to celebrate the jubilee of Dr. Smellie with suitable services. Dr. Smellie obtained leave of absence, with a view to visiting his native country. Rev. J. K. Smith was nominated for the moderatorship of the next General Assembly. Mr. Middlemiss addressed the Presbytery in the interests of the Aged and Infirm Ministers' Fund. In accordance with its usual practice, the Presbytery held conferences on the State of Religion, Temperance, and Sabbath Schools, in Burns' Church, Erin. Interesting addresses were delivered by Revds. Messrs. Davidson of Alma, Millikan of Garafraxa, Dickson of Galt, Rose of Elora, Strachan of Rockwood, J. C. Smith and Dr. Torrance of Guelph. Among the laymen who took a leading part in the discussions were Mr. Robert Wood, Mr. Blair and Mr. A. D. Ferrier. Resolutions were adopted by the Presbytery expressing its sense of the importance of encouraging religious meetings, the putting forth of efforts for reaching the unconverted, inculcating the duty of "giving" in connection with religious worship, and promoting the cause of temperance. The Sabbath school came in for a full share of attention, and many very valuable hints were thrown out to the teachers. Mr. Wood was requested to place his exceedingly valuable paper on this subject in the hands of the clerk for publication.—R. TORRANCE, *Clk.*

HAMILTON: Jan. 19:—Committees were appointed to consider the division of the charges of Oneida, etc., and Lynedoch. An overture providing for the election of the moderator of the General Assembly by ballot from a list made up of the nominees of presbyteries, was adopted. The Presbytery made no nomination for the new chair in Knox College, and recommended two additional courses of lectures—one on Apologetics and the other on Biblical Criticism and Introduction. It was resolved that the unification of the Foreign Mission committees, east and west, is not desirable at present. The remittance on Printing of the Assembly's Minutes was approved *simplificiter*.—JOHN LAING, *Clk.*

HURON: Jan. 19:—Reports on missionary meetings were given in. It was agreed to hold a conference on the State of Religion at next meeting; subject, "The Difficulties and Encouragements in the Lord's Work amongst

Us." It was agreed to recommend the institution of lectureships in Knox College instead of the proposed new professorship. Rev. A. D. Macdonald of Seaforth was nominated for the moderatorship of the next General Assembly. Mr. J. R. Miller of Goderich read a report on Sabbath Schools, embodying a number of recommendations, which was laid over until next meeting for fuller consideration. Mr. Miller being about to remove from the bounds, a minute was adopted expressing thanks for his valuable services, especially in connection with Sunday-schools, and wishing him continued usefulness in his new sphere of labour.—A. MACLEAN, *Clk.*

REGINA: Jan. 19:—At a *pro re nata* meeting held in Knox Church, Regina, Mr. Hugh MacKay, Superintendent of Indian Missions, was appointed moderator. A minute was adopted in reference to the death of Rev. P. S. Livingston, late moderator of the Presbytery, expressing deep sorrow for the loss sustained by the Presbytery in this sad event, and a high appreciation of Mr. Livingston's ministerial labours and valuable counsels. Mr. A. Hamilton, an ordained missionary labouring within the bounds, had his name added to the roll. A report was presented from the Superintendent of Missions, and its recommendations were adopted. Mr. Angus Robertson was appointed to Lethbridge, Mr. A. B. Davidson to Saskatoon, and Mr. A. Hall to Whitehead. Grants from the Home Mission Committee for church erection at Lethbridge and Fort Macleod were sustained. Grants were also recommended for the same purpose at Long Lake, Carssdale and Kimbrae. Four months leave of absence was granted to Mr. S. J. Taylor of Moose Jaw.—A. URQUHART, *Clk.*

Obituary.

REV. WM. HAWTHORNE died at Corbin, Que., of paralysis, on Dec. 9th, after a week's illness. He was born of Scottish parentage in the County of Down, Ireland, Dec., 1816. He entered college at Belfast and also studied theology there, but finished his theological course in Edinburgh under Dr. Chalmers. He was licensed by the Presbytery of Belfast in 1846. In 1849 he landed at Boston, and connected himself with the Associate, now the United Presbyterian Church in the United States. In 1851 he came to Hemmingford and Hinchinbrook, and the next year received and accepted a call from these two fields. In 1875 he joined the Presbyterian Church in Canada, but through failing health had not taken any active part in the work of the church for several years. Yet he was always ready up to the measure of his strength

to labour for the Master's cause. Mr. Hawthorne took a deep interest in the Temperance cause and never lost an opportunity to press its claims upon those with whom he had intercourse. His end was peace.

MR. DANIEL GILMOUR, elder in the congregations of Camden (8) and Tamworth, died on November 14th, 1885. He survived his wife only two months. Mr. Gilmour was born in County Derry, Ireland, in 1817 and emigrated to Canada in 1843. He was a life-long Presbyterian and ever took a deep and warm interest in the welfare and growth of the church of his fathers. For nearly forty years he was a faithful ruling elder. He will be greatly missed.

DAVID SINCLAIR of the Township of Dawn, in the County of Lambton, for 28 years an elder in the congregation of Florence, died on the 5th Feb., 1885, at the ripe old age of eighty years. He was a native of Orkney, near Kirkwall. He came to Canada in 1835, and in 1857 was ordained to the eldership, the duties of which office he discharged with exemplary faithfulness.

A. N. McDONALD of Sherbrooke, N. S., died on the 7th of December, aged 68. An active and useful office-bearer in the church, and a man of strictest integrity, he was highly respected by the community among whom he lived.

Ecclesiastical News.

SCOTLAND: *January*.—We are enjoying a season of purely Canadian weather. Snow lies on the ground to the depth of six or eight inches, and the frost remains quite steady. Four degrees of frost last night! The boys have made to themselves sleds, and having induced their companions to risk a rapid slide, we have them coasting down the hills and slopes, *a la Canada*. The toboggan is not yet brought into use, but the name is being bandied about, and it is quite possible that its exhilarating motion may captivate our quiet Scottish countrymen and women. The principal church question keeps simmering. First, we have Dr. MacGregor, of Edinburgh, pressing for a "little bill" to place the National Church more in line with some points in the F. C. claim of rights. About the same time a Glasgow layman presented a very carefully prepared solution of the problem, with the present endowments disposed of as bursaries, to be placed at the disposal of all Presbyterian ministers, and to be gained by competitive ex-

aminations. Prizes for scholarly men. But the draft of the bill has been published by Mr. Finlay, M. P. for Inverness, which he means to introduce into the present parliament, and, in which, in order to remove all obstacles to union, he proposes that Church Courts shall have the whole and exclusive right to regulate all matters spiritual within the church; and that their decision shall not be subject to any manner of review by the civil courts. The bill also invests church courts with the exclusive power to disjoin and erect parishes. The one demand of the hour is very evident, and growing every day more so—the reconstruction and reunion of Scottish Presbyterianism. As a response to Mr. Finlay's proposals, the Free Church and the U. P. committees have met separately in their respective college halls in Edinburgh, and have each issued a statement. The F. C. committee recognize with thankfulness that the historical claims of their church, as embodied in the claim of right, are at present acknowledged to an extent heretofore unprecedented. They view with great satisfaction the very general desire for a United Presbyterian Church in Scotland, national in its measures, its principles, and its influence. The process must include disestablishment and disendowment, and the spirit recommended is such as may not tend to embitter or divide. At the same time, no scheme which ignores the United Presbyterians or Voluntaries can be entertained. The U. P. resolutions are quite clear on the essential points. They rejoice in the hope of a reunion of the church on a Scriptural basis. "Nothing but disestablishment and disendowment can make a union possible," and the present attempt to strengthen the Kirk is unacceptable. The Master of Polwarth thinks that reconstruction may be attained on the basis of the Claim of Rights. But, whatever the end may be, it is plain that the present state of things cannot continue, and that some distinct and definite attempt to solve the problem may be closer at hand than one imagines now. D.

CANADA:—Canada, with a population about equal to that of London, now boasts of the longest railway in the world—3527 miles! Sir George Stephen, Bart., Hon. D. A. Smith, and Mr. R. B. Angus, the chief promoters of the "Canadian Pacific Railway,"—as this great trans-continental highway is called—are all Presbyterians, no less conspicuous for their generous gifts to religious, educational, and other benevolent purposes, than for their enterprise and success in business. The centenary of Presbyterianism in Montreal will be celebrated this month with becoming observances. It was on the 12th of March, 1786, that the Rev. John Bethune, Chaplain to the 84th Regiment, organized the first Presbyterian congregation in Montreal. The congregation then met in a room hired for the purpose. It was not until October, 1792, that old St. Ga-

brief's was opened for worship; but in the meantime it remains on record that for some time the Presbyterians worshipped regularly in the *Recollet Roman Catholic Church*, and, by permission of the "Recollet Fathers," even dispensed the sacrament of the Lord's Supper in it. The St. Gabriel Street congregation had a somewhat chequered history, and no doubt the coming celebration will revive many interesting recollections of the olden times. The "oldest inhabitant" is likely to be at a premium on the 12th!


IRELAND :—The notes this month may begin with a reference to the history of our church in Canada, by Rev. Professor Gregg, D. D., himself an Irishman. The first minister who was settled in Nova Scotia was an Irishman, the Rev. James Murdoch, whose grandson was the historian of that province. Mr. Murdoch was ordained by the Presbytery of Newtonlimavady in 1766, and he came to Canada that year. He was born in the same county as Francis Makemie, the father of the American Presbyterian Church. Horton was the centre of Mr. Murdoch's labours, his parish embraced several counties of the present day. Here he laboured for 33 years, when he was drowned in the Musquodoboit River, into which it was supposed he fell in an epileptic fit. It is on record that he was "an effective and accomplished preacher, a meek, humble, pious man, firm in his adherence to Presbyterianism, with a kindness which prompted him to give rather than to amass property." Later pioneers from the same land were Gilmore, Boyd of Prescott, Harris of Toronto, Johnston of Chinguacousy, Anderson of Gower and others. More than one, indeed several, of those returned at the late general election died before the House met. Among them was John McKane, a young lawyer of great promise, well known to the writer in college days. He was elected for Mid-Armagh. An election was held a few days ago to fill his place. There were two candidates, both elders of the church and among her wisest counselors. We would have rejoiced to see either returned, but only one was wanted. The successful man was Sir James Porter Corry of Belfast, who sat for Belfast during two Parliaments, but was defeated at last election. The other is also an experienced member of the House, Thomas A. Dickson, the leading Liberal from Ulster. He has sat a term for the borough of Dungannon, then a term for County Tyrone, and at the late election was defeated in Mid-Antrim. He will no doubt find a seat ere long. The Rev. Jas. Maconaghie of Omagh has been called by Fortwilliam Park Church, Belfast. Mr. Maconaghie is one of the rising young men. The congregation to which he goes now is a new one, the church was opened some time ago by Dr. Flint, of Edinburgh University, and promises to become one of the finest suburban charges of Belfast. H.

UNITED STATES :—New York, says the *Independent*, was never more profusely placarded with religious announcements than since the opening of the week of prayer. There have been ever since a succession of evangelistic services in many of the churches, notably in Presbyterian and Reformed churches. Under the auspices of a committee appointed by the Belfast Presbyterian Council to consider and report on co-operation in foreign mission fields, a public meeting was held in New York to discuss this question in the month of January. Addresses were delivered by representatives from a number of the American churches, and by Dr. Wardrop, Convener of our Foreign Mission Committee, West. The conviction was expressed by all the speakers that, in the foreign field, everything consistent with the truth should be done to promote harmony of operation among those engaged in the great work. The remarks of Drs. Houston and Chamberlain were of special interest, as they themselves had laboured in the foreign mission field. It is hoped that good may result from this meeting by directing the attention of the churches to this subject. A great revival of religion is in progress in Connorsville, Iowa. After leaving Montreal Mr. D. L. Moody visited Chicago, the scene of his early ministrations, and met with an enthusiastic reception. In response to his appeal for \$250,000 to build chapels and support evangelists in parts of the city where they are greatly needed, one young man, Mr. Cyrus H. McCormick, led off with the offer of \$100,000, and ten others promised \$5,000 each. Good Americans are very good; the bad, very bad. A friend writing from Cincinnati, describes the state of society there in these terms.—"In the shape of open and undisguised sin I have not met with anything that will surpass it. On the other hand, in the way of earnest and effective work on the part of Christians, there can be no ground of complaint. The Merchants' mission has a Sabbath-school of all ages of people and a total attendance of about 3000 per Sabbath. Another mission for the very worst characters in the city is regularly attended by a number of the most prominent citizens as workers. The spirit among the evangelical churches is very good and there are hopeful indications."

TEMPERANCE NOTES.—The seventh annual convention of the Ontario Branch of the Dominion Alliance, was held in Toronto last month. It was reported that twenty-two pollings had taken place in Ontario during the past year, in seventeen of which the result was in favour of the Scott Act. Where the inspectors had been faithful, the law was well enforced, and working satisfactorily. In other counties it was not working so well. The election of Mr. Howland, as Mayor of Toronto, was regarded as "a magnificent victory." The leading temperance men, however, deem

it inexpedient to proceed with the Scott Act in that city at present. Mr. Howland admitted that the Scott Act is not suited to large cities. He believes that opposition to the temperance movement is decidedly on the wane, that the final struggle is not far off, and that victory is certain. The Scott Act had been carried in sixty-two counties and four cities in the Dominion. The proposal of the "Brewers' Association" that ale and beer be not included in the restrictions of the Scott Act, was strongly denounced. The Prohibition sentiment is said to be very strong in the Southern States. Georgia is thoroughly satisfied with the experiment so far as it has been made. "In every country that has adopted it, crime has been lessened eighty per cent.; pauperism has almost disappeared; the deposits in savings banks have trebled; women and children are better fed and clothed, and secular and Sunday schools are better attended." Archdeacon Farrar says that America is far ahead of England on the temperance question. But England is also advancing, the number of total abstiners being now estimated at six millions. A comprehensive association has been in existence for some time under the name of the "World's Woman's Christian Temperance Union," the objects of which are, (1) To organise, sending out accredited and experienced women to all parts of the civilized world as rapidly as funds are provided; and, (2) To circulate a mammoth petition, to be signed by women only, to all the civilized Governments of the world, beseeching them "to strip away the sanctions of the law from the drink traffic and the opium trade, and to protect our homes by the *Total Prohibition* of this two-fold curse of civilization." Mrs. Leavitt, of Boston, has now been absent two years, during which time she has organised women's societies in the Sandwich Islands, New Zealand, and a large part of Australia. Other ladies will follow her and take up the work in Europe.

French Evangelization.

E invite special attention to the following letter from Rev. Robert Hamilton, one of our ministers, as affording satisfactory evidence that the work of French Evangelization is not destitute of some good fruits. The letter is addressed to Rev. G. C. Heine and is dated at Grenville, Que., January 18th:—

I beg to present you with statement concerning a family of French Canadian converts mentioned by me at late meeting of the Presbytery of Montreal. On the 22nd July last I received a letter from Mr. Henri Junod, a French speaking missionary of

our Board of French Evangelization, labouring within the bounds of the Presbytery of Glengarry, apprising me of the fact that a family by name Seguin, had abandoned the Church of Rome some months previously and that the Presbytery of Glengarry favourably entertained their petition to be received as members of the Presbyterian Church in Canada, and had advised him to write me asking me to visit and confer with them. The following day I received a letter from the Rev. Gilbert A. Smith of Glen Sandfield on behalf of the Presbytery of Glengarry to the same effect, and further asking me to dispense the Sacrament of Baptism to them if deemed advisable. Accordingly, on the 31st July, I visited Dalkeith, Glen Sandfield, and Ste. Julie, where the Seguin homestead is, and spent a day with them. I have very much pleasure in testifying to the worthiness of the family. I found them in comfortable circumstances, apparently happy, with fair common school education. I refer to the adults, and especially the parents. The father, in youth, attended one of the R. C. Colleges, and the mother was a common school teacher before her marriage. The children, except the youngest, read distinctly and intelligently in the New Testament, and all of them were becoming well grounded in sound evangelical doctrine. (On my return home I mailed them a French Shorter Catechism.) Mr. Hope, an elder in Mr. Smith's congregation, and others of the English neighbours gave a good report of them. I believe family worship is maintained. On the whole, there seemed no reason to object to their reception, but the contrary. The service in French and English at which they were received took place on the Lord's day, Aug. 2nd, and was held in a new farm building, in a barn, I believe, embowered in evergreens for the occasion. After the sermon, the adults made a confession of their faith in the Lord Jesus Christ, and the whole family, twelve in all, were baptized, and afterwards the Sacrament of the Lord's Supper was dispensed. Mr. Fraser and Mr. Hope, two of Mr. Smith's elders, assisted, and a goodly number of members communicated. The congregation was large and highly respectable; all were deeply interested and many visibly affected. The occasion, the simplicity of the service, and the manifest sincerity and earnestness of

the Seguin touched all hearts. To me it formed an epoch. I may say further, that the family is comparatively wealthy. They own two good farms, one of which I know they refused \$6,000 for, and their position is such as to render them influential, as soon as the bitter feeling aroused among Roman Catholics by their conversion wears away.—
ROBERT HAMILTON.

Our New Hebrides Mission.

LETTER FROM REV. HUGH A. ROBERTSON.

ERROMANGA, Sept. 7, 1885.

JUST a word or two; not a letter! "Now, Mr. Robertson, do send us a line often for the readers of the RECORD; don't wait until you can write a long and full letter, but send us a short note whenever you can: will you promise?"

Do you remember who thus addressed me before I left your beautiful city last January? Well, I promised and I will fulfil whenever there may be an opportunity of forwarding letters direct to Australian ports, or via Noumea, in New Caledonia.

Then let me give as much information about the work on this Island and ourselves as I can in a few sheets of note paper.

First, and I think most important, we—that is, my wife and myself—are both well, so is our youngest child, now four years of age, who is with us. Our three children, Chrissy, Nellie and Gordon we left in Sydney that they might attend school. The girls are with Rev. Mr. Ella's family, where Mr. Mackenzie's daughter also is, while Gordon attends a boys' preparatory school a mile distant from his sisters, but they usually meet on Saturday. We were very thankful to get our daughter in such an excellent Christian family. Mr. Ella was for years both missionary and missionary printer for the L. M. Society in Samoa, and from 1864 to 1874 missionary of the same noble society on the Isle of Uea, one of the Loyalty group, and he there suffered much persecution from the popish priests and from French officials in common with his brethren on Maré and Lifu. (See "The Story of the Lifu Mission," by Macfarlane, missionary then on that island, but for several years past a leading pioneer missionary in New Guinea). He, however, struggled on bravely and with much success, and gave the poor natives the entire New Testament in their own language ere he left them, which he was very reluctantly obliged to do on account of sickness in his family. But, to return, I was stating how and where we left our two little girls, and though we were only introduced to Mr. Thompson's family, where we placed Gordon at School just before we sailed from Sydney, we have reason

to believe from Mr. Ella, who sought out the place for us, that our little boy, too, is with a kind family, and we believe a Christian family. It was a great trial for us to part with them, and it is simply bosh—pardon the expression—for any person to state the contrary. A missionary is none the less a true missionary, in love with his work, because he feels and feels keenly, too, parting; it may be for life, with the children God has given him, and his wife is none the less a devoted missionary because she cannot forget her children. Who would wish her to? We took the three children out (about three miles out of Sydney city proper, a pretty village, very soon will be part of the city) to Petersham to Mr. Ella's, the day previous to our sailing, to spare them the trial of parting with us on the "Dayspring." Next afternoon, April 1st, we sailed. We had Mr. and Mrs. Laurie and their two children on board, returning to Aneityum. Mr. Laurie went up to Sydney for ordination, and also for rest and change for himself and family, for they were all feeling the need of a furlough. Besides the Laurie's, we had Mrs. Braithwaite, the captain's wife, and Mr. and Mrs. Charles Murray, sent out by the Free Church of Scotland as missionaries of the New Zealand (North Island) Presbyterian Church to the New Hebrides. They occupy Ambrym, where Mr. M.'s brother, W. B. Murray, labored since 1883, but on account of failing health was obliged to return to Australia. After landing the Lauries at Aname and spending a few days, including Sabbath, with them, and a few hours at Anelghauhat (only hours, because the missionary was not there), Mr. Annand's station, where my horse was left until next voyage, we sailed for Fotuna, a good-sized rock; what a place, I thought, to place a young, accomplished medical missionary; we were glad to find Dr. and Mrs. Gunn and their child well. I had not met Dr. Gunn before. From Fotuna we sailed to Tanna,—and first to Mr. Watt's station known as Kwamera. As usual it was very unpleasant in the boat going in from the ship and returning—that is, a heavy swell, as the station is on a lee coast,—but very pleasant at Mr. and Mrs. Watt's, when we got in. We next ran to Wia-Sisi, meaning small harbor, that is, Wea, harbor; Sisi, small, Mr. Gray's station, which is about six miles north of Port Resolution, and the nearest station on Tanna to us. We found the Grays well and cheerful in their work, but our visit was very short, as Capt. Braithwaite, to oblige us, was going to make all sail and try and get to Dillon's Bay the same evening. By 11 a.m. we were back to the ship, and as soon as the boat was hauled up, we headed for Erromanga, 50 miles distant, and as we had a good and favorable breeze, we succeeded in getting up to the anchorage at 5 p.m., and half an hour afterwards we were anchored opposite the mission house and martyr's church, and soon the natives ran the "Yaros" (Morning Star) into the river, and pulled out to the ship and sprang

on deck and gave us a most hearty greeting. To Mrs. R. and myself it was extremely interesting as we began first to open up the bay, then to see familiar points, then the buildings, and all standing, too, and then the natives running about, and finally the boat approaching and, as she neared us, to be able to recognize faces of tried friends in days of persecution and hatred. But, dear Atnello Mackie, my faithful teacher and friend at Dillon's Bay and an elder in the church, was gone! He died in January of this year. With Mr. and Mrs. Murray we landed just at dusk, and as we neared the house we received many hearty welcomes from this interesting and yet singular race of people. Our whole mission premises we found had been beautifully put in order against our return. The buildings were not only cleaned and whitewashed, but also every window and door painted, and the mission house painted outside and the boat also, and the grounds looking a perfect picture next Sabbath morning, covered with green grass and native and English flowers. Nothing had been destroyed, there had been no hurricane in our absence, nor destructive tidal-wave, and I actually found the very slate I left with some names on it, hanging by the medicine shelves, and a piece of bacon hanging where I left it. But of course as the days and weeks rolled on, we found many little and big things out of repair and out of order, but the general care which they had taken was much better than we expected, was indeed marvellous if we consider, and we should, what these very natives were only a few years ago. Let me just here go aside a little (and I am sure my letter then will be like all my letters, made up of odds and ends), to tell you what new buildings they erected and the number they kept in repair during our absence. Of new buildings we found the following number:—Ten or twelve district school-houses, roughly built of round hardwood poles, walls of reeds, and roofs thatched with sugar-cane leaf or long grass; size of building, about 15 x 30 feet. (2.) Large church at this station, for communion occasions, made like the school-house, only with much more taste, and the roof beautifully reeded inside, thus hiding from view the grass thatchings. Atnello Mackie took the lead in measuring this church, and it is out of sight the best Erromangan-made building I have yet seen. (3.) A fine plastered school-house at our west station (Traitor's Head), and a plastered kitchen for us at that station. Buildings kept in excellent repair at the principal mission station (i.e., Dillon's Bay). The Martyr's Church, 40 x 20 feet; school-house, 30 x 20 feet; our mission house, one wing 50 x 16 feet and one wing 30 x 19, both containing altogether ten rooms, larger and smaller, a workshop, a store for groceries, a cook house, servant's house, cattle house, a goat house and fence, and the house for the mission boat. At Traitor's Head they kept our mission cottage

(30 x 20 feet), painted and clean, and put up a new fence enclosing the cottage and kitchen.

All these buildings were covered each rainy season with what we call storm-rigging, in case of storms, and the poles forming this storm-rigging to bind down the thatching on the roofs had to be carried from half to a full mile, and all to be removed in April or May following, and it won't do for another year, for it becomes light and easily broken. Besides all this work they kept up in repair, some districts well and some but indifferently, about twenty school-houses; and our Dillon's Bay teacher, with the chief and young men, regularly visited nearly all the outposts by boat and overland, and shortly before our return they visited every village on this island, which has a coast line of about ninety-four miles.

The Christian people prepared and shipped 2,000 lbs. of arrowroot in 1883, and about the same quantity in 1884, and this year we are sending all we prepare as a small thank-offering to the F. M. Board in Nova Scotia, hoping when we again do anything there will be but one Home and one Foreign Mission Board of the Presbyterian Church in Canada.

There's more to follow.

H. A. R.

Our Trinidad Mission.

ANNUAL REPORTS OF MISSIONARIES.

SAN FERNANDO: From the fifteenth annual report of *Rev. Kenneth J. Grant*, which has just reached us in printed form, we are glad to notice that the good work in which he is engaged continues to prosper in his hands. He had taken possession of his new dwelling-house, and other buildings had been erected at a cost of some £252 stg. A concert was held in August, the proceeds of which amounted to nearly £32. The school work has been prosecuted with the ever-deepening conviction in the mind of the missionaries that adults as well as children, should be taught to read. The San Fernando school is, by reason of its growing efficiency, obtaining wider recognition. Miss Copeland has given extra instruction in Geometry and Algebra to a few pupils, and Mr. Grant had a class of nine in Latin, to which he gave 40 minutes every morning. The statistics show an increase both on the roll and in daily attendance. The proprietors of estates continue to provide liberally for the instruction of those who till their fields. As Mr. Corsbie is now, at his own request, retiring from the Central school, it has been decided not to employ an expensive master for the intermediate department, but several monitors, selected chiefly from the country schools, who will teach two hours daily, receiving a small remuneration, the rest of their time to be given to study.

On every Sabbath, services are held at seven out-stations, and the Word is preached in scores

of small circles every week-day besides. The Lord's Supper was twice dispensed in the new church at Oropouche. The work for the year has been prosecuted vigorously and harmoniously by teachers and catechists. Rev. Lal Bihari continues to be the same able, zealous, godly, and acceptable workman as in earlier years. The annual meeting was held on Christmas Day, when the congregation resolved to relieve the Board in Canada, by paying £150 next year to salary account. 38 adults and 39 children were baptized during the year. The number of communicants in good standing is 144, and the number enrolled in the school, 942—with a daily average of 657. Mr. Grant says:—Grenada came across 100 miles of sea to us in the person of the Revd. James Muir, of the Church of Scotland and minister of a small Presbyterian Congregation in the town of St. George, seeking Indian helpers. This district, I am happy to say, supplied the men. My assistant was appointed to go with the young men and inaugurate the work, but subsequently, through the urgency of Mr. Muir, I went also, remaining but 5 days, and Lal Bihari, a month. As in Trinidad, friends of other denominations came forward to help in the good work, and the prospects of success are good. A year ago one of our young men went as Interpreter to St. Lucia, 230 miles distant, and the Assistant Protector of Immigrants, tells of the good service he renders in making known the way of life. It is quite probable that in a little time an agent will be sought from Trinidad to carry on an Indian work there, and a worthy man has expressed his readiness to go if appointed. The report closes with cordial thanks to the W. F. M. Societies of Pictou, New Glasgow, Stellarton, and Toronto, for their gifts, and to Mrs. MacRae, of Galt, for \$100 towards the salary of an Indian assistant—Tilaking. On the whole, there is good cause to thank God and take courage.

Couva.—The following is a summary of report for 1885, by *Rev. John Knox Wright*:—(1). A new school has been opened on Perseverance Estate, and has been placed on the list of schools assisted by Government. (2). A larger building has been acquired at Waterloo, and this school also has been placed on the Government list. (3). An Infant class-room has been built at California. (4). Mr. A. Cumming has made a Deed of Gift to the Mission of land in Exchange Village. (5). An English speaking congregation has been formed at Couva. Service is held at 7 P. M. every Lord's Day. \$800 have been raised towards a building for this congregation which numbers 15 communicants. It is expected that it will be completed before the close of 1886. (6). A new house for the Missionary was erected in 1885. It is well situated and every way comfortable. The schools at this station number 7. Pupils—boys, 252; girls, 120; Total, 372. Average attendance, 270. This is an increase of 49 on the average

attendance over last year. A lady teacher is anxiously expected for Exchange School. The Sabbath services in Hindustani have been well attended. Baptisms, 14; Marriages, 4. Communicants—Indians, 43; English, 15. Total, 58. The financial statement shows an expenditure of £801:17 sterling; and receipts, £816:13s:11d. sterling. There was an adverse balance last year of £87:10s sterling, which is reduced by the favourable balance this year to £72:13:1. It is noteworthy that of the £816 contributed towards the work at this station, the amount from our church in Canada was just £201. The Government grant to schools amounted to £146, and proprietors paid as follows:—Mr. W. F. Bromley, £150; Messrs. Turnbull, Stewart & Co., £145; Mr. A. Cumming, £85. The Hindus ("Indians") gave £22:14:2; the English, £33:19:11. From other friends in Trinidad, £32:18:8.

PRINCETOWN.—The following is an abstract of *Rev. J. W. Macleod's Fifth Annual Report, 1885*: Mr. Macleod's health has been much as in 1884. He has been unable to preach; but the other missionaries, by arrangement, gave a service every alternate Sabbath. Mr. Gibson gave valuable aid. Mr. Joseph Annajee held Hindu services. Soodeen held services at two of the stations. The teachers in their respective districts taught on the Sabbath the truths of our faith. The Sabbath School at Princetown was conducted by Miss Blackadder and other teachers. The Church is almost free from debt, the \$325 which remained at the close of 1884, being reduced to \$75. Over \$1,800 were raised in Trinidad for this Church. Congregational contributions during the year increased \$120. Mr. Macleod, acting under resolution of the Presbytery, has been training the teachers and catechists at Tunapuna, San Fernando, and Couva. Number of pupils on the roll, 44: average attendance, 32. He gave instruction in Grammar, Geography, History, Bible Study, Stalker's Life of Christ, Arithmetic, and Algebra. Number of schools, 9; boys, 267; girls, 119: total 386. Average attendance, 249. Baptisms, 17; of which 13 were adults, and 4 children. Marriages, 3; Communicants, 70.

Total expenditure during the year, £941:16:8 sterling. Total receipts, £948:19:7 sterling. There was a balance of £22:16:5 against this station at the close of 1884. At the close of 1885 this balance was reduced to £15:13:6. The Church in Canada paid towards the expenses of this Mission station, £603 16 8. Government grants to the schools amounted to £179:3:4. The estimate for the Princetown District for 1886, is £603:16:8. Mr. Macleod asks £21 for repairs of the Mission house.

Next month we expect to give an abstract of Mr. Morton's report, and also reports on the Schools.

Formosa.

LETTER FROM REV. JOHN JAMIESON.

TAMSUI, 16th December, 1885.

DEAR DR. WARDROPE,—The warm summer is past, and the cooler, healthier winter season has come, when we can enjoy occasionally a fire within doors. From what we can learn, the past summer has not been a healthy one among the native population, and we have seen many bodies being carried past. Dr. Mackay is still occupied in the country. We hear he is very busy, and walks about 24 miles a day, (Sundays excepted) wet or dry. The students are with him, and the Doctor teaches them at night, overseeing workmen during the day. The study of the language, we find, needs time. Dr. Mackay told us and we heard from the converts, that he learned the language in a few months, and that too without the helps we now have in the way of books, &c. It will soon be two years since we came to Formosa, and yet we cannot speak freely. There is a good band of native helpers, and more are being trained to assist them. You have seen the photos. of Revs. Giám and Tan, in the "Record," but so far as we can see, there are many others, who, perhaps scarcely attaining to the standard of those two, are yet very faithful and devoted, according to their talents. It is the case that if the average Canadian minister were brought out here, and had acquired the language, he would find it difficult to fill the place of one of these men. The fact becomes more and more plain to us, that the honour of evangelizing China will yet belong, in a great measure, to her own race. The natives are at home among the people, and know how to deal with them so as to influence them. They are also acquainted, from early years, with the common customs and superstitions, which knowledge many foreigners only acquire (if they acquire it at all) after residing for years in the country. In the case of these preachers, however, many things regarding idolatry, superstitions, &c., Dr. M. has himself taught them. One cannot but see that the work here has been greatly helped, by putting it as far as possible, into the hands of native helpers.

You will hear that the Chinese authorities paid for the chapels that were destroyed by the mobs. To get this money laid a heavy burden of extra work on Dr. Mackay, requiring as well much thought and determination. Every one is glad to see that these efforts have been so successful. When in Canada we used to think of the physical toil, which is indeed great, but since coming out we have seen and heard that the great burden is the constant planning and thinking needful to direct the converts, to meet duplicity of mandarins and defend the persecuted, to erect new buildings, and to manage a thousand other things of which people in a Christian land have no idea.

We hear also that on account of Dr. Mackay's good management and prompt action during the war, he is held in high esteem by the Chinese officials, which is of much importance to the mission. We are sure that these things will be remembered in Canada with gratitude, and much prayer for blessing in the future.—J. J.

Central India.

LETTER FROM REV. JOHN WILKIE.

INDORE, Dec. 1st, 1885.

VERY many thanks for the "Records" sent us, which have been gladly received. I have repeatedly been asked lately as to the present state of affairs at Indore, and so shall try to answer the question through your widely read columns.

FIRST—In Indore city and territory we carry on all our work freely without any hindrance or any rows, and I think I may safely say that now our right to carry on such work in native States is established, though there may be many an ebb and flow before officious and opposing Durbaris settle in their proper position, and leave us in undisputed possession of the ground. An indiscrete effort on our part, or an over-zealous official, may at any time again temporarily interfere with our work, but I do not think we shall ever again hear of such an order, as that put out in 1880, forbidding all Christian work; nor will the Durbar ever again write to the A. G. G., as in June, 1883, that no preaching shall be allowed, nor schools in which any Christian instruction is given. When we turn to the attitude of Col. Bannerman, in July, 1883, when he said it would be difficult for us to carry on any Christian work in the city; that we had no rights there whatever, and that the Government could do nothing for us; and compare it with our present position, where we preach all over the city, establish as many schools as we can, in which Christian instruction is as regularly given as in any other, sell Christian books, &c., we feel that we have much to be thankful for to our Heavenly Father, and pray that He may also open up the hearts even of these native Princes to a reception of the truth as it is in Jesus. We are, of course, most careful not to offend their feelings, or too prominently to bring ourselves before them—having even given up for the time being, all preaching in the house where before they specially hindered us; but still the work goes on quite freely.

Not only so, but in Oojein also, where, for nearly three years, we have been fighting for an existence, the school being again and again stopped, and the Christians ordered to leave the city—the last effort being made in September last—the Durbar has now, on appeal, ordered that restraint is no longer to be exercised. I should mention, that apart from the fact that the question had been fought out at Indore, and

Holkar advised to follow the course pursued in British India — this advice having been tendered by Lord Dufferin in a way that Holkar felt it convenient to regard it, the result was brought about in Oojein, mainly through the efforts of our two devoted native Christian workers there, namely, Naraqui and Chanoo, whom the Indore congregation, a year ago last June, sent there to work. They had so successfully won over the people that, when the police closed the school, the parents and others went to those in authority and urged that the hindrances be removed — these representations being sent on to the Maharajah Scindia himself, and helping him not a little to decide in favor of liberty. Naraqui, in his report for September, gives an exceedingly interesting account of it all. On one occasion, when the boys could no longer dodge the police in going to the school, they asked Naraqui to pray to Jesus to help them. He accordingly did so along with the boys, and then went with them to a man of influence to get his help — the boys saying "we will see what Jesus will do." What was Naraqui's delight when this Holy Peer of the Mahomedan faith, not only looked with favor on them, but even, along with others, so earnestly represented their cause to the superintendent of police, that he resolved to send the matter to Maharajah Scindia for decision, and ordered the police to allow them perfect freedom till the answer should come; and the boys were still more astonished when the Maharajah's answer, giving them perfect liberty, was handed to them, attributing it all to the power of Christ. We can only hope for a rich ingathering amongst those boys, many of whom know so well the Christian faith, sing the Christian hymns, and even profess faith in it all. I have not the slightest doubt, too, that we will find other States opening up before us when we are able to enter into them just as in these two, Indore and Gwalior — the two most powerful in Central India.

Our difficulties, however, are not by any means at an end. The question of property in these native States is still unsettled, and our rights in the camps, especially in those ruled by English officials, opposed to the truth, are only partially settled. In the Indore Residency limits, where, in 1885, we were told we would not be allowed to establish a school, we now have a good High School, for which we get a Government grant of 166 rupees per month; but we have not yet been able to get the site for a new school, or Government help to build the same. Again, Sir Lepel Griffin has tried to hinder us from obtaining any property of any kind in Indore; yet, a year ago, we squeezed from him a nice piece of ground, on which we now have two new mission houses, and Government has said that we are to be allowed to buy where such is possible. Thus, little by little, we are establishing, one by one, our rights in these Native States. Two or three years ago it was quite the fashion to call us presumptuous for even seeking these things, and many were

the letters poured in upon me, urging me to give up the contest, as we would gain nothing and would only endanger other missions in Native States. But accomplished facts speak louder than words to give us hope for the future. Pray for us that we may have grace to make a proper use of the privileges our Heavenly Father has conferred, and that He may soon make bare his Almighty arm and overthrow the false gods that now rule here. May the day soon come. — J. WILKIE

THE following letter from *Miss McGregor*, Indore, to the former Secretary of the Juvenile Mission Scheme, will be read with interest and pleasure by those who have assisted in supporting her school, and who remember the miserable, dark building which she once described as the only place she could get for her school. They will rejoice with her in the change for the better, and will be encouraged to do more to help on her work: —

INDORE, Dec. 1886.

"I am sure you will rejoice with me over the good news I have to tell you and the important change which has taken place in my work. You know how badly off I have been for a schoolroom, and the wretched, ill-ventilated hovels in which we have been obliged to work. All this is changed now, and I have a pleasant house in a good locality, with 125 girls under one roof, receiving Christian education. You wonder, perhaps, how all this has come about, and I will tell you as briefly as possible. Three months ago, one of the most influential men in the city of Indore offered me a building then in process of erection, and invited me to give directions as to how I would have it fitted up for a girls' school. I was thankful to do so, and last week I took possession with my two girls' schools. This man, who has now become so prominent in assisting me, was the *leader of the opposition*, and, two years ago, issued the order forbidding Christian work in the city of Indore. His influence has had a most beneficial effect, and the leading men of the city have expressed the warmest sympathy with my school work.

"The Government grant in aid is only withheld because the State Superintendent does not think that the old men who taught in the Government Girls' School should be dismissed. I thank God for the wonderful change which has come about in five years. The popularity of the schools has been increasing for the last two years; but now the tide has fully turned, and all that I could ask is being done by the native gentlemen in the city, with no restriction as to Christian work. I wish to buy the building and ground attached. It is very necessary that we should get property in the city of Indore, and now is the time. The children have cordially supported my work thus far, and I wish to cultivate their loving interest in all mission work.

"M. MCGREGOR."

The Presbyterian Record.

MONTREAL: MARCH, 1886.

JAMES CROIL.
ROBERT MURRAY. } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.

OUR Stock of January *Records* is now exhausted; new subscribers must begin with February. The *Record* is due in all the congregations on the first Sabbath of the month; if it does not arrive on time we should be notified without any unnecessary delay. Correspondents should in all cases mention the name of the Post-office to which their *Records* are sent. It is frequently next to impossible to discover for what congregation an order or a remittance is sent because the letter of advice is dated from a different place, of which we may have no knowledge whatever. Strange to say, there are a few congregations that have not yet favoured us with an order for this year? We hope to hear from them very soon. Others, again, have agreeably exceeded our expectations. No congregation can long afford to do without the *Record*.

Literature.

HISTORY OF THE PRESBYTERIAN CHURCH IN THE DOMINION OF CANADA, from the earliest times to 1834. By *Rev. William Gregg, D.D.*, Professor of Apologetics and Church History in Knox College, Toronto: The Presbyterian Printing and Publishing Co., Toronto, 1885: pp. 646; price \$4.00. This is an important and valuable work, reflecting credit on the head and heart of its genial and accomplished author. The publishers also are to be congratulated on having produced one of the best printed books that has issued from the Canadian press. Dr. Gregg is not the man to rush into print for the sake of éclat. The work before us contains evidence of laborious accumulation of material, patient investigation, and impartial discrimination. There is not a particle of party bias in the book—nothing to wound the feelings of the most sensitive. We find in it pleasant sketches of the pioneer ministers of the early times, and concise narratives of the rise and progress of the various Presbyterian Churches that have existed in the Dominion, commencing with the

Synod of Nova Scotia in 1817. The value of the work is enhanced by introductory chapters on Presbyterianism, and its development in the parent churches; and by a chronological table and copious index. Our hope is that the author will meet with the encouragement which a work of such remarkable faithfulness entitles him to receive, and that he may live to complete, in a volume of equal interest, the story of Presbyterianism in Canada,—and to record its rapid growth and development during the last fifty years.

FUTURE PUNISHMENT; or, DOES DEATH END PROBATION? By *Rev. William Cochrane, D.D.*, of Brantford, Ont.: Bradley, Garretson & Co., Brantford, 1886; pp. 528: Price \$3.00. The subjects treated of in this volume have engaged the attention of the most profound thinkers in all ages, and they are fully, ably, and fairly discussed in these pages—Materialism; Immortality of the Soul; Conditional Immortality and Annihilation; Universalism and Restorationism; Optimism or Eternal Hope; Probationism and Purgatory. In addition to his own views on these subjects, which are clearly and convincingly set forth, the author has called to his aid a number of eminent Canadian theologians of different denominations, who have contributed elaborate papers on different branches of the subject, all in the main supporting the orthodox views of the Christian church in regard to the great question of the immortality of the soul of man and its future destiny. He has also strengthened his arguments with illustrative notes from the writings of eminent British and American scientists and theologians. While this treatise will be especially valuable to theological students, it is calculated to awaken serious reflection in the mind of every intelligent reader, and cannot fail to do good.

THE PEOPLE'S BIBLE: Discourses upon Holy Scriptures. By *Rev. Joseph Parker, D.D.*, of the City Temple Church, London, 25 volumes, each complete in itself. Funk & Wagnalls, New York; \$1.50 per vol. Judging from the volume before us, on Exodus, we should call these sermons admirable. They are fresh, vigorous, and instructive, and also models of English composition.

WITH CHRIST IN THE SCHOOL OF PRAYER: By *Rev. Andrew Murray*. Price 90 cents; and SAVING FAITH; By *Rev. James Morrison*; Price 40 cents: Toronto, the Willard Tract Depository. Both of these little books are admirable aids to private devotion.

HODGE'S COMMENTARY ON THE CONFESSION OF FAITH; *The Presbyterian Board of Publication*, Philadelphia; Price \$1.50. This new edition of a standard work is sure to meet with a hearty reception.

CARMINA SANCTORUM: A selection of Hymns and Songs of Praise, with tunes: A. S. Barnes & Co., New York; Price \$1.25. This is a fine collection of hymns and chants, nearly 800 in all, exquisitely printed, and well adapted for church and social worship.

Acknowledgments.

Received by Rev. Wm. Reid, D. D.,
Agent of the Church at Toronto,
to 5th February, 1886. Office, 50
Church Street, Post Office Drawer
2607.

ASSEMBLY FUND.

Received to 5th Jan'y, 1886, \$663.
23.—Millbrook, 6.00; Centreville,
6.50; Beaverton, 5.00; West Wil-
liams, 3.00; Desboro, 2.00; Smith-
ville, 1.00; Exeter, Cayen Ch, 2.00;
Molesworth, 3.45; Montreal, St
Paul's, 32.50; Moss, Burns' Ch, 8.00;
Wroxeter, 8.80; Admaston, 3.00;
Wolfe Island, 2.00; St Ann's, 1.75;
Toronto, Old St Andrew's, 2.00;
Ashton, 4.00; Whitechurch, 4.00;
East Wawanosh, 4.00; Chatham, 1st
Ch, 10.00; Hibbert, 10.00; Brussels,
Melville Ch, 8.00; Elora, Knox Ch,
10.50; Caradoc, Cooke's Ch, 2.00;
Perth, Knox Ch, 14.00; New Rich-
mond, 6.00; Eramosa, 1st Ch, 6.00;
Strabane, 4.00; Cornwall, St John
Ch, 9.60; Castleford and Dewars,
3.00; Clinton, Willis' Ch, 8.00; Lake
Road, 2.15; North Westminster,
7.00; South Westminster, 2.00;
Halifax, St Mathew's, 20.00; Van-
kleeck Hill, 6.40; Bowmanville, St
Paul's, 10.00; Owen Sound, Knox
Ch, 5.00; Perth, St And's, add'l, 3.00;
Toronto, Charles st Ch, 12.00; Lake
Ainslie, 3.00; Sussex & Union, 3.00;
Yarmouth, 6.00; Alberton and Mill
River, 3.00; Union Centre and Loch-
aber, 4.00; St John's, St Andrew's,
Nfld, 15.00; Chesley, 5.00; Paris,
River st, 5.00; Lochiel, 6.00; St An-
drew's, N.S, 5.00; Guelph, St And's,
16.00; Kingston, Chalmers' Ch, 10.00;
Montreal, Erskine Ch, 27.00; Mont-
real, St Mathew's, 30.00; Garden Hill
and Knoxville, 3.00; North George-
town, 17.00; St Louis de Gonzague,
3.00; Russelltown, 3.00; Williams-
town, Hephzibah Ch, 3.25; Grafton,
3.00.—Total, \$1,114.13.

HOME MISSION FUND.

Received to 5th Jan'y, 1886, \$7,309.28
Lancaster, Knox Ch 59.65
Millbrook 37.00
Centreville 40.00
A Lady—Keady 5.00
Kippen, St Andrew's 26.00
Carleton Place, Zion Ch 52.00
St George 25.35
West Williams 15.00
A Friend, Exeter 1.00
Clinton, Willis Ch 15.50
A Lady, Goderich 10.00
Molesworth 10.00
Portage la Prairie, Knox Ch 6.10
Pine River 8.00
Montreal, St Paul's 500.00
Quebec, Chalmers' Ch 190.00
Madoc, St Paul's and St Co-
lumba 24.00
Glenmorris 11.34
Admaston 15.00
Oshawa S.S 5.00
Cannington 2.00
S.M. 5.00
Embro 83.10
Chippawa 4.60
Kemble 7.00
Kendal 10.00
Whitechurch 16.00
East Wawanosh 8.00
Brooklin 17.00
Newbury 4.00
Chatham, 1st Ch 100.00

Komoka	3.58	Dalhousie and N Sherbrooke	6.00
Guelph, Union meeting	14.28	Ridgeway	4.72
Hibbert	31.00	Toronto, St Andrew's	610.00
Norval	12.10	Thames Road	35.00
St Mary's, 1st Ch	37.00	Kirkton	25.00
Henry Skelton, Niagara	1.50	Lochiel	13.00
Castleford	5.00	St Catharines, Knox Ch	55.00
Brighton	5.05	Lion's Head and adjoining stations	4.00
Brussels, Melville Ch	40.00	Member of Union Ch, Es- sex	50.00
Elora, Knox Ch	28.00	Guelph, St Andrew's	68.00
Caradoc, Cooke's Ch	2.00	Kingston, Chalmers' Ch, ad'l	8.00
Glenmorris	63.75	Elma Centre	25.50
Eramosa, 1st Ch	38.60	Moore, Burns' Ch	23.00
T G Collingwood	5.00	Montreal, Erskine Ch	350.00
Pinkerton	5.00	" St Mathew's	25.00
Claremont	22.84	" Crescent st Ch	350.00
Perth, Knox Ch	40.00	" "	50.00
Kemptville	3.53	Beauharnois	36.00
Oxford Mills	2.46	Chateaugay	14.00
North Augusta	3.30	Grande Frieniere	4.50
Merrickville	3.82	Hampden	10.00
Patterson's Corners	1.92	North Georgetown	65.00
Bishop's Mills	2.98	Russelltown	39.70
The late James Loghrin, Speedside	100.00	Orms town	50.00
Kincardine, Knox Ch SS	10.00	Bequest of Mrs W Marshall, Huntingdon, Que.	12.50
Vancouver, B.C. Rev T G North Arm, B.C. Thomson	15.00 35.00	Grafton	25.00
St Catherine's 1st Ch	50.00	Fergus, Melville Ch	100.00
Leith	13.06	Scarboro, " "	34.67
Strabane	12.00	Kingston, Chalmers' Ch, ad'l	7.00
Cornwall, St John's Ch	40.00	Ross and Cobden	20.00
St Catharines, Knox Ch SS	45.00		
Toronto, Charles st SS	50.00		\$13,708.22
Proffine, add'l	2.00		
Newcastle S.S., N.W. Mission Toronto, Old St Andrew's S.S., Muskoka	10.50 25.00 3.00		
Merrittion	0.75		
Dunville, Knox Ch	30.00		
Erin, Burns' Ch	50.00		
Hamilton, Erskine Ch S.S.	22.08		
Ayr, Stanley st Ch S.S.	42.00		
Martintown, St Andrews	22.00		
Campbellville	2.00		
Lancaster, Knox Ch, add'l	13.00		
Castleford and Dewars	25.63		
Annan	13.60		
Niagara Falls, South	12.90		
Lake Road	66.00		
North Westminster	15.00		
South Westminster	50.00		
Winnipeg, Knox Ch S.S.	17.00		
Port Stanley	27.75		
Vankleeck Hill	75.00		
Bowmanville, St Paul's	20.00		
" " Bible cl.	5.00		
Winnipeg, Knox Ch	300.00		
Manchester	7.00		
Smith Hill	6.00		
Proffine, add'l	1.00		
New Edinburgh	22.40		
Toronto, St James square SS	150.00		
Owen Sound, Knox Ch	125.00		
Forest	3.00		
Ottawa, Bank st S.S., girls at school	50.50		
Perth, St Andrew's, add'l	27.75		
Blyth, St And's, miss meeting	10.50		
Rockwood	24.00		
Toronto, Charles st Ch	50.00		
Wm Brown, Caledonia	100.00		
Peterborough, St Paul's	300.00		
St Catharine's, Haynes Ave.	10.00		
Montreal, Nazareth st S.S.	45.00		
Fergus, St Andrew's, add'l	16.74		
A Friend, Stirling	7.50		
Percy	24.81		
Peterborough, St Paul's S.S.	83.37		
Chesley, Geneva Ch	92.35		
Port Hope, 1st Ch	100.00		
Chesley, Geneva Ch S.S.	2.70		
Paris, River st	55.00		
Sundridge	21.30		
Eagle Lake	8.32		
Strong	10.12		
Hartfell	17.46		
Wroxeter	16.91		

FOREIGN MISSION FUND.

Received to 5th Jan'y, 1886, \$5,429.61
Lancaster, Knox Ch 32.00
Mandaum S.S. 4.22
A Friend, Layton 2.00
A Lady, Keady 5.00
J. H. Guelph 25.00
Teacher 1.00
J. H. Moore, Mildmay 1.00
St George 15.25
West Williams 13.00
Clinton, Willis' Ch 15.50
Calgary, Knox Ch 8.00
Paisley, Knox Ch 31.18
Molesworth 15.00
Pine River 8.00
Montreal, St Paul's 350.00
Mr Mur-
ray's salary 310.00
Quebec, Chalmers' Ch 125.00
Admaston 10.00
Oshawa S.S. 4.90
Cannington 1.50
Fullarton 8.00
Avonbank 11.00
Chippawa 4.00
Kemble 6.00
Kendal 8.00
Desoronto, Ch of the Redmr.
Whitechurch 16.00
East Wawanosh 8.00
Kintyre 8.00
Kintyre S.S., N.W. Indians
" Juv Miss, For-
mosa 9.00
" " Juv Miss, India 20.72
Chatham, 1st Ch 70.00
Komoka 2.45
Hibbert 22.00
St Mary's 1st Ch 35.00
Bella Skelton, Niagara 1.00
James Skelton, " 1.50
Hendersonborough 14.50
Castleford S.S. 5.00
Toronto, Old St Andrew's 250.00
Brighton 0.75
Brussels, Melville Ch 43.00
Elora, Knox Ch 40.00
Caradoc, Cooke's Ch 8.00
Glenmorris 42.75
Eramosa, 1st Ch 46.30
T G Collingwood 5.00

Claremont	20.00
Perth, Knox Ch.	75.00
M L P C, Brussels	12.00
The late James Loghrin, Speedies	100.00
Kincardine, Knox Ch S.S.	10.00
Vancouver, B.C.	2.00
North Arm, B.C.	3.00
St Catharines, 1st Ch.	30.00
Leith	21.01
Strabane	12.00
Brucefield, Union Ch S.S.	14.00
St Catharines, Knox Ch S.S.	20.00
Toronto, Charles st Ch S.S.	50.00
Cornwall, St John's Ch.	35.00
Prooline	37.03
Merriton	3.00
Toronto, Old St Andrew's SS	70.00
Louth	2.50
Hamilton, Erskine Ch S.S.	30.00
Ayr, Stanley st Ch S.S.	20.00
Victoria	5.00
Brant	1.65
Martintown, St Andrews.	28.00
Campbellville	20.00
Annan	53.54
Niagara Falls, South	5.00
Winnipeg, Knox Ch S.S.	50.00
North Westminster	78.00
South	20.00
North " S.S.	25.00
South	8.00
Port Stanley	11.00
" S.S.	13.00
Wm Ewart, Napanee	6.00
Bowmanville, St Paul's	4.50
" " S.S.	16.50
" " B class	5.00
Winnipeg, Knox Ch.	300.00
Prooline	1.00
New Edinburgh	22.45
Toronto, St James square SS	74.52
Anonymous	5.00
Main Road, Warwick.	13.00
Perth, St Andrew's	35.92
Rockwood	14.00
Toronto, Charles st.	84.00
Wm Brown, Caledonia	50.00
Peterborough, St Paul's	200.00
St Catharines, Haynes ave.	20.00
Kippen, St Andrew's SS, Ind.	15.35
Montreal, Nazareth st S.S.	45.00
A Friend, Stirling	7.50
Percy	17.00
Peterborough, St Paul's SS.	83.87
Port Hope, 1st Ch.	100.00
Chesley, Geneva Ch.	50.85
" " S.S.	2.84
D F McRae, Baddeck, C.B.	12.00
Dundas, Knox Ch B class.	40.00
Paris, River st.	40.00
Flossie Van Camp, Berlin	2.00
Cartwright	15.00
Ballyduff	6.00
Toronto, St Andrew's	510.00
Thames Road	43.00
" S.S.	20.00
Kirkton	30.00
Lochiel	10.00
Northwood S.S.	28.25
St Catharines, Knox Ch.	45.00
Lion's Head and stations.	6.00
A Member of Zion Ch, Esqueving	50.00
Kingston, Chalmers Ch	204.50
Elma Centre	18.50
St Thomas, Knox Ch S.S.	50.00
Montreal, Erskine Ch	350.00
" St Mathew's	25.00
" Crescent st Ch.	300.00
" " B cl.	523.00
" " S.S.	120.00
Williamstown, Hephzibah Ch	17.64
Beauharnois	18.00
Chateaugay	6.75
L.P.	2.00
North Georgetown	30.00
Russelltown	40.00
Orms town	60.00

Bequest Mrs W Marshall, Huntingdon, Que.	25.00
Grafton	20.00
Fergus, Melville Ch.	51.00
West Bentinck S.S.	2.52
Thamesville	14.00
Scarboro, Melville Ch.	30.00
Lachute, Henry Ch.	33.00

\$11,997.69

COLLEGE ORDINARY FUND.

Received to 5th January, 1886,	
\$1,892.34.—St George, 5.00; West Williams, 5.00; South Luther, 3.00; Waldemar, 2.09; Paisley, Knox Ch, 14.77; Moiesworth, 4.00; McGillivray, 2.15; Pine River, 4.00; Adamston, 6.00; Embro, 34.97; Storrington, 3.25; Pittsburg, 3.25; Glenburnie, 2.20; Kemble, 5.00; Ashton, 10.00; Desoronto, Church of the Redeemer, 7.00; Whitechurch, 5.00; Brooklin, 10.00; Kintyre, 1.25; Chatham, 35.00; Komoka, 1.40; Hibbert, 33.00; Norval, 10.00; St Mary's, 1st Church, 24.00; Brighton, 3.00; Brussels, Melville Ch, 20.00; Elora, Knox Ch, 15.00; Glenmorris, 3.00; Eramosa, 1st Ch, 15.00; T G Collingwood, 3.00; Claremont, 10.00; Perth, Knox Ch, 40.00; St Catharine's, 1st Ch, 25.00; Kemptville, 6.00; Oxford Mills, 3.00; Prooline, add'l, 2.00; Campbellville, 22.00; Lancaster, Knox, add'l, 1.00; Castleford and Dewars, 8.00; Niagara Falls, South, 5.00; North Westminster, 28.00; South Westminster, 8.00; Limehouse, 10.00; Port Stanley, 4.00; Bowmanville, St Paul's, 60.00; New Edinburgh, 11.27; Perth, St Andrew's, 12.00; Rockwood, 12.00; Toronto, Charles st, 80.00; Wm Brown, Caledonia, 25.00; Percy, 6.00; Chesley, Geneva, 23.00; Cartwright, 8.00; Toronto, St And's, 240.00; Thames Road, 25.00; Kirkton, 10.00; Lochiel, 8.00; Florence, 2.55; St Catharine's, Knox Ch, 54.00; Guelph, St Andrew's, 20.00; Elma Centre, 6.75; Grafton, 12.00; Fergus, Melville Ch, 60.00; Thamesville, 22.00; Scarborough, Melville Church, 6.00.—Total,	\$3,071.75.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Jan., 1886, \$21,422.55	
Sarnia, Burns' Ch.	82.50
Dunwich, Chalmers' Ch.	41.00
Fergus, St Andrew's Ch.	80.00
Westminster	116.50
Florence	18.00
Cookstown	23.32
Crediton, Jas McNab.	10.00
Stratford, Wm Mowat.	16.67
Balderson	19.00
Brussels	9.50
David Goldie, Ayr	600.00
Ayr, Knox Ch, 12 subscribers	99.00
Thamesford	18.00
Ayr, Stanley st.	20.00
Claremont	74.00
Columbus	115.17
Georgetown	94.66
Vaughan and Albion	124.00
Avonbank and Fullarton.	31.50
Chinguacousy, 2nd.	84.50
Caledon, St Andrew's Ch	41.50
G Taylor, East Mono	5.00
Mono Mills	29.00
Walton	57.30
Whitechurch, A Simpson.	4.00
Blyth	76.00
North Easthope	50.90
Tavistock	6.00
Whitby	72.50
Dr Jas Wallace, Alma	100.00
Markham, T Glendenning.	3 32

Elma Centre	68.00
Chatham, 1st.	119.96
Seaforth, D D Wilson	100.00
" R Jamieson	50.00
" 15 other subscribers	173.54
Woodstock	60.35
West Williams	43.50
Ottawa	43.33
Ashfield	14.00
Beverley	102.00
Oakville	15.82
Dundas	117.00
Nasagaweya	33.00
Campbellville	27.80
Sutherland's Corners.	6.00
Lenark	15.00
Rev R P McKay, Scarboro.	15.00
Orillia	111.50
Tottenham	32.00
Limehouse	86.66
Acton	80.56
Bluevale	30.00
Wroxeter	5.00
Harwich	30.00
Kendal	20.00
Chatham, 1st.	66.66
Strabane	23.50
Forest	21.00
Paris, 18 subscribers	91.00
J Penman	75.00
McKillop	31.60
Carlyle	46.00
C B Robinson, Toronto.	250.00
Robt Hay, M P,	166.66
A W McLachlan	100.00
D Gunn, Toronto	100.00
John Paton,	50.00
Toronto, 8 other subscribers.	157.66
Galt, Central Ch.	179.00
Barrie	113.84
East Oxford	65.00
Guelph	15.00
East Williams, St Andrew's	13.00
Lucknow, St Andrew's.	15.00
Waterdown	152.50
Monkton	32.00
A I Smith, Kincardine	10.00
Alvinston	39.00
Brooksdale	11.00
Esqueving, Union.	53.60
Norval	40.00
Fergus, Melville Ch.	77.50
Chatham Township	24.00
Highland Creek	19.06
Thamesville	98.50
W E Welding, Brantford	50.00
Hon A S Hardy	50.00

\$27,359.93

See correction on page 84.

WIDOWS' AND ORPHANS' FUND.

Received to 5th January, 1886, \$912.56.—Lancaster Knox Church,	
19.00; Belmont, 3.52; McIntosh, 5.37; St George, 2.00; West Wm Williams, 5.00; Desboro, 2.00; Exeter, Caven Ch, 2.00; A Lady, Goderich, 10.00; McGillivray, 3.50; Montreal, St Paul's, 180.00; Adamston, 3.00; Wolfe Island, 3.21; Cannington, 3.00; Chippawa, 4.00; Kemble, 4.00; Ashton, 5.00; Kintyre, 3.00; Chatham, 1st, 27.00; Newcastle, 7.00; Hibbert, 5.00; St Mary's, 1st Ch, 10.00; Brighton, 1.75; Brussels, Melville Ch, 10.00; Elora, Knox Ch, 8.00; Caradoc, Cooke's Ch, 3.00; Glenmorris, 12.75; Eramosa, 1st Ch, 6.00; Claremont, 10.00; Perth, Knox Ch, 15.00; Beachburg, St Andrew's, 6.00; Strabane, 4.00; Campbellville, 10.00; Castleford and Dewars, 3.00; North Westminster, 12.00; South Westminster, 4.00; Port Stanley, 3.00; Vankleek Hill, 5.60; Bowmanville, St Paul's, 20.00; Owen Sound, Knox Ch, 10.00; Lunenburg, 3.00;	

Avonmore, 5.00; Forest, 3.50; Hemmingford, 12.00; Toronto, Charles st., 12.00; St Catharine's, Haynes ave., 5.00; Chesley, Geneva Ch., 21.83; Paris, River st., 5.00; Cartwright, 3.50; Thames Road, 6.00; Kirkton, 6.00; Lochiel, 5.00; St Catharine's Knox Ch., 17.00; Elma Centre, 8.50; Montreal, Erskine Ch., 19.00; Montreal, Crescent St. Ch., 50.00; Garden Hill and Knoxville, 6.00; Parkhill, 9.00; Beauharnois 4.00; Chateaugay, 2.00; North Georgetown, 12.00; Plantagenet, S.S., 9.22; Russelltown, 10.00; Grafton, 4.00.—Total, \$1,592.61.

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th January, 1886, \$1,313.50.—Revs W M McKibbin, 12.00; J M Mechan, 8.00; J Lees, 8.00; H J McDiarmid, 8.00; S W Fisher, 8.00; A McDiarmid, 8.00; Hugh Crozier, 8.00; Hector Currie, 8.00; H H Macpherson, 8.00; L McPherson, 8.00; W M Meldrum, 8.00; A Leslie, 8.00; J K Wright, 8.00; W M Martin, 8.00; Alex Matheson, 8.00; G Bremner, 8.00; Wm Peattie, 8.00; James Little, 8.00; J R Craigie, 8.00; Alex Henderson, 8.00; W A Lang, 5 yrs, 40.00; J A Townsend, 8.00; D A Thompson, 8.00; John McMillan, 8.00; G Colborne Heine, 8.00; A H Scott, 30.00; A McLean, 8.00; J J Cochrane, 3 yrs, 24.00; Robert Ure, D. 8.00; John McKenzie, 10.00; Colin Fletcher, 8.00; Robert Scott, 10.00; John H Ratcliffe, 8.00.—Total, \$1,555.50.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th January, 1886, \$4,065.91; Lancaster, Knox Ch., 5.00; Belmont, 4.00; McIntosh, 6.00; St George, 4.25; West Williams, 5.00; Desboro, 2.00; Exeter, Caven Ch., 2.00; Granton and Lucan, 8.75; Molesworth, 4.00; Pine River, 5.00; Montreal, St Paul's, 180; North Easthope and Tavistock, 10.00; Adamston, 3.00; Vaughan, Knox Ch., 8.20; Bolton, Caven Ch., 8.00; Drumbo, Willis Ch., 5.00; Chippawa, 4.00; Toronto, Old St Andrew's, 100.00; Kembie, 5.00; Ashton, 10.00; Whitechurch, 5.00; Brooklin, 10.00; Kintyre, 3.20; Chatham, 1st Ch., 36.00; Komoka, 6.37; Newcastle, 9.00; Hibbert, 23.00; St Mary's, 1st Ch., 10.00; Brighton, 1.25; Brussels, Melville Ch., 20.00; Elora, Knox Ch., 15.00; Caradoc, Cooke's Ch., 5.00; Glenmorris, 5.00; Eramosa, 1st Ch., 6.00; Claremont, 10.00; Perth, Knox Ch., 25.00; St Catharines, 1st Ch., 15.00; Princeton, 8.30; Beachburg, St Andrew's, 10.00; Keene, 36.50; Ballinafad, 2.75; Hyde Park, 7.00; Leith, 2.82; Strabane, 5.00; Cornwall, St John's, 50.00; Martintown, St Andrew's, 20.00; Castleford and Dewars, 7.00; North Westminster, 25.00; South Westminster, 8.00; Port Stanley, 3.00; Vankleek Hill, 12.25; Bowmanville, St Pauls, 40.00; Markham, St Johns, 5.78; Winnipeg, Knox Ch., 80.00; Profile, add'l, 1.00; Perth, St Andrew's, 8.25; Toronto, Charles st., 20.00; Fergus, St Andrew's, 20.00; Dunwich, Chalmers Ch., 4.00; Chesley, Geneva Ch., 23.62; Paris, River street, 5.00; Cartwright, 3.50; Toronto, St Andrew's Church, 139.51;

Thames Road, 10.00; Kirkton, 12.00; Lochiel, 10.00; St Catharines, Knox Ch., 42.00; Guelph, St Andrew's Ch., 26.00; Elma Centre, 6.05; Montreal, Erskine Ch., 30.00; Montreal, Crescent St. Ch., 100.00; Montreal, St Gabriel, 10.00; Beauharnois, 4.00; Chateaugay, 2.00; North Georgetown, 15.00; Ormstown, 20.00; Russelltown, 10.00; Williamstown, Hepzibah Ch., 5.68; Grafton, 16.00; Fergus, Melville Ch., 60.00; Thamesville, 14.00.—Total, \$5,587.64.

AGED AND INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th January, 1886, \$1,114.10.—Revs. Wm M McKibbin, 4.00; J M Mechan, 4.50; G Brown, 3.75; James Hally, 33.00; James Herald, 47.00; James Stewart, 25.00; G D Matthews, D.D., 50.00; Duncan Anderson, 44.00; R. Thynne, 22.25; J Bennett, D.D., 5.00; H J McDiarmid, 3.75; S W Fisher, 4.00; Archd McDiarmid, 4.00; H Crozier, 3.75; Hector Currie, 4.00; G Colborne Heine, 7.00; H H Macpherson, 8.00; A Leslie, 4.00; J K Wright, 7.30; W M Martin, 3.50; Alex Matheson, 3.50; G Bremner, 4.00; James Little, 5.00; J R Craigie, 3.75; Alex Henderson, 7.75; J A Townsend, 4.25; James Clelland, 4.00; John McMillan, 5.00; Robert Ure, D.D., 5.00; A McLean, 5.00; Wm Robertson, 4 yrs, 13.00; M Macgillivray, 14.00; J J Cochrane, 3 yrs, 10.00; R P Mackay, 6.00; J Beckett, 4.00; James McEwen, 50.00; A Beamer, 4.00; John McKenzie, 3.75; Colin Fletcher, 4.50; Robert Scott, 3.75.—Total, \$1,555.15.

STIPEND AUGMENTATION FUND.

Received to 5th January, 1886, \$1,757.60.—Lancaster, Knox Church, 22.00; Carleton Place, Zion Church, 24.00; West Williams, 10.00; Porter's Hill, 3.45; Clover Bar, 5.00; Hanover, 7.00; Molesworth, 10.00; Pine River, 15.00; Montreal, St Paul's, 500.00; Mosca, Burns Ch., add'l, 3.85; Wolfe Island, 8.17; St Anne's, 6.25; Vernonville, 8.29; Cannington, 1.00; Fullarton, 7.00; Avonbank, 7.00; Rev R Hamilton, Motherwell, 6.50; S M., 5.00; Chippawa, 2.70; Brooklin, 20.00; Kintyre, 14.00; Newbury, 4.00; Elma Centre, 6.00; Chatham, 1st Ch., 50.00; Hibbert, 32.00; Castleford, S.S., 5.00; Keene and Westwood, 41.50; Brussels, Melville Church, 40.00; Elora, Knox Ch., 25.00; Unionville, 9.00; Eramosa, 1st Ch., 5.00; Claremont, 20.00; Perth, Knox Ch., 40.00; St Catharines, 1st Ch., 75.00; Camlachie, 4.94; St Catharines, Knox Ch S.S., 15.00; Lower Windsor, 14.00; Dunville, Knox Ch., 4.25; Campbellville, 16.00; Castleford and Dewars, 15.00; Annan, 5.83; Niagara Falls, south, 10.00; North Westminster, 72.00; South Westminster, 20.00; Hamilton, St Paul's, 213.50; Bowmanville, St Paul's, 150.00; Profile, 5.00; Owen Sound, Knox Ch., 40.00; Forest 10.00; Perth, St Andrew's, 28.48; Amos, 6.83; Toronto, Charles st., 20.00; Peterborough, St Paul's, 137.75; Dunwich, Chalmers Ch., 5.00; Port Hope, 1st Ch., 32.30; Chesley, Geneva Ch., 13.65; Sundridge Group, 6.35; Dalhousie and N. Sherbrooke, 6.00; Ivy, 4.40;

Cartwright, 11.50; Ballyduff, 5.00; Toronto, St Andrew's, 1,434.39; Thames Road, 32.00; Kirkton, 20.00; Lochiel, 15.00; St Ann's and Smithville, 10.00; Hill's Green, 3.00; Scarboro', Knox Ch., 21.25; St Catharines, Knox Ch., 85.00; Kippen, St Andrew's, 11.00; Norval, 11.66; Elma Centre, 4.00; Montreal, Erskine (\$100.00 rec. Dec. 2nd), 725.00; Montreal, St Matthews, 25.00; Garden Hill and Knoxville, 10.00; Beauharnois, 4.00; Chateaugay, 3.00; Cotes des Neiges, 17.00; Hampden, 15.00; North Georgetown, 40.00; Lachine, St Andrew's, 69.00; St Louis de Gonzague, 15.00; Plantagenet, 7.26; Ormstown, 81.00; New Glasgow, 9.00; Winnipeg, Knox Ch., 300.00; Bequest Mrs W Marshall, Hunting n. Que., 12.00; Scarboro', Melville Ch., 3.53; Carleton Place, Zion Ch., 6.00; Ross and Cobden, 39.00.—Total, \$6,788.73.

NOTE.—Inversness, last month, should have been \$20.00; instead of \$2.00.

MANITOBA COLLEGE FUND.

Received to 5th Jan, 1886, \$278.88.—West Williams, 3.00; Molesworth, 2.00; Toronto, Old St Andrew's, 62.00; Ashton, 7.00; Brooklin, 4.00; Chatham, 1st Ch., 30.00; Newcastle, 2.25; Hibbert, 10.00; St Marys, 1st Ch., 10.00; Brussels, Melville Ch., 7.00; Glenmorris, 10.50; Eramosa, 1st Ch., 5.00; Claremont, 10.00; Perth, Knox Ch., 10.00; Mrs D Morrison, Nassagaweya, 5; St Catharines, 1st Ch., 10.00; Hamilton, Erskine Ch., S.S., 10.00; North Westminster, 20.00; South Westminster, 5.00; Bowmanville, St Paul's, 10.00; Markham, St John's, 5.90; Ayr, Knox Ch., 25.53; Beaverton, 8.00; West Gwillimburg, 1st Ch., 3.27; Perth, St Andrew's, 5.25; Monkton, 2.86; Rockwood, 7.00; Toronto, Charles st Ch., 30.00; Kenyon, 10.00; Peterborough, St Paul's, 20.00; Fergus, St And's, 7.00; Chesley, Geneva Ch., 2.50; Toronto, St Andrew's, 75.00; Lochiel, 6.00; St Anns and Smithville, 2.00; Berne, 3.40; Eden Mills, 5.00; Gamebridge, 5.00; Grafton, 5.00; Fergus, Melville Ch., 35.00; Thamesville, 6.78; Scarboro, Melville Ch., 4.00; Rodgerville, 12.69; Chiselhurst, 3.76.—Total, \$802.59.

CHURCH AND MANSE BUILDING FUND. (Manitoba and Northwest.)

Received to 5th Jan, 1886... \$508.34
Miss Adams, Toronto 5.00
Jas Moffat, Campbellville... 15.00
Hamilton, Erskine Ch S.S. ... 12.00
John Gibson, Milliken..... 15.00
Rev M McGillivray, Perth... 7.00
John McMichael, Toronto... 20.00
John Jamieson, Kirkwall... 20.00

KNOX COLLEGE ORDINARY FUND.

Caradoc, Cooke's Ch \$ 6.00
Hamilton, Erskine Ch S.S. ... 18.00
St Catharine's, Haynes ave. ... 10.00
Paris, River st 20.00

KNOX COLLEGE LIBRARY.

R Kilgour, Toronto \$25.00

WELLAND MISSION.

Toronto, Charles st Ch S.S.. \$10.00

REV. C. CHINQUY.

Miss Anne J McFall and others, King.....	\$20.00
St Catharines, Haynes av SS	10.00

FOREIGN MISSION—ERROMANGA.

Ormsdown Mission Band.....	\$2.50
Molesworth Young People's Miss Assoc, for Teacher in Erromanga.....	25.00
Orono S S, Teacher in Erro- manga.....	26.00
Bowmanville, St Paul's.....	10.00
Ottawa, Bank st Ch Bible cl, for teacher.....	25.00

KNOX COLLEGE STUDENTS' MISSION-
ARY SOCIETY.

St Catharines, Knox Ch S S.	\$ 3.00
Hamilton, Erskine Ch S S..	20.00

McALL MISSION.

Toronto, Charles st Ch S S..	\$10.00
Toronto, Old St And's S S..	25.00

ONTARIO SABBATH SCHOOL ASSOCIA-
TION.

Toronto, Old St And's S S..	\$10.00
Peterborough, St Paul's S S.	10.00

NEW HEBRIDES—DAYSRING.

Brucefield (Rev J Ross) S S..	\$23.00
St Catharines, 1st Ch.....	5.00
Toronto, Old St And's S S..	45.00
Hamilton, Erskine Ch S S..	20.00
North Westminster S S.....	8.00
Ottawa, Bank st Infant Class	19.90

CONTRIBUTIONS TO SCHEMES OF THE
CHURCH UNAPPORTIONED.

Oshawa.....	\$ 77.00
Dundas, Knox Ch.....	35.85
Columbus.....	138.00
Orillia.....	133.60

Received by Rev Dr MacGregor
Agent of the Church in the Mari-
time Provinces, to Feb 4th, 1886.

FOREIGN MISSIONS.

Acknowledged already.....	\$4,323.28
Upper Musquodoboit.....	2.70
Friend, Shubenacadie.....	5.00
Ladies' Aid Soc, Westville..	28.00
Lower Stewiacke.....	20.00
Shubenacadie.....	37.00
J P, Shubenacadie.....	10.00
North Salem.....	3.60
New Dublin.....	1.40
Five Islands.....	6.30
In mem of Fanny & Evy, per Dr McC.....	2.00
The Island Pr Mt'g, E Riv, Pictou.....	2.50
Sussex & Union.....	22.00
Bass River.....	6.97
Portaupeique.....	6.03
Castlereagh.....	3.79
Mrs Carlyle, Molus Riv, N B.	5.00
Jno A McCabe, Hantsport..	5.00
Summerside S S, P E I, Er T	25.00
E F Smith, Halifax.....	25.00
Barnabas O'Hooligan, Duf- ferine Mines.....	5.00
Sir Wm Dawson, Montreal.	20.00
Gay's River & Milford.....	34.14
St Matthew's Halifax.....	10.00
Tatamagouche.....	50.00
Nine Mile River.....	8.00
Glance Bay.....	20.00
Yarmouth, St John's Ch.....	37.54
Alberton & Mill River.....	100.64
Windor Aux, W F M S.....	16.00

Halifax Pres Society.....	23.00
Y G, Onslow.....	10.00
Union Centre & Lachabera d'l	21.16
Tignish, Montrose &c.....	34.00
James Ch, Ladies' New Glas- gow.....	125.00
James Ch, M A, New Glasgow	10.00
Middle Musquodoboit.....	9.69
Shubenacadie W F M S.....	52.00
Mabou.....	25.00
Gay's River, per Rev Annand	9.27
N. Salem.....	3.00
Moncton.....	26.00
" for Mr McK's Teacher	16.00
" " R's Teacher.....	16.50
St And's Ladies', Truro.....	40.00
Acadia Mines.....	20.00
Brookfield M S.....	10.00
St And's, St John's, Nfld, 1/2 yr	80.00
St John's M B, Halifax.....	50.00
Mrs G H Crowdes Malaga- watch.....	4.25
Middle Stewiacke M S.....	18.00
Juv M Bd.....	25.90
Upper Stewiacke W F M S..	21.25
D F McKae, Baddeck, India.	12.00
D McMillan, River Charlo..	4.00
Springside.....	25.00
Coldstream.....	14.47
Richmond, Halifax.....	4.00
S Richmond & Canterbury..	11.15
St John's Aux, Halifax.....	30.00
Prescent St S S, Montreal..	35.00
Jas McMillan, Black Land	2.00
Redbank.....	7.00
St Andrew's Chatham.....	30.00
Upper Musquodoboit.....	17.84
Fort Massey, Hfx, 1/2 yr	150.00
Linden.....	10.00

\$5,844.97

DAYSRING AND MISSION SCHOOLS.

Acknowledged already, \$1,783.07.	
—Prince St S S, Pictou, 52.95; Shu- benacadie S S (6 mos), 13.00; St John's S S, Dalhousie, 20.00; Sus- sex and Union, 17.00; McKenzie Corner S S, add'l, 15.00; Dundas, 3.42; Cardigan, 5.75; E F Smith, Halifax, 10.00; Roger's Hill S S, 1.25; Why- cocomah, 7.00; Elmsdale S S, 16.48; Nine Mile River, 14.30; St Stephen's S S, N B, 14.30; West River, Clyde & Brookfield, 35.20; Alberton & Mill River S S, 28.36; Union Centre & Lochaber, 23.00; James Ch, New Glasgow Juv M S, 14.00; James Ch, New Glasgow, M A, 15.00; Tata- magouche Village S S, 10.00; Stewi- acke S S, 25.00; Middle Musquodoboit, 25.12; Knox Ch, Pictou, 35.00; Cow Bay S S, 12.10; Mabou, 7.57; Louis Kelly, Yarmouth, 1.00; Moncton, 80.00; Birdie Fox, M Box, Bar- rington, 1.00; Union Ch S S, Hope- well, 11.80; St And's S S, St John's, Nfld, 16.00; Mid Stewiacke L Soc, N Side R, 10.00; Sherbrooke, 18.18; Sonora, 3.00; Stillwater, 5.72; Goldenville, 7.75; Springside, 1 qr, 3.19; C B, G & M L Glenn, Cheverie, 1.50; Knox S S, St Catherine's, Ont, (Mr M), 17.00; Haynes Ave S S, St Catherine's, Ont (Mr M), 10.00; Glance Bay, 25.00; Mrs B's B C, Brookville (Ramm), 26.87; Y M B C, Brookville (Ramm), 7.13; St James S S, Dartmouth, 24.00; Mt Pleasant S S, 5.10; Misses Young & Cleland, 1.70; Stayner S S, 2.00; Warwick S S, 4.68; Brucefield, Rev J Ross, 23.00; St Catherine's 1st, 5.00; Toronto, old St Andrew's S S, 45.00; Hamilton, Erskine S S, 20.00; North Westminster S S, 8.00; Ottawa, Bank St S S, 19.90; St David's S S, Maitland, 31.14; Redbank S S, 2.00; Deaconville, Up Musquodoboit, 0.95;	

United Ch S S, New Glasgow, 45.28;
St Mark's S S, Douglastown, 11.00.—
Total, \$2,997.96.

HOME MISSIONS.

Acknowledged already.....	\$2,272.26
Upper Musquodoboit.....	2.10
Prince St, Pictou, add'l.....	3.95
Sussex & Union.....	22.00
Bass River.....	8.41
Portaupeique.....	4.70
Castlereagh.....	3.78
John A McCabe Hantsport..	5.00
E F Smith, Halifax.....	25.00
Tatamagouche.....	13.56
Yarmouth, St John's Ch.....	19.00
Alberton & Mill River.....	15.00
Union Centre & Lochaber..	10.00
Tignish, Montrose & Elms- dale.....	10.00
Middle Musquodoboit.....	6.90
Waterford, Londonderry, etc	1.35
Acadia Mines.....	20.00
Brookfield M Soc.....	6.00
St And's, St John's, Nfld, 1/2 yr	30.00
Whycocomah, C B.....	11.00
Middle Stewiacke M S.....	16.67
St Andrew's, Truro.....	40.03
Springside.....	12.00
Coldstream.....	10.00
S Richmond & Canterbury..	11.15
Col Merchants' Bank.....	15.00
Col Com Free Ch Scotland..	389.33
Redbank.....	4.00
St And's, Chatham, 1/2 yr....	40.00
Upper Musquodoboit.....	6.35
James Ch, New Glasgow.....	47.61
Fort Massey, Hfx, 1/2 yr	70.00
Linden.....	5.00

\$3,156.55

AUGMENTATION FUND.

Acknowledged already, \$6,520.62.	
—Carmel Church, Westville, 30.00; Prince st Ch, Pictou, 200.00; Five Islands, 4.35; Sussex and Union, 47.00; Bass River, add'l, 32.78; Portaupeique, add'l, 17.88; Buc- towie, add'l, 17.50; Dundas, 5.00; Cardigan, 5.13; Tatamagouche, 50.00; Fort Massey, Halifax, add'l, 230.00; Nine Mile River, 2.63; Union Cen- tre and Lochaber, 65.00; Merigo- mish, 29.00; French River, 11.00; Glance Bay, 40.00; Lawrencetown & Cow Bay, 18.00; Yarmouth, St John's Ch, 50.00; Alberton & Mill River, 70.00; Tignish, Montrose and Elmsdale, 25.00; James Ch, New Glasgow, 160.00; Knox Ch, Pictou, 100.00; Linden, 20.00; Bridgetown, 8.00; Moncton, 65.00; Acadia Mines 30.00; Bocabee and Waweig, 25.00; St Andrew's, St John's, Nfld, add'l, 40.00; St John's Ch, Halifax, 150.00; Scotsburn, 12.00; Hermon, 10.00; Coldstream, 25.00; Little Narrows, 12.50; Carleton and Cheboque, 20.00; St John's, Dalhousie, 23.62; Maple Green, 4.55; Dundee, Sec. 2, 38; Lockport & E Jordan, 31.00; St Andrew's, Chatham, 55.00; Vale Colliery and Sutherland's River, 65.00; Five Islands, 6.80.—Total, \$8,337.19.	

COLLEGE FUND.

Acknowledged already, \$5,590.52.	
—Div Can Bank Commerce, 24.50; Funded Debt Loan, 21.41; Water Loan, 25.06; Moncton Debentures, 120.00; Sussex and Union, 8.00; Bass River, 12.09; Portaupeique, 9.05; Div. Can. Bank Commerce, 3.50; E F Smith, Halifax, 10.00; Interest, 180.00; Little Harbour & Fisher's Grant, 10.00; St Matthew's,	

Halifax, 17.00; Yarmouth, St John's Ch, 10.00; Alberton & Mill River, 3.00; Union Centre and Lochaber, 10.00; Tignish, Montrose and Elmsdale, 5.00; Middle Musquodoboit, 1.94; St Andrew's, St John's, Nfld, 1 yr, 40.00; Div B. N. S, 322.00; Springdale, 10.00; Coldstream, 10.00; Richmond, Halifax, add'l 3.40; Div Merchant Bk, 45.00; Redbank, 4.00; St And's, Chatham, 15.00; James Ch, New Glasgow, 36.50; Fort Massey, Halifax, 1 yr, 50.00.—Total, \$6,601.97.

COLLEGE BURSARY FUND.

Acknowledged already..... \$78.61
St John Coupon 30.00
Member of James Ch, New Glasgow 60.00
St Matthews, Halifax 68.30
Div Merchants Bank 15.00
— \$251.91

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already, \$995.15.—
Shubenacadie and L. Stewiacke, 12.00; School coupon, 14.60; Sussex and Union, 4.00; Riverside Cong., 5.00; Little Har. & Fisher's Grent, 3.00; St Matthew's, Halifax, 91.55; St John's Ch, St John, 7.00; Yarmouth, St John's Ch, 6.00; Alberton & Mill River, 6.00; Union Centre and Lochaber, 5.00; Tignish, Montrose & Elmsdale, 3.00; James Ch M A, New Glasgow, 5.00; Middle Musquodoboit, 1.60; Springdale, 5.56; Redbank, 3.00; St Andrew's, Chatham, 1 yr, 10.00; Fort Massey, Halifax, 16.00.

Ministers' Percentage.

Revs. A. Simpson, for 1885, \$7.50; John Lees, for 1884, 3.00; P Lindsay, for 1886, 5.00; R Laird, for 1885, 3.00; T Sedgwick, for 1885, 3.50; J F Forbes, for 1885, 4.00; S C Gunn, for 1885, 3.75; W S Darragh, for 1886 and 1887, 1.00.—Total, \$1,224.21.

SYNOD FUND.

Acknowledged already..... \$26.78
New Richmond..... 3.00
St Matthew's, Halifax..... 8.00
Alberton and Mill River..... 2.00
— \$39.78

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Montreal, Treasurer, of the Board, 198 St James St., Montreal, to 8th February, 1886.

Already acknowledged..... \$8,371.61
Sir J W Dawson, Montreal 10.00
Montreal, St Paul's..... 100.00
Per Mrs Elizabeth Aiton, Salt Springs, N.S..... 6.00
Wm McRae, South Finch..... 4.00
D P McKinnon, " "..... 1.00
A Friend, " "..... 1.00
Plantagenet..... 7.76
Per Jas Mulholland, South Mountain..... 25.00
Wm Miller, Howick, Que..... 50.00
Quebec, Chalmers' Ch..... 95.00
Russelltown..... 15.00
Ormsdown, Que..... 100.00
Avonmore, S.S..... 6.50
Welland..... 7.30
Jas Henderson, Hamilton..... 5.00
Chippawa..... 4.00
Brighton..... 4.00
Newbury..... 2.00
Whitechurch..... 21.00

E Wawanosh, Calvin Ch.... 10.53
Donald McLaren, Morpeth.... 5.00
M, Chatham, N.B..... 5.00
St Marys, 1st Pres Ch..... 30.00
Castleford, S.S..... 5.00
Glenmorris..... 21.75
Brussels, Melville Ch..... 35.00
Montreal, St Matthew's..... 30.00
Eramosa, 1st Ch..... 30.00
Geo Shipman, Blakeney..... 1.00
L W Shipman..... 1.00
Jas McMillan, Black Land..... 2.00
North Westminster..... 44.00
South..... 8.00
Neil McLean, Malagawatch..... 1.00
Huntingdon, 2nd Ch..... 60.00
Kincardine, Knox S.S..... 10.00
Martintown, Union Meeting..... 5.00
St Andrew's..... 16.00
Montreal, Crescent St Ch..... 150.00
" S.S..... 25.00
E Cumming, Wilnot, N.S..... 2.50
Eadies..... 15.00
Vankleek Hill..... 32.00
Lancaster, Knox, add'l..... 1.00
Clinton, Willis' Ch..... 14.00
Moncton, St John's, N.B..... 25.00
W J Brais, Kingston, N.B..... 2.00
Friend..... 1.00
Chas Blair, Valeus, Ont..... 5.00
Wm Arthur, Trout Rvr, Que..... 5.00
L'Ange Gardien..... 4.47
Hamstead, S.S..... 100.00
Winnipeg, Knox Ch..... 9.00
Teeswater, Westminster, S.S..... 2.00
Metis, S.S..... 11.00
Dunbar..... 21.65
Perth, St Andrew's..... 12.00
St Stephen, N.B..... 20.00
Carluke, Erskine S.S..... 5.00
G C Bayham, Ont..... 75.00
Montreal, Erskine Ch, add'l..... 3.75
Keady, S.S..... 10.00
Cornwall, St Johns..... 16.69
St Andrew's..... 5.00
Hampton..... 15.00
Kirkhill..... 10.50
Newtonville, S.S..... 5.00
Mrs F Cattanaach, N Lancaster..... 5.00
Mrs McFarland, Birmingham..... 20.00
Hibbert..... 121.67
Free Church of Scotland..... 7.13
Kingston, Chalmers' S.S. Sch..... 10.00
Friend to Missions, Princeton, P.E.I..... 20.00
Montreal, St Joseph St..... 20.00
Dalhousie and N Sherbrooke..... 6.00
Mrs A McArthur, Carleton Place..... 5.00
Athelstane..... 20.00
La Have, Cross Roads, Pr Mg..... 7.00
White Lake S.S..... 15.00
Wm Coltart, Harwich..... 2.40
North Normanby..... 10.00

Per Rev. Dr. Reid, Toronto:

Millbrook..... 25.00
Centreville..... 30.00
St George..... 11.50
W Williams..... 8.40
Exeter, Caven Ch..... 10.00
Paisley, Knox..... 19.60
Molesworth..... 10.00
Pine River..... 10.00
Adamston..... 5.00
Laskay and W King..... 9.60
Chippawa..... 4.00
Kemble..... 5.00
Brooklin..... 10.00
Chatham, First..... 50.00
Komoka..... 1.75
Bridgeton..... 1.50
Caradoc, Cooke's..... 4.00
T G Collingwood..... 2.00
Claremont..... 20.00
Perth, Knox..... 35.00
Vancouver, B.C..... 1.50
North Arm, B.C..... 3.50

St Catharine's, 1st Ch..... 50.00
Leith..... 14.41
St Catharine's, Knox S.S..... 20.00
Toronto, Charles St S.S..... 32.00
Toronto, Old St And's S.S..... 45.00
Hamilton, Erskine S.S..... 30.00
Ayr, Stanley St S.S..... 20.00
Campbellville..... 10.00
Niagara Falls, South..... 5.00
Port Stanley..... 6.00
Bowmanville, St Paul's..... 47.85
" S.S..... 16.79
" B Class..... 5.00
Proffline..... 1.00
New Edinburgh..... 11.27
Owen Sound, Knox..... 30.00
Forest..... 3.50
Toronto, Charles St..... 30.00
Peterboro, St Paul's..... 150.00
St Catharines, Haynes ave..... 10.00
Port Hope, 1st Ch..... 19.20
Chesley, Geneva Ch..... 27.80
" S.S..... 2.75
Paris, River st..... 35.00
St Catharines, Knox..... 24.00
Kingston, Chalmers, add'l..... 2.00
Elma Centre..... 14.01
Grafton..... 16.00
Fergus, Melville Ch..... 50.00
Scarboro, Melville Ch..... 10.00

Per Rev. Dr. McGregor, Halifax:

Upper Musquodoboit..... 0.20
Pictou, Prince st..... 52.04
Five Islands..... 6.45
Sussex and Union..... 4.00
Dundas..... 5.00
Cardigan..... 3.70
E F Smith, Halifax..... 10.00
St Matthew's, Halifax..... 8.00
Nine Mile River..... 1.00
Glace Bay..... 15.00
St John, St John's Ch..... 25.40
Yarmouth, St John's Ch..... 10.00
Alberton and Mill River..... 15.00
Union Centre and Lochaber..... 17.00
Tignish, Montrose & Elmsdale..... 15.00
New Glasgow, James' Ch..... 51.70
Middle Musquodoboit..... 2.70
St And's Ch, St Johns, Nfld..... 25.00
Sherbrooke..... 15.00
Springdale..... 10.00
Coldstream..... 8.91
Redbank..... 3.00
Upper Musquodoboit..... 1.08
Fort Massey, Halifax, 1 yr..... 40.00

— \$11,382.87

POINTE-AUX-TREMBLES SCHOOLS

Received by Rev. R. H. Warden, Treasurer, Montreal, to 8th February, 1886.

Already acknowledged, \$2,307.32.
—Chatham, Ont, 1st S.S, 50.00; Port Hope, 1st Ch S.S, 40.00; Port Hope, Mill St S.S, 10.00; Glenmorris, S.S, 11.33; Quebec, Chalmers' Ch, S.S, 50.00; Oshawa, S.S, 12.50; Russelltown, S.S, 24.79; J Younie, Allan's Corners, 5.00; Lucknow, Knox S.S, 10.00; Farrington, S.S, 80.00; North Easthope, 8.00; North Easthope S.S, 8.00; Kintyre, S.S, 10.00; Toronto, West St, S.S, 12.50; North Westminster S.S, 18.00; South Westminster S.S; 8.00; Peter Morrison, Vankleek Hill, 2.00; Two friends, Richmond, Que, 10.00; Montreal, Crescent St S.S, 50.00; Moncton, St John's S.S, 30.00; A Dingwall Fordyce, Fergus, 50.00; Fergus, St And's S.S, 25.00; Jno Macphee and family, Cornwall, 10.00; St John, N.B, St And's S.S (Mrs W C Whitaker's class), 20.00; Lyn and Caintown, 25.00; Norwood S.S, 25.00; Lachine, St And's S.S, 50.00; Perth,

Knox S S, 50.00; Guelph, Knox S S, 50.00; Montreal, Nazareth st, S S, 30.00; St And's, 7.58; Peterboro, St Paul's S S, 50.00; "Shamrock," Derry, Ireland, 146.00; A R F, Nairn, 5.00; Vankleek Hill S S, 75.00; Elora, Knox S S, 33.00; Toronto, St James' sq S S, 50.00; Barrie S S, 40.00; Picou, Prince st S S, 50.00 — Total, \$3,549.00.

COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.

Already acknowledged, \$460.75.— Montreal, St Paul's, 530.00; Plan- tagenet, 3.61; Russelltown, 12.00; Ormstown, 30.00; Montreal, St Ma- thew's, 25.00; Cornwall, St John's, 35.00; Huntingdon, 2nd Ch, 25.00; Montreal, St Gabriel, 16.00; Mont- real, Crescent st, 30.00; Williams- town, Hephzibah Ch, 6.60; Montreal, Erskine, add'l, 100.00; St Andrew's, 41.00; Montreal, St Joseph st, 20.00; Athelstane, 10.00.—Total, \$1,584.96.

MANITOBA COLLEGE.

Per Rev R H Warden, Montreal.

Beauharnois, \$3.00; Chateauguay, 1.00; Montreal, St Gabriel, 10.00; North Georgetown, 10.00; Ormstown, 8.00; Montreal, Crescent st, 100.00; Montreal, Erskine, 100.00; Williams- town, Hephzibah Ch, 2.60; Montreal, Chalmers' Juvenile Miss Soc, 10.00; Athelstane, 10.00.—Total, \$254.60.

Received by D McArthur and Rev Dr King, to Feb 6th.

For Ordinary Revenue.

Previously acknowledged...\$ 273.43
Galt, Union Ch..... 27.50
Moose Jaw..... 10.00
Thomas Oliver, Burnside, M. 5.00
Knox Ch, Winnipeg, B class, 25.00
Grant of Colonial Com of Free Ch of Scotland..... 486.65

\$827.58

For Scholarship Fund.

Robt Anderson, Montreal... 100.00

MINISTERS' WIDOWS AND ORPHANS, FUND.—MARITIME PROVINCES.

Rev Geo Patterson, Secretary.

Receipts from 1st Nov, 1885, to 31st Jan'y, 1886.

For Ministers' Rates, from Rev H M D Scott and J A McKeen, 16.00 each; A McMillen, 18.50; G Mur- ray, 34.60; A Rogers, 3.00.—Total, 88.10, of which \$5.10 for interest and fines.

Congregational Collections.—S Mat- thew's, Halifax, 12.00; Woodville, P E I, 5.00; Lawrencetown and Cow Bay, 2.00; Princetown, 3.00; Lake Ainslie, C B, 5.00; Middle Musquo- dobit, 1.57; Shubenacadie and L Stewiacke, 8.00; St John's Ch, St John, N B, 7.00.—Total, \$43.57.

Executors of Mr Brooks, on account of bequest 300.00
Less court expenses..... 38.63

\$261.87

CORRECTION.

Knox College Endowment Fund.

The following contributions were inadvertently omitted in the proper place (page 80), and are included in the total, \$27,559.93, namely:—

W H Darling, Toronto..... \$100.00
G Hyslop, Ayr, Knox Ch..... 5.00
S S Binkley, Watertown..... 2.00
J A Smith, do..... 3.00
T Gray, York Mills..... 10.00
T W Gray do..... 5.00
Mrs J Muirhead, York Mills..... 1.00

WOMAN'S MISSIONARY SOCIETY.

The last meeting of the W. F. M. S. of the Presbytery of Kingston, under its old constitu- tion, was held in St. Andrew's Hall on January 6th, when it was agreed that a regularly con- stituted Presbyterian Society, upon a representa- tive, basis, should be formed during the March meeting of the Presbytery, delegates from all the auxiliaries being invited to meet in Kingston for this purpose.

MEETINGS OF PRESBYTERIES.

Regina, Qu'Appelle, 2nd March, 2 p.m.
St. John, St. John, 2nd March, 10 a.m.
Brockville, St. John's Church, 2nd Mar., 2 p.m.
Winnipeg, Knox Church, 2nd Mar., 7.30 p.m.
Bruce, Paisley, 9th March, 1.30 p.m.
Sarnia, Forest, 9th March, 2 p.m.
Paris, Woodstock, 2nd March, noon.
London, 1st Presb. Ch., 9th March, 2.30 p.m.
Quebec, Morrin College, 16th March, 10 a.m.
Saugeen, Harriston, 16th March, 11 a.m.
Chatham, St. Andrew's Ch., 9th March, 10 a.m.
Glengarry, Cornwall, 9th March, 11.30 a.m.
Maitland, Lucknow, 16th March, 1 p.m.
Kingston, Cooke's Ch., 15th March, 3 p.m.
Owen Sound, Division St. 16th March, 10 p.m.
Montreal, D. Morrice Hall, 11th March, 10 a.m.
Guelph, Chalmers' Ch, 16th March, 10 a.m.
Stratford, Knox Church, 9th March, 10 a.m.
Toronto, Knox Church, 2nd March, 10 a.m.
Whitby, Oshawa, 20th April, 10 30 a.m.
Barrie, Barrie, 30th Mar., 11 a.m.
Miramichi, Chatham, 16th March, 11 a.m.
Ottawa, Ottawa, 23rd Mar., 2 p.m.
Truro, Acadia Mines, 16th March.
Picou, New Glasgow, 2nd March.
Halifax, Fort Massey, 16th March.
Sydney, Sydney Mines, 30th March.
Peterboro', St Paul's Ch., 9th March, 10 30 a.m.
Brandon, Brandon, 2nd March, 7 30 p.m.
Huron, Seaforth, 9th March, 11 a.m.

MEETINGS OF SYNODS.

HAMILTON and LONDON, in St. Andrew's Ch, Sar- nia, 12th April, at 7 30 p.m. W. COCHRANE, D.D., Brantford, Ont., Clerk.
TORONTO and KINGSTON, in Knox Ch, Galt, 4th May, at 7 30 p.m. JOHN GRAY, D.D., Orillia, Ont., Clerk.
MONTREAL and OTTAWA, St. Andrew's Ch, Perth, 20th April, at 8 o'clock, p.m. JAMES WATSON, M.A., Huntingdon, Que., Clerk.
MANITOBA and THE NORTHWEST TERRITORIES, at Winnipeg, in May. D. B. WHIMSTER, Clerk.

BRUCE'S

FRESH AND GENUINE

SEEDS

For the Farm, Vegetable and Flower Garden, are unrivalled for purity, vitality and general excellence. The Thirty-Fifth Annual Edition of our Descriptive Priced Catalogue, beauti- fully illustrated, will be mailed FREE to all applicants and to customers of last year with- out ordering it. Every Market Gardener in the Dominion will find it to their interests to use our Seeds.

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THE PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

VOL. XI.

APRIL, 1886.

No 4.

CONTENTS.

	Page		Page
About Missions, Editorial.....	85	Work among the Indians, by Rev. A. B. Baird.....	101
Missionary Cabinet—Kentigern.....	86	Erromanga, by Rev. H. A. Robertson.....	101
The Indian Problem, Rev. Jas. Robertson.....	88	Central India, by Rev. J. F. Campbell.....	103
International Sabbath-school Lessons.....	90	Our Trinidad Mission, Rev. John Morton.....	103
Our Own Church.....	92	The Trinidad Schools.....	104
Meetings of Presbyteries.....	93	Erzroom, Turkey, Rev. R. Chambers.....	105
Manitoba Items.....	96	Editorial Notes.....	106
Obituary Notices.....	97	Literature.....	106
Ecclesiastical News.....	97	A Page for the Young.....	107
Temperance Notes.....	100	Acknowledgments.....	98

About Missions.

THE contributions of evangelical Christians for missions to the heathen amounted, last year, to more than eight million dollars: being thirty times as much as was raised for the same object at the beginning of this century. "A Million for Missions" is the present rallying cry of the Methodist Church in the United States; and the amount aimed at is likely to be attained. Much enthusiasm is manifested throughout the body, and a permanent impetus will be imparted to the liberality of the people. The Presbyterian Church in the United States raised, last year, for Missions, Home and Foreign, \$1,181,529—an average of \$1.84 per member. The Methodist giving for the same object was at the rate of 55½ cents per member. The average Presbyterian gives three times as much as the average Methodist. This difference is explained and accounted for by the New York *Christian Advocate* on the ground that the Presbyterians are the most prosperous body of Christians in the United States. The *Christian at Work* says that when the Methodists bring up their average to that of the Presbyterians, they will raise not "a million for missions," but three and a half millions!

A discussion is going on in religious jour-

nals in the United States as regards the ultimate fate of the heathen who never hear the Gospel. Some are disposed to be "wise above what is written." Speculation on the subject seems to us an utter waste of energy. The Judge of all the earth will do right. Our "marching orders" are to preach the Gospel to every creature. To the discharge of this duty we cannot address ourselves too earnestly. "At it, all at it, always at it," is a good motto for all our members and congregations. Only thus can we escape decay and disaster. There is no stage of progress when the Church can "rest and be thankful," as if her work were done. Of course, we should always "rest" in the Lord; we should always be thankful to Him. But in His kingdom there is no room for idlers and sluggards. The work of the Church is continually expanding, at home and abroad. There is not a Presbytery within the bounds of the General Assembly that would not hail with gratitude the power to expand its Home Mission work. In many Presbyteries the stations could easily be doubled were the men and means at our disposal. To cease growing is to commence dying. A growing, healthy Church must ever increase its demands upon the liberality of the people for work at home. With tenfold force comes the appeal for expansion in the foreign field, where Christianity is in contact and conflict with count-

less millions of heathen to whom Christ is unknown. How the Foreign Missions of our own Church have grown upon our hands! When Dr. Geddie went to the New Hebrides, he had the whole group to himself. He stood alone among vast hosts of ferocious cannibals—alone but for his noble wife. To-day there are not only our own men, with their native associates and assistants, but brethren from half a dozen other Presbyterian Churches. In 1867, we sent Mr. Morton to Trinidad to labour among the coolies there. We have felt constrained to send eight or nine missionaries and teachers into the same promising field; and, if our resources allowed, how inviting the openings for more labourers! It seems even more difficult to resist expansion beyond our means in India, where we have already a noble band at work,—and in Formosa, where the harvest promises wondrous returns. And among our North-West Indians—what an unlimited field of usefulness!

Were our Church as liberal in the givings of her members as our sister in the United States, we could double our operations in heathen lands. But we must not complain; we need not be discouraged. Great and rapid progress has marked our past; and, by the grace of God, we shall not lag behind in the future. It is stated that a blind Englishwoman brought a pound note to the missionary treasury—the money she saved by being able to work without candle-light at her trade of basket-making! If this spirit pervaded our people, how soon would the Lord's treasury overflow! We are essentially a Missionary Church. Our membership, from Newfoundland to Vancouver's Island, should understand this. We have missions to our own weak and scattered fellow-members—Presbyterian pioneers, who, if neglected, would swell the numbers of the "lapsed classes." We have missions to our French fellow-countrymen, which are bearing precious fruit. We have missions to the heathen Indians in our own North-West. And, then, we have missions to the heathen in far-distant lands. Already a large proportion of our people contribute largely to aid all these objects. Nothing is more urgently needed in order to conserve the position of our Church and vastly increase her usefulness, than that *all*, adherents as well as members, should be encouraged to give their prayers and their money

with regularity and liberality. We venture to suggest to the ministers and other office-bearers that a much wider circulation of the *Missionary Record* of our Church would tend to create, increase and foster the missionary spirit among our people. There is reason to fear that one-half of the Presbyterians in Canada do not know what the other half are doing to implement the Great Commission, "Go ye into all the world and preach the Gospel to every creature."

Missionary Cabinet.

KENTIGERN, THE APOSTLE OF STRATHOLYDE.

^{OSA} THE biographers of St. Patrick and St. Columba had some materials belonging to the times in which they lived, out of which to construct a story of their lives. As much cannot be said in regard to the subject of this sketch. All that is known about Kentigern, apart from local tradition, which, however, is not to be altogether ignored, has been gathered from a sensational book, written in the year 1180—six hundred years after his death—by one Monk Jocelin of Furness, at the bidding of the then Bishop Jocelin of Glasgow, in the interests, it is said, of the building society who had undertaken the erection of the Cathedral, and "in order to raise the wind." The outline which follows is chiefly based upon a somewhat elaborate and certainly a very interesting paper, in the first volume of "Good Words" (1860) written probably by the editor, the late Dr. Norman Macleod, who candidly tells his readers that the highly coloured portrait of Jocelin "is to be taken for what it is worth, and nothing more."

The generally accepted account of Kentigern's life and labours in brief, then, is as follows. He was the son of a British Chieftain called Ewen, connected through his mother, "Thenew," with Leudon, a Pictish King. Born at Culross, Fifeshire, he was adopted and educated by St. Servanus, or "Serf," a pious monk who in his youth had been ordained by Palladius and sent as a missionary to the Orkneys, and who in his old age had come back to live and to die at Culross. The aged saint took a liking to the child who shewed early indications of piety and genius, and used to

call him *Mongah*—meaning in the Norse tongue, “beloved friend”; hence the appellation, St. Mungo, by which he was most commonly known. Persecuted on account of his exceptional sanctity, by his godless neighbours, young Kentigern left St. Serf secretly, not knowing whither to go, yet fully impressed with the consciousness that God had a special work somewhere for him to do. In dependence on divine guidance he proceeded in a westerly direction until he reached the banks of the Molendinar Burn a small stream that empties into the Clyde, not far from the spot where the noble cathedral of St. Mungo stands at the present time. Here he built his hut, and upon a forest tree hung his bell—“to summon the savage neighbours to worship.” His fame soon reached the ears of the King of Strathclyde, whose castle was on the top of Dumbarton Rock, and who was so much taken with the young ecclesiastic that he must needs have him ordained bishop of Strathclyde. Some allege that a prelate was brought over from Ireland to perform the ceremony, others hold that he was consecrated by St. Columba, which seems more likely. We read of no bishop’s palace, nor stately cathedral, nor gorgeous vestments in his time. On the contrary, that he practised the most rigid austerity in his mode of living—subsisting on the coarsest food, wearing the roughest garments, having a stone for his pillow, and for his pastoral staff a crooked stick cut from the neighbouring forest. He was soon to learn from experience what the wisest of men said long ago,—“put not your trust in princes.” King Morken’s ardour cools off before long. He even turns against his *protégé* and denounces him as a presumptuous adventurer. Further he might have gone; but, he dies. His successor takes up the grievance and persecutes the bishop, who at length flies from Strathclyde to Wales. Here he finds a quiet home where he may prosecute his great work without molestation, near the northern extremity of the vale of Clwyd, and is kindly treated by Cadwallon who aids him in building a church and founding a monastery. This, Kentigern placed under the charge of one of his scholars Asa, or “Asaph,” from whom the fine old cathedral and quaint little town of the present time take their name. Kentigern seems

to have lived many years in Wales, until Rederech (Roderick) became King of Strathclyde. This Christian chieftain invited him to return to Scotland. Though now old, he complied with the invitation and received a hearty welcome from his former associates. Here is one of the embellishments with which father Jocelin adorns his tale:—“As Kentigern was preaching to a great multitude, the earth on which he stood was upheaved into a little knoll, so that the preacher might be seen and heard.” To this monkish legend has been attributed the motto of the city.—“Let Glasgow flourish by the preaching of the Word.”

After his return, St. Mungo resumed his missionary circuits in Strathclyde which included the whole of the south of Scotland from Stirling and the northwest coast of England as far as Windermere. At length, worn out with extreme old age and incessant labours, he settled down in his monastery at “Glasghu” to spend his last days. Columba is said to have paid him a visit here, and Jocelin with graphic touches relates the interview and tells how the venerable missionaries exchanged pastoral staffs in token of mutual affection when they parted. Not long after this, St. Mungo summoned his disciples to his cell, gave them his last charge, blessed them, and committed them and his work to God. On a Sunday morning, the Sunday of the year on which he had been wont to baptize many, he bade his attendants bear him to a bath of tepid water into which he was laid. While they stood around him he raised his eyes and hands to heaven, and then sank into the last gentle sleep. They buried him near the altar of his wooden church. As nearly as can now be ascertained, Kentigern was born about the year 518, was ordained in 543, and died in 603. Doubtless he was a noble character, and to him it was largely owing that Christianity, the first seeds of which were dropped by St. Ninian, was disseminated and cultivated in the districts of Strathclyde. For some centuries after his death little or nothing is known about the monastery and the church and the religion which he planted; but that others reaped the fruit of his labours, is certain. When its history emerges from the gloom of obscurity, the see of Glasgow has become a large, influential, and handsomely endowed ecclesiastical

centre; and Glasgow itself a great city. The Molendinar Burn has ceased to exist, or rather has become an underground city sewer, but the splendid cathedral, founded in the 12th century, and bearing the name of "St. Mungo's" is still the pride of the western metropolis of Scotland and the home of one of the largest Presbyterian congregations in the city.

The Indian Problem.

BY REV. JAMES ROBERTSON.

BETWEEN Lake Superior and the Rocky Mountains there are on British Soil about 60,000 Indians, 35,000 of whom are south of the North Saskatchewan and under treaty, and the remainder north of that stream. The treaties with the several tribes extended over several years and were negotiated under different administrations, the Hon. Alex. Morris and the Hon. D. Laird being the principal negotiators.

By the conditions of these treaties (generally speaking) the Indians surrendered all claims to the land. The government stipulated to grant in return for this concession 160 acres to each family, to furnish the requisite implements and animals with which to cultivate the soil; to engage and pay farm-instructors; to maintain schools on the reserves; and to pay each Chief \$25, each Headman \$15, and the rank and file \$5, each.

The land has been given and the annuities paid. The Indians claim, that the cattle furnished were unfit for their work in many cases, and in numbers not equal to promise; that the implements were inferior; that schools were not established; and that the farm-instructors were incompetent, and worse. The reports of the Indian Department for 1884 corroborate the contentions of the Indians in many particulars.

When the treaties were made, immense herds of buffalo pastured on the plains. Their flesh whether green, dried, or as pemmican, supplied the Indians with wholesome and nutritious food. The skins when dressed furnished tents, harness, moccasins, shaganappi, robes, bedding and clothing. The sinews were converted into thread. Superfluous robes were exchanged for tea,

sugar, tobacco, beads, in short anything the Indians wished. They had plenty of horses. Hence, these people were among the most comfortable and independent on the face of the earth. The buffalo has disappeared and the circumstances of the Indian have now changed. Plenty has given place to want, content to restlessness and, too frequently, respect for the white man to hatred.

The white man is responsible for the disappearance of the buffalo. Railways traversed their feeding grounds, affording facilities for robe-hunters and to sportsmen to reach the herds with little toil and little expense. Merchants sent parties of riflemen, skimmers and freighters in quest of robes and tongues. A credible witness informed me that the employés of one firm slaughtered 30,000 during the winter of 1876—77, stripping off the hides, cutting out the tongues, and leaving the carcass on the plains to rot. When it is added that the heifers and cows were selected because of their superior robes, enough is said to account for the rapid disappearance of the buffalo herds.

Several solutions of the Indian problem are suggested. The policy of Israel against the Canaanites is advocated. The policy is too expensive. If it costs \$100,000 to kill an Indian, the Dominion exchequer could not bear the strain of a war of extermination. The policy is barbarous. The Indians are our brethren and we are bound to treat them on Christian principles. Some one suggests to send them north of the North Saskatchewan. They will not go; nor could they maintain themselves if they did. Were the Blackfeet to invade the territory of the Crees, there would be fighting. No—we took the lands of these people, and we must deal with them justly. We must feed, and not fight them, and to do this cheaply, we must keep them near the flour and beef.

The solution of the Indian problem is found along the lines of Christian honour, patriotism, and principle. That the Indians can be Christianized is beyond doubt. The great success of Roman Catholic, Anglican, and Methodist missions in the North is the best proof of this. The Presbyterian Church too has been blessed in this work. Twelve years ago, the Rev. Geo. Flett settled on the Okanase Reserve with about

fifty Indian families. With two exceptions these families are now Christians. A band of Sioux, who had borne a leading part in the massacre in Minnesota in 1862, settled near Beulah. The Rev. Solomon Tunkan-suiciye went to labour among them, and to-day family worship is conducted morning and evening, in every house on the Reserve. The success of the Rev. John McKay among the Indians, north of Carlton is similar. Of the Rev. H. McKay and Mr. Cuthbert McKay's work the Church is aware. The Gospel is the power of God to the salvation of the Indian, as well as the white man, or South Sea Islander.

And as soon as an Indian becomes a Christian, he becomes an ally. As far as known to missionaries, not a Christian Indian took any part in the rebellion. Several tribes offered their services to the government. For good reason their services were not accepted, but this does not detract from the merit of the offer. As to the matter of self-support, it is only a question of time. The progress already made by several tribes, is the best evidence of what an Indian may become, when his environment is favorable. On the Rainy River, along Lake Winnipeg in the neighborhood of Griswold, Beulah, Strathclair, and along the Qu'Appelle are bands that support themselves, wholly or to a large extent. Grain, roots and vegetables, are raised in considerable quantities, and swine and cattle reared. And the progress in many quarters would have been more satisfactory, with efficient agents and instructors. There are good men in the service of the government, but unless missionaries belie them, many of the agents and instructors are lazy, incompetent, dishonest, and licentious.

Where so many suggestions have been made, one hesitates to formulate anything. It is, however, clear that the Indian problem awaits solution. It was found that the Land Department, could be better managed by a Board, sitting at Winnipeg. Transfer the Indian Department to Winnipeg or Regina. Politics have had too much to do with appointments. Unworthy incompetent and immoral men have been foisted on the department. Stop this. Let a responsible and efficient head be appointed, as Doctor Ryerson was over the Educational interests of Ontario, in former days.

Associate with him, as a Board, officers having charge of certain districts. Let them select men, as agents and farm-instructors because of their competence, and not because of the complexion of their politics. Let all agents and instructors, be men of Christian principle and be compelled to have their families with them. Let cattle and implements be furnished, to make success possible. The Department should erect schools, and engage efficient teachers, it should inaugurate a system of promotion for efficiency, as obtained in the service of the Hudson Bay Co., and the salaries should be such as to command men of brains, sense, capacity and moral worth. The salaries offered hitherto have been inadequate, and tempted men to speculation. And Indians who show aptness for other pursuits than agriculture, should be encouraged. Why might Indians not be employed as policemen, herdmen, or be taught trades like white men.

It only remains to be added, that churches have been remiss, and that the Presbyterian Church has been the greatest offender. We did not begin Indian missions till 1866. We have prosecuted the work since, in a hesitating, half-hearted sort of way. Last year we spent between \$60,000 and \$70,000, on Foreign Missions. Of this amount about \$6,100 was spent in the North-West and a large percentage of this amount, was for buildings—an exceptional expenditure. When thousands of Indians in our own country, are still pagans, and as such are a constant menace to the peace, and prosperity of a large part of our country, are we justified in spending \$10 abroad for \$1 at home? Let not a dollar less be spent abroad, but let a good deal more be spent on the Indians of the North-West. The clothing sent, has rendered great service, let the good work continue. And why should not congregations and individuals, make special contributions in money, for the work? And who among our young men, will volunteer for Indian service? Let the ranks of present missionaries be recruited. J. R.

NUMBERS of Jews in London, though unbaptised, are believers in Jesus. Though afraid to confess him, it is not from fear of being put out of the synagogue or being called apostate, but mostly from fear of losing employment.

The First Disciples.

APRIL 11.

JOHN i: 35-51.

Golden Text, John 1: 37.

IMMEDIATELY after his conflict with Satan in the wilderness, Jesus returned to the Jordan and mingled in the crowds that gathered around the Baptist. The time was at hand when the ministry of John should be superseded by that of his Master. None knew that better than John himself, ch. 3: 30. The more we think of John's popularity and influence among all classes and the visible success that attended his ministry, the more we must admire his modesty and self-renunciation. When it began to be whispered that John himself might be the long-expected Messiah, he announced in the most explicit manner that he was not, but only a servant and forerunner, vs. 20-27; and when he heard that the tide of popular favour was following Jesus rather than himself, he even rejoiced on account of it—thoroughly convinced that his peculiar mission was now accomplished, ch. 3: 26, 36. Only one thing more remains for John to do, namely, to introduce Jesus publicly as the Messiah, vs. 29-34. V. 35. *Near day*—after John's testimony. *Two of his disciples*—one was Andrew, v. 40, the other, no doubt the Apostle John himself. These three, with the Master, constituted THE FIRST CHRISTIAN CHURCH. V. 36. *The Lamb of God*. These words would be full of significance to men who had all their lives been accustomed to witness the invariable morning and evening sacrifice of a lamb on the great temple altar. V. 37. *They followed Jesus*—Much is implied in these words. They not only went with him, but resolved to identify themselves with his cause. V. 38. *Rabbi*—Teacher. By making use of this epithet they intimated their desire to be taught by Him. *Master*—The original word also means Teacher—frequently applied to Him who was The Great Teacher. V. 39. *They came and dwelt*—Where his temporary home then was we know not. Vs. 40, 41. *Andrew*—the first to follow Jesus, yet of whom nothing more is said in the gospels, except that he lost no time in bringing his brother to Jesus; yet, what a noble example for all time! V. 43. *Shalt be called Cephas*—see Matt. 16: 18; in which, however, there is nothing to countenance the idea of Peter's "supremacy." He claimed for himself nothing more than Presbyterian parity, 1 Pet. 5: 1. V. 43. *Philip*—always named the 5th among the twelve: doubtless also one of John's disciples, and also imbued with the missionary spirit, as we see here. Vs. 45, 49. *Nathaniel*—His name occurs only in John—supposed to be identical with Bartholemew, one of the twelve: incredulous at the first, he is convinced by Jesus' divine knowledge of his previous history, and frankly accepts him as his "*Rabbi*—teacher," and, more than that—*The Son of God*, and *The King of Israel*.

The First Miracle.

APRIL 18.

JOHN ii: 1-11.

Golden Text, John 2: 11.

ON arriving at Nazareth, two or three days after the incidents of last lesson, Jesus found that his mother had gone to a wedding in Cana, a small village a few miles to the north, to which himself and his disciples were invited. They went to Cana and would likely be the guests of Nathaniel, whose home was there. A marriage in the East was a time of great rejoicing. The time-honoured feast, Gen. 29: 22, was an essential part of the ceremony. It was provided at the cost of the bridegroom and continued seven days. The evenings were spent in singing, music, and dancing. The presence of Christ and of his mother on this occasion is a guarantee that there was no excess or impropriety connected with it. We may be sure, indeed, that his motive in going to it was to sanctify the innocent enjoyments and amusements of domestic life. Vs. 1, 2. *The third day*—from the calling of Philip. *His disciples*, were probably those mentioned in ch. 1, viz., Andrew, Peter, Philip, Nathaniel, James and John. V. 3. *They have no wine*—Probably about the middle of the feast—the supply gave out. This would be considered a great calamity, as it was one of the invariable means of showing hospitality. Mary, probably made this known to Jesus soon after his arrival, so quietly that the guests should not know, nor the family feel themselves disgraced. Doubtless, she hoped that he would in some way manifest the mysterious power which she knew him to be possessed of, to meet this emergency. V. 4. *Woman*—The abrupt salutation meant no want of respect, though it was followed by the mild rebuke, *What have I to do with thee?* intimating that henceforth she must leave him to act as he pleased. *Mine hour*—probably the time when he should proclaim his divine mission. V. 6. Such stone water-jars were found in every Eastern house, were indeed necessary for the many washings and purifications of the Jews. *Firkins*—a firkin was 9 gallons. The whole, therefore, would hold over 100 gallons. V. 9. There was no parading of the miracle. He spoke and it was done. The water became wine—real, good wine. This lesson does not lend any encouragement to the use or abuse of intoxicating beverages in our times. That is quite a different question, to be argued on its own merits. We learn from this passage of Scripture that we may be in the world, yet not of it: that wherever we go we should take our religion with us, and that all our intercourse with others should tend to do them good. The miracles of Christ attest his divine power, his mission from God, and his love to mankind. Matt. 11: 2-6. We should seek to have Christ with us in our social circles, and in our recreations and amusements. Where we would be ashamed to meet Him, we should never go.

Jesus and Nicodemus.

APRIL 25.

JOHN iii: 1-18.

Golden Text, John 3: 7.

THIS precious lesson should be approached with utmost reverence. It brings to our notice the most remarkable conversation recorded in the Bible in which our Lord enunciates a clear and comprehensive declaration of the great essential principle of the Christian Salvation. St. John is the only one of the four evangelists who records the conversation, and does it very briefly. We may suppose that it took place in his house in Jerusalem, some three months after our Lord's baptism, at the commencement of his ministry at Jerusalem. V. 1. *Nicodemus* was himself a Rabbi, or teacher, familiar with the letter of the Scriptures, but unconscious of their deeper meaning. Like others, he expected that Messiah would institute a new dispensation for the special benefit of "The chosen people," of whom he was one, and his concern was to know what round of formal duties was expected of him in order to secure his interest in the Messianic Kingdom. He is a member of the Sanhedrim, wealthy and influential; an honest and anxious enquirer. V. 2. *By night.* (1) Because he had not the courage of his convictions. It would have been a hazardous step for him to have made an open profession of discipleship. (2) Both he and Jesus were fully occupied during the day; this evening hour best suited his purpose, to have a quiet talk upon the subject uppermost in his mind. V. 3. Jesus tells him plainly that he is entirely mistaken in his views of the new Kingdom. *Ye must be born again*—or "anew." R. V. Others translate the Greek word another "from above." The meaning is, that a man—every man, be he Jew or Gentile, must begin life anew, 2 Cor. 5: 17. He must have new ideas about sin, and God, and holiness, Ephes. 4: 24. V. 4. Teaching so different from his previous ideas, Nicodemus could not understand. V. 5. Jesus explains his meaning to be "a thorough spiritual purification by the operation of the Holy Ghost." V. 6. This is in the form of a proverb, that "like produces like." If a man *could* be born again, literally, he would still be the same kind of man. The new life in the soul is the insertion of a new principle, which permeates the whole system, Matt. 13: 33. V. 8. There are many things in nature with which we are familiar, but which we do not understand. What do we know about electricity, except by its results? V. 10. Nicodemus being a *teacher*—ought to see the drift of Christ's teaching, for spiritual obedience is plainly inculcated in the Old Testament also, Ps. 51: 10; Joel 2: 13. Vs. 16, 17. The glorious design of Christ's atoning death was to secure eternal life to EVERY ONE, without exception, who sincerely believes in Him and is willing to accept Him as Saviour. Isa 55: 1; Rev. 22: 17.

Jesus at the Well.

MAY 2.

JOHN iv: 5-26.

Golden Text, John 4: 24.

JESUS had remained some nine months in Judea. Crowds came to hear him, though, as yet, he had made few disciples. He left Judea to avoid the persecution which was sure to result from his teachings; not that he was a coward, but he did not wish to precipitate inevitable events. When the time came for it, he would return to Jerusalem, though he knew it would be to die. The excitement consequent upon John's imprisonment would decide the question of going north for a time. The usual route at that time was by the valley of Jordan, to avoid passing through the country of the hated Samaritans. But our Lord was led by some special impulse to take the shorter and more direct road, v. 4. V. 5. *Sychar*—the ancient Shechem, a place of great historic interest, beautifully situated in a valley between Mounts Ebal and Gerizim, and about 35 miles north from Jerusalem. V. 6. *Jacob's Well*—not mentioned in the O. T.—was one of the attractions of the place: also Joseph's tomb. Jos. 24: 32. *Being wearied*—He must have left Judea very early in the morning to reach Sychar by noon of a short winter's day, and would be glad to rest a while by Jacob's well. What a blending of the divine and human nature is exhibited in this wonderful picture! *Sixth hour*—reckoning from 6. a.m. *Give me to drink*—The time was coming when he should offer to quench the thirst of all who should believe on Him, John, 7: 37, but now he asks a mouthful of water from a Samaritan woman. V. 9. The woman's reply, without being rude, is characteristic of her race. For long there had been a bad feeling betwixt the Jews and Samaritans, but the erection of a rival temple on Mount Gerizim was the one thing that the Jews could never get over. It is this natural antipathy that gives point to the parable of the Good Samaritan. Luke 10: 30-37. V. 10. *The Gift of God*—The Gospel of Salvation which He came to publish and to secure by his atoning death—Heaven's best gift to man, 2 Cor. 9: 15. *Living water*—overflowing and ever-flowing from an unfailing source: it denotes the gift of the Holy Ghost beautifully symbolized by a life-giving stream of water. Ezek. 47: 9. Vs. 11-19. Notice how wisely Jesus led her on, step by step, to the realization of truth from the seen and temporal to the unseen and eternal. Vs. 20-25. The lesson taught here needs to be learned among ourselves. Many pride themselves on their church connection. In itself, what does it amount to? V. 26. This verse is remarkable, containing the first direct disclosure of Himself as the Messiah—the grand truth which has come down to us, and which it is our duty to make known to others, and to transmit to future ages. 1 Tim. 1: 15.

Our Own Church.

THE Centenary of Presbyterianism in Montreal was celebrated last month. Arrangements were made for a series of meetings of the congregation worshipping in St. Gabriel Church, which all passed off well. Two Sabbaths were set apart for commemorative services, and on the afternoon of both of these the sacrament of the Lord's Supper was administered. This was, indeed, a very interesting part of the ceremonies. Many gray-haired men were there, to whom this solemn service brought back memories that had long slumbered, and associations of auld langsyne; for many of those who mingled at this time in Christian fellowship were now members of other churches, some of them of other denominations. The venerable Dr. Wilkes, for example, for many years the recognized head of the Congregational Church in this city, if not in Canada, stated from the pulpit that he was a worshipper in St. Gabriel-street Church sixty-three years ago! At one of the services, Rev. Robert Campbell, the pastor of this Church, gave an admirable *resumé* of its history. The invitation extended to other congregations to spend a social evening in St. Gabriel's was a very pleasant part of the programme—large numbers availing themselves of it, all of whom enjoyed the hospitality extended to them. The old Church, erected in 1792, was gayly festooned and "buskit" with wreaths of evergreens, flowers and plants. Probably it never looked better, even in its palmiest days. And, if the "march of improvement" would but let it alone, it might stand and be serviceable for another hundred years to come. Then, there was a brilliant conversation in the David Morrice Hall of the Presbyterian College, when kind words were spoken by Dr. Wilkes, Professor Shaw of the Methodist College, Rev. J. S. Stone of the Church of England, and by Mayor Beaugrand, who is a Roman Catholic. A special meeting, under the auspices of the Presbytery, was held in Knox Church on the 12th of March—the anniversary day of the formation of the first Presbyterian congregation in the city, organized by the Rev. John Bethune in 1786. So marked was the interest at this meeting, the church was crowded to the door, and the audience did not break up until eleven

o'clock at night. Rev. James Fleck, who presided, gave an outline of the history of Presbyterianism in the city. Principal MacVicar delivered a very able address on "Presbyterian Doctrine and Polity." Rev. Geo. H. Wells followed with an eloquent oration on "Presbyterianism; the Type of Character it Produces;" while Rev. Dr. Reid of Toronto was exceedingly happy in giving his "Reminiscences of Early Days of Presbyterianism in Canada." The invited preachers in St. Gabriel's were:—Principal Grant, Dr. Wilkes (Congregational), Dr. Reid of Toronto, Rev. Canon Evans of Montreal (Church of England), and Dr. Douglas (of the Methodist Church). May the next century of Presbyterianism in Montreal and in Canada be even more fruitful than that which has thus been commemorated by these interesting services.

OLDER THAN ST. GABRIEL'S.—Mrs. Downs, a member of St. Paul's congregation, Montreal, completed her one hundredth year on the 8th of March last. She was born in Leith, and came out to Quebec when about six years of age. She has resided for upwards of fifty years in Montreal, and still retains possession of all her mental faculties in a wonderful degree.

ABOUT one hundred congregations in the Maritime Provinces sent in their contributions to the Augmentation Fund by the 1st of March. Eighty remained to be heard from. Some—perhaps many—of these have made collections and are ready to remit to the Treasurer. The sooner they remit the better. It is earnestly hoped that the report for this year will be still more complete. Applications for supplements must be sent in by the 1st of April; and it is hoped that the sums asked for will be smaller than last year. The aid-receiving congregations must do their duty with ever increasing diligence, and if they do the result will be the permanent advance at which the Church is aiming.

THE Home Mission Fund, the Foreign Mission Fund, and the College Fund, Eastern Section, are all in debt at the present date. Congregations must not lose a day in giving the help required. In the Western Section the contributions to all the schemes are larger at this date than they have ever been in any previous year.

MR. AND MRS. ANNAND, from Aneityum, are going back ere long to the New Hebrides, but not to their old home on Aneityum. They are likely to go to the large heathen island of Santo, where ground is not yet broken. It would be most desirable that they should be accompanied by another missionary and his wife. But the Foreign Mission Board is not at present in funds to send another, even if a perfectly acceptable agent were to offer.

"A CONSTANT READER" of the *Record*, who is not a Presbyterian, has written to us expressing surprise that the family of French Catholics referred to in the March *Record*, on being received into the Presbyterian Church, were *re-baptized*. "Do Presbyterians not recognize them as Christians?" our correspondent asks. The family in question were baptized at *their own urgent request*. Our Church does acknowledge Roman Catholic baptism as valid. We even admit Roman Catholic ministers without requiring them to be re-ordained—a pretty good proof of the catholicity of Presbyterianism.

PERSONAL.—Mr. Warden King, a well-known elder of Erskine Church, Montreal, left Canada last February with the view of visiting Palestine. Mr. King expected to join a party of tourists in London, consisting of Dr. J. Munro Gibson, of St. John's Wood, London, Dr. Robert Taylor, ex-moderator of the Presbyterian Church of England, Dr. Newman Hall and others, numbering ten in all. Such are the facilities for travelling now-a-days, a pretty thorough exploration of the Holy Land can be effected inside of three months, starting from London. Mr. King has done much for the Presbyterian Church in Canada. We wish him a pleasant journey and a safe return.

SABBATH SCHOOLS.—The General Assembly's committee, Rev. Dr. Jardine, Conventor, have prepared very complete forms for the enrolling of scholars in the Sunday schools, and for tabulating the statistics. The class register for teachers is indispensable; price 15 cents. The whole system is very complete and easily understood, if anything, perhaps, too elaborate for most

schools. They are exceedingly well printed by the Presbyterian News Co., Toronto, to whom ministers and superintendents should apply for samples.

ORDINATIONS AND INDUCTIONS.

BRACEBRIDGE AND MONK.—*Barrie*: Dr. W. Clarke was ordained and inducted on the 5th of January last.

HARVEY.—*St. John*: Rev. J. A. Maclean was inducted on the 22nd of March.

CALLS.—Rev. W. Grant, to Cow Bay, C.B. Rev. John Campbell, Ph.D., of Harriston, to St. John's Church, Walkerton. *Bruce*—Rev. John McMillan, formerly of Mount Forest, to Glamis, Bruce. Rev. R. Leask, of St. Helens, to Aberdeen, Dakota, U.S. Rev. J. A. Maclean, to Mount Stewart and West St. Peters, P.E.I.

DEMISSIONS.—Rev. A. Beamer, of St. Paul's Church, Walkerton, with a view to the union of the two congregations. Rev. H. Sinclair, of Uptergrove, Lindsay.

NEW CHURCHES.

MONTREAL.—The little wooden church run up at short notice for the use of the new congregation at Cote St. Antoine was opened for worship on the 21st of February. Rev. James Fleck preached in the morning, and Rev. A. B. Mackay in the evening. The building is 60 feet by 31, with a class room 24 x 12. The seating capacity is 220, and the cost, including site, between \$6,000 and \$7,000.

SIMCOE: A fine new church was opened here on the 14th of February, Rev. S. Lyle, of Hamilton, and Rev. W. W. Carson, of Simcoe, officiating. The building is of a handsome gothic design, 70 feet by 40, and cost about \$11,000. It is beautifully finished inside—the seats cushioned and the floors carpeted; the heating and lighting arrangements are very complete.

NORTH GOWER.—The beautiful new church in this village was dedicated on the 21st of February. Rev. Dr. Smyth, of Montreal, preached in the morning and in the evening; Rev. S. D. Choun, of the Methodist Church, in the afternoon.

Meetings of Presbyteries.

ST. JOHN: March 2:—Permission was granted to Carleton congregation to borrow \$4,000. The committee which had visited Carleton, reported that the congregation would take immediate steps to increase the pastor's salary, and that no application would be made to the Supplementing or Augmentation Funds. Mr. Bruce presented an encouraging report on Augmentation. A number of congregations had paid as was expected, and others are get-

ting ready to pay. Application is made for the following sums:—Shediac, \$200; Sussex, \$260; Glassville, \$240; Woodstock, \$200; Stanley, \$250; St. James, \$250; Bocabec, \$300; Chipman, \$280; Buctouche, \$300. The Building Fund Committee were authorized to collect in the city congregations. The money in the hands of this committee and \$100 from the W. H. M. Society, to be devoted to paying off indebtedness on the new church buildings at Dorchester and Riverside. Rev. L. Jack was appointed to supply a section of his old congregation. The Presbytery disapproved of the proposed unification of the Foreign Mission Committees and works as remitted by Assembly. The remit on printing was approved.—JAMES BENNET, *Ck.*

PICOU: *March 2:*—An appropriate minute was adopted relative to the late Mr. A. N. Macdonald. The following commissioners to the General Assembly were appointed:—Messrs. R. Cumming, A. Maclean, W. Donald, A. McL. Sinclair, and J. R. Munro, *ministers*; and Messrs. T. P. Jones, J. D. MacGregor, D. Kennedy, John Millar, and George Laurie, *elders*.

The Augmentation Committee reported that over \$1,400 had been realized of the \$1,600 expected from the Presbytery. It is hoped the balance will be paid in a few days. Cape George was separated from Antigonish and erected into a mission station, under care of the Presbytery. Mr. Donald presented a full and gratifying report of the state of religion. Arrangements were made for securing statistical returns, and supplying vacant congregations.—E. A. McCURDY, *Ck.*

VICTORIA AND RICHMOND: *Feb. 9:*—The Presbytery met at Malagawatch, for visitation. The pastor, Mr. MacMillan, preaches in Gaelic as well as English. Five Sabbath Schools were open during the summer, attended by over 100 pupils. When the pastor is absent, the elders hold services in the church. Eleven members were added to the roll on profession of faith, and three by certificate. *Feb. 10:*—The Presbytery met at River Dennis, another section of Mr. McMillan's charge. Matters were found to be encouraging here also. The Sabbath services are well attended. Only one man is known who neglects the means of grace. Three Sabbath-Schools were in operation during the summer. An effort was made in both sections to increase the salary by \$100, and considerable progress in this direction was made.—K. MACKENZIE, *Ck.*

WALLACE: *Feb. 2:*—Rev. A. O. Brown declined the call from River John. Mr. Quinn was appointed to bring the matter of Augmentation before the River John congregation. The Amherst congregation, through Rev. D. MacGregor, their pastor, thanked the Presbytery for past aid, and intimated that they were no longer in need of supplement or Augmentation. Mr. Robinson intimated that the Spring Hill congregation had paid him \$900, being \$100 more than they had promised, and had

now made his salary \$1,000 and a manse. Revival of religious interest was reported in several congregations. Commissioners were appointed to the General Assembly, viz., Rev. D. MacGregor, R. C. Quinn, and Messrs. I. J. Hingley and D. Henderson.—THOMAS SEDGWICK, *Ck.*

LUNENBURGH AND SHELBURNE: *Feb. 9:*—The Augmentation scheme is making favourable progress. The Riversdale congregation has implemented its promise of \$75 for the quarter ending Feb. 1, and Presbytery applied to the H. M. Board for an equal amount. The Board will be relieved \$25 next year.—D. STILES FRASER, *Ck.*

BROCKVILLE, March 2nd.—Standing Committees for the year were appointed. The "Plan for the Unification of Foreign Mission work" was approved. The majority of congregations reported favorably to making the congregational year correspond with the calendar year. Commissioners to the Assembly were elected as follows:—Dr. Jardine, Messrs. Stuart, Robertson and Kellock, *ministers*; Messrs. Wm. Deeks, John Dickey, J. M. Gill and Thomas Patterson, *elders*. The Remit anent Printing Assembly Minutes was approved with the exception of the fourth recommendation. The Remit anent the A. & I. M. Fund was approved with slight change. Reports anent Missionary meetings were satisfactory.—G. D. BAYNE, *Ck.*

PETERBOROUGH, 9th March:—The chief matters of deliberation were connected with Home Missions and the Augmentation of Stipends Scheme. A committee was appointed to consider the remits on the Aged and Infirm Ministers' Fund and on the Supply of Vacancies. The following were appointed Commissioners to the General Assembly,—Messrs. Sutherland, Cameron, Bell, Torrance, White and Ross—*ministers*; Messrs. Russell of Cobourg, Orr of Coldspring, Roxburgh of Norwood, Aitken of Bobcaygeon, Martin of Garden Hill, and Tulley of Peterborough—*elders*. Principal Grant was nominated for the moderatorship of the General Assembly.—W. BENNETT, *Ck.*

TORONTO, March 2.—Minutes in *memoriam* were adopted anent the Rev. James Bain and George Wallace. A paper was read from members of various Presbyterian congregations in the city, asking the sanction of the court to a proposal to erect a temporary building suitable for Church extension purposes about the intersection of Bloor & Huron Streets. After hearing Messrs. R. J. Hunter, J. Crane, and W. J. McMaster, thereanent, a motion was carried, approving of the purchase of a lot in the locality named, and a committee was also appointed to consider as to some other relative action, and report at a future meeting. The following ministers were appointed Commissioners to General Assembly: by rotation, D. J. Macdonnell, J. M. Cameron, D. MacIntosh, E. D. McLaren, P. Nicol, A. Gilray, J. Smith, J. R. Gilchrist, G. M. Milligan and W. Amos; by ballot, Dr. Caven, Dr. McLaren, and J. S. Mackay. The

following elders were also appointed: Dr. Reid, Hon. A. Morris, W. M. Clarke, Hamilton Cassels, John Lindsay, R. Kilgour, J. MacLennan, Q. C., Mm. Mitchell, George Smith, John Harvey, A. McMurphy, King, Wm. Crawford and James Brown. Rev. Dr. Kellogg, having recently suffered from an affection in his eyes, arrangements for his induction as pastor of St. James Square Church, were postponed to next meeting. The scheme remitted by the Assembly as to the mode of supplying vacancies was disapproved of in its present form; and a committee was appointed to draft an overture to the Assembly on the subject. The Presbytery pronounced against the immediate appointment of another professor for Knox College, and agreed to recommend the appointment of two or more lecturers, to be appointed—other things being equal—from among the alumni of our own colleges. A very careful report was presented by a committee previously appointed to gather facts as to railway work on the Lord's Day, and to ascertain how far such work can be reckoned necessary.—R. MONTEATH, *Clk.*

LINDSAY: 23rd Feb.:—The following were appointed commissioners to the General Assembly:—Messrs. E. Cockburn, D. McTavish, A. Currie, and D. B. Macdonald—*ministers*; D. Cameron, James Watt, Alex. Leask, and Robt. Irwin,—*elders*. Dr. McTavish gave in the report on Sabbath-Schools. Rev. G. C. Patterson presented the annual report of the Women's Foreign Missionary Society. The Presbytery expressed much pleasure in the evident tokens of prosperity attending the efforts of the women of the Presbytery in the mission work of the Church.—J. R. SCOTT, *Clk.*

PARIS: March 2nd.:—On remits, it was recommended that unification of Foreign Mission work be deferred in meantime. The scheme for supply of vacancies was generally approved. The first recommendation to the remit anent printing was approved, with the exception of requiring reports of Standing Committees to be stitched together by second day of Assembly. No. 2 was disapproved of, No. 3 approved, and No. 4 changed so that each member of session be furnished with copy of Assembly Minutes; and Nos. 5 and 6 were approved. Commissioners to the Assembly are Messrs. McKinley, Myers, Ross, McMullen, Little, *ministers*; and Messrs. Richmond, Wallace, Scott, Thomson, Fraser, Hunter, *elders*. Mr. McMullen was nominated for Moderator of the General Assembly. The evening sedurunt was devoted to a conference on the State of Religion, Sabbath Schools and Temperance. W. T. McMULLEN, *Clk.*

STRATFORD: March 9.:—There was a large attendance of members. The Committee on the overture regarding the supply of vacancies, reported in favour of reverting to the distribution scheme formerly in use. Rev. J. K. Smith, of Galt, was nominated for the moderatorship of the Assembly. The remit anent election of the Moderator was approved; that anent the

unification of the Foreign Mission Committees was approved, with some slight modifications. It was agreed not to recommend the appointment of a new Professor in Knox College at present. Commissioners to the General Assembly, were appointed as follows:—Messrs. Crystal, Turnbull, McKibbin, Tully, P. Scott, and Hamilton, *ministers*; Messrs. McKenzie Wood, Gibson, Rev. T. Macpherson, Smith, and Yool, *elders*. Committees were appointed to visit congregations *in re* Augmentation and for other purposes.—A. F. TULLY, *Clk.*

HURON, March 9.:—Reports on State of Religion; Sabbath Schools; and Sabbath Observance, were read and adopted. Application was made by the Rev. T. E. Calvert, M. A., a licentiate of the U. P. Church, Scotland, to be received as a minister of this church, and the Presbytery resolved to take the usual steps for his reception. The following are the Commissioners to the Assembly:—Messrs. Danby, McDonald, Pritchard, Thomson, and Stewart, *ministers*: Revs. Broadfoot, Riddell, Murray, Scott, *elders*. A report of the Woman's Presbyterian Foreign Mission Society was read and adopted.—A. MACLEAN, *Clk.*

BRUCE: March 9.:—The Presbytery declined to nominate a Professor for proposed new Chair in Knox College. Commissioners to the General Assembly were appointed as follows: Messrs. Anderson, Wardrope, Grey, Paterson, and Duncan, *ministers*: Messrs. Johnstone, Burgess, McLagan, Eckford, Craig, *elders*. Rev. Dr. Wardrope, of Guelph was nominated for the moderatorship of the General Assembly. At next meeting a Conference will be held on the State of Religion. An application from Rev. P. Currie, for leave to retire from the active duties of the ministry, and to have his name placed on the list of annuitants of the A. and I. Minister's Fund, was received and ordered to be transmitted to the Assembly.—J. GOURLAY, *Clk.*

CHATHAM: March 9.:—Florence was separated from Dawn and connected with Bothwell and Sutherland's Corners. Rev. Thos. H. Patchell, a minister of the Methodist Church, applied to be received, and his application was favourably entertained. A report was received from the Chatham Women's Foreign Missionary Society, and the Society being in session, a deputation of Presbytery was sent to it. Rev. J. K. Smith, of Galt, was nominated for the moderatorship of the next General Assembly.—W. WALKER, *Clk.*

MONTREAL: March 11.:—Reports of deputations to supplemented congregations and Mission stations were given in and dealt with. Commissioners to the General Assembly were elected as follows:—Principal MacVicar, Professor Scrimger, Professor Campbell, Messrs. Robert Campbell, C. M. McKerracher, C. A. Doudiet, W. A. Johnson, W. Furlong, James Fleck, A. B. MacKay, L. H. Jordan, R. H. Warden and W. R. Cruikshank, *ministers*;

Messrs. John Murray, W. Paul, W. Drysdale, A. C. Hutchison, John Stirling, G. McLenaghan, David Morrice, Wm. Ross, James Wilson, A. Macpherson, J. Middleton, W. Kerr, and Andrew Somerville, *elders*. Mr. Campbell reported on behalf of the Centenary Committee and a committee was appointed to frame a minute in reference to this interesting occasion. Mr. Warden reported on behalf of the Home Mission and Augmentation schemes. Mr. Heine, Convener of the Presbytery's Committee on French work, reported, giving details as to the work carried on in the different stations, which, on the whole, was considered satisfactory, the Presbytery agreeing to the recommendations of the Committee in regard to grants made to the different stations under the care of the French Board. It was reported that the new congregation at Côte St. Antoine, had commenced its existence with a membership of about fifty. The standing committees gave in reports respectively on Temperance, State of Religion, Sabbath-Schools, the City Mission, Protestant Education, and Statistics. The Presbytery agreed to transmit an overture from the Women's Missionary Society of Montreal to the General Assembly, asking to be recognized by the Assembly in a manner similar to other societies of a like kind.—J. PATTERSON, *Clk.*

LONDON: 9th March:—Revds. A. Urquhart, A. Henderson, J. Johnston, D. Stewart, J. McConnell, and D. McGillivray were appointed commissioners to the General Assembly. Leave was granted to erect a second congregation in Glencee, against which decision certain parties protested and appealed to the Synod. Reports on Sabbath-schools and state of Religion were read and discussed. The evening session was devoted entirely to the Home Mission Report. GEO. SUTHERLAND, *Clk.*

REGINA: March 2:—The Presbytery met at Qu'Appelle. Rev. Hugh Mackay, moderator. A report from the Superintendent of Missions was received and the recommendations therein respecting the appointment of missionaries, and to the increase of salaries, were duly considered and approved. A general plan of Presbyterial visitation was adopted. The subject of friendly co-operation with other churches in the Mission fields was fully discussed. The principle was heartily endorsed by the Presbytery, and the whole subject remitted to the earnest consideration of the ministers and other labourers with a view to arriving at definite resolutions at some early meeting. A draft series of resolutions dealing with missionaries was submitted and approved. Presbytery declined to take any action *in re* the appointment of a Professor in Knox College. The remit on unification of our Foreign Mission work was heartily approved, as was also that on the Aged and Infirm Ministers' Fund. Standing Committees were appointed for the various schemes of the Assembly.—A. URQUHART, *Clk.*

MANITOBA ITEMS.

The Presbyteries in the Northwest—four now—have been holding their March meetings. Selkirk and Little Britain are calling Rev. Mr. Bryden, formerly of Nova Scotia. Millbrook and Plympton, two fine stations near Winnipeg, are now set apart as one charge, and need an energetic pastor. Rev. S. Polson, a graduate of Manitoba College, has labored faithfully in these and associated stations for several years. Gretna, a new station, will be taken up by Montreal College Students' Society this summer. Rev. Angus Robertson refuses the call to Carberry. Morden is calling a pastor. Portage la Prairie people are advertising for their new church. The mission station of St. Andrew's Church in Winnipeg North has erected a small church, and are now anxious to get upon their feet as an organization. Students of Manitoba College have been supplying it gratuitously. A similar movement in South Winnipeg is now spoken of. Mr. Gordon has gone on mission business to British Columbia. It is very important that we should have a Presbytery there; if the Church of Scotland brethren there will join with us, it will be for the good of Presbyterianism. Mr. Gordon is well adapted for the work of negotiation. Mr. Pitblado was asked by his congregation to take a rest for three months, but his improved health will enable him to continue till May or June. Mr. Maclaren has been having a series of lectures throughout his congregations of Springfield and Sunnyside by well-known lecturers. They have been successful financially, and are much preferred to socials. Manitoba College theological students have enjoyed during the present session lectures on Apologetics by Mr. Gordon, and on Hermeneutics by Mr. Pitblado. Dr. Bryce has also given a course of lectures to the Honor and Divinity students on questions on the borderland between science and religion. The College students have organized a "Glee Club," which gave a very successful entertainment for Headingly Church. Mr. A. McPherson, B.A., of Manitoba College, has taken the University prize, given by Governor Aikins for an essay on "Manitoba, a Field for Immigration." The commissioners from Winnipeg Presbytery to General Assembly are Revs.

D. M. Gordon, Maclaren, Dr. King and C. B. Pitblado, and Elders Judge Taylor, Dr. Bryce, Prof. Hart and C. M. Copeland.

B.

Obituary.

REV. W. A. LANG, Clerk of the Presbytery of Glengarry, died on the 27th of January. Mr. Lang was born in the Township of Huntley, Ont. He studied divinity in Queen's College, Kingston, where he graduated as M.A., with distinction, in 1876. His first pastoral charge was at Lunenburg, in the County of Stormont, Ont., where he only remained two years, being obliged to retire through ill-health in March, 1884. He was a young man of superior attainments and an excellent preacher. He discharged the duties of Clerk of Presbytery for the two years preceding his death with great faithfulness and ability. In private life Mr. Lang was beloved by all who knew him.

MR. WILLIAM ARCHER, an elder in Rev. Peter Nicol's congregation at Albion, died on Christmas, 1885, in the seventy-fourth year of his age. He was a native of Roxboroughshire, Scotland, came to Canada in 1831, and was an elder of the Presbyterian Church for thirty years, and for many years took a leading part in the management of affairs in Knox Church, Vaughan. He was a very valuable member of the Kirk-Session.

MR. T. C. MULLIN, elder in the congregation of Redbank, N.B., died on the 3rd of December last, aged forty-five. He was highly esteemed, and took great interest in both the spiritual and temporal interests of the congregation, and was always ready to assist his minister to the measure of his ability.

MR. JAMES ABERDEEN, elder in Rosemont congregation, Ont., died there on the 6th of December, aged eighty-five years. Coming from Ireland in 1839, he settled in Mulmur township, and was ordained to the eldership some thirty-five years ago, and has ever since been a warm friend and active supporter of the Presbyterian Church. For some years he was afflicted with the loss of eyesight, but his spiritual vision was bright and clear up to very nearly the end of his illness.

MR. CHARLES ROBSON, of Dartmouth, N.S., died on the 18th of February, in his seventy-

first year. The son of a Presbyterian minister, he received a liberal education, of which he made a good use. He was a devoted Christian, and his services in the Sabbath school, as well as on the committees and boards of the church, were extremely valuable. His knowledge of sacred music was extensive, and the Church got the benefit of it in *The Choir*, a collection still in use in the Maritime Provinces. He was one of the founders of Poplar Grove Church. Mr. Robson was one of our most efficient elders.

MR. DAVID MUNRO, of Woodstock, N.B., whose death took place recently, was a native of Tain, Ross-shire, Scotland. The Church has lost a zealous member by his decease. His house was a home for Presbyterian ministers.

MR. JOHN ANDERSON, a respected elder in the congregation of Oxford, Ont., died on the 19th of October, in the eighty-third year of his age. He was born in the North of Ireland, and came to this country in 1847. He was twenty-five years in the eldership—a sincere Christian, and zealous for the cause of Christ.

Ecclesiastical News.

DR. JOHN TULLOCH, Principal of St. Mary's College, St. Andrew's—the oldest of the Scottish Universities—and Clerk of the General Assembly of the Church of Scotland, died at Torquay, in the south of England, on the 13th of February, in the 63rd year of his age. The immediate cause of death was cerebral effusion, or paralysis of the brain, the result, doubtless, of over-work. The state of his health was for some time back a cause of anxiety to his friends. Though he was able to discharge the duties of the clerkship in the General Assembly last May, and delivered one of the most brilliant speeches in defence of the Church of which he had been, *facile princeps*, the trusted leader for many years, he was soon afterwards compelled to relinquish work and, as a last resort, went to Torquay, hoping that the genial climate of that place might restore his health. But in a few weeks he was taken thence to a higher sphere. He was a man of noble presence, and endowed with a brilliant intellect. Of none could it be said more truthfully that he possessed in a marked degree the *sawiter in modo* and the *fortiter in re*. He was genial, courteous, and courtly in his bearing. A man born to stand before kings, yet with that unaffected simplicity of character which endeared him to people of every rank in society. Principal Tulloch was a "Broad Churchman," in the best sense of that

term—a man of Catholic views and large sympathies, loyal and true to the church of his choice, at the same time incapable of doing or saying a mean thing to or of those who honestly differed from him on questions of ecclesiastical polity. It is meet and right that we should thus express our sense of the loss which the Church of Scotland has sustained, for when the question of the union of the Presbyterian Churches of Canada, involving, as it did, a separation of one of the branches from its Parent stock, came to be discussed in the General Assembly, Principal Tulloch, with true, far-seeing statesmanship, threw his powerful influence into the scale, and aided very materially in the arriving at a decision that was alike satisfactory and honourable to all parties concerned. Dr. Tulloch was a native of Perthshire. He commenced his ministerial career at Dundee. In 1849, he was translated to the Parish of Kettins, Forfarshire. In 1854 he was appointed by the Crown to the Principalship of St. Mary's College, in succession to Principal Haldane. In 1862 he was appointed deputy-clerk of the General Assembly, and, on the death of Dr. Cook, was elected to the principal clerkship in 1875. He was a voluminous writer, having published a large number of Theological and Biographical works. For a number of years he was Editor of the *Missionary Magazine* of the Church of Scotland.

The Rev. Hugh Stowell Brown, the celebrated Baptist Preacher, has also been taken away at the age of sixty-three. He was a native of the Isle of Man—a son of a clergyman of the Church of England. He first took to land surveying, then to engineering. For six months he drove a locomotive on the London and North-Western Railway. His first Greek exercises were written in the cab of his locomotive engine. He began to study for the church in England, but owing to some conscientious scruples he changed his mind and became a Baptist, was settled in Myrtle Street Church, Liverpool, and soon became one of the recognized leaders of the denomination. Professor Milligan of Aberdeen will, in all probability, be appointed clerk of the Kirk Assembly in room of late Dr. Tulloch. Professor M. C. Taylor, Dr. Caesar of Tranent, and Dr. Story of Rosneath, are named as probable candidates for the deputy-clerkship. The Ingrams, father and son, have been ministers of Unst, in Shetland, for over sixty-three years. Dr. James Ingram died not very long ago, at a great age, his son, Rev. John Ingram, is now in the 48th year of his ministry at Unst, and has applied for a colleague. It was mainly owing to the Ingrams that congregations of the Free Church were established in the Shetlands at the time of the separation in 1843. A large meeting of members of the United Presbyterian Church was lately held in Glasgow to consider the relation of the Church to the present aspects of the Disestablishment controversy. Dr. Cairns stated he had received a large number of letters of apology for absence, but expressive of sympathy with the object of

the meeting; and, in answer to a question, stated that he had received no letters from any of the ministers or elders invited to the conference intimating disapproval or in any way offering the slightest discouragement. He read a letter from Dr. Kerr, advising a resolute adherence to the principles of the Church, and expressing a hope that no feeble folk would be found among them. It is understood that no plan of reconstruction will meet the approval of the United Presbyterian Church as a body, that does not promise disendowment.

Dr. MacGregor, of Edinburgh, in a recent St. Giles lecture, said that dis-establishment and dis-endowment would never be willingly accepted by the church of Scotland, and could never be accomplished, except through a process of extreme violence which would preclude the possibility of union for generations to come. But they were not to despair of re-union, because the voice of so many Free church ministers had practically gone against it. The voice of the ministers was not the voice of the people. This was a question which concerned the laity even more than the clergy; and it was for them to take the matter up, and, with God's help, conduct it to a successful issue. Taking these two views into account, there seems to be a dead-lock, and the chances of union appear to be remote. But man's extremity is often God's opportunity. The feeling in Scotland is not any worse than it used to be in Canada, say twenty-five years ago: and if we were asked how and whence so great a change? we must only reply, we know not, except this much, that, whereas, we were once blind, now we see. The Rev. John Paton, the apostle of the new Hebrides, as the *Glasgow Leader* calls him, has returned to Australia with flying colors, and with \$40,000 in his pocket towards the building and fitting up of a steamer to take the place of the "Dayspring." The Victorian General Assembly was in session when he arrived at Melbourne, and gave him a hearty welcome, while a few of his old friends presented him with a purse containing 175 sovereigns, in recognition of his long and faithful services in connection with the New Hebrides mission, and his successful visit to the old country. The National Bible Society of Scotland has just completed its semi-jubilee. It stands next after the British and Foreign Bible Society, and the American Bible Society, in the extent and usefulness of its labours. Its income for 1885 was \$160,000, and 645,662 copies of the Scriptures were circulated. Rev. Dr. Struthers of Prestonpans, is the very efficient secretary. It employs 300 colporteurs. We leave our correspondent "D" to tell the rest.

SCOTLAND is mourning the death of Principal Tulloch. Appointed, while yet a young man, to the Principalship of the Theological Hall, St. Andrew's, he has acquitted himself, both as a teacher and administrator, in such a way as to win universal esteem. As a leader in Church courts his judgment has been distinguished for

much breadth and fairness, while his rich and varied powers of oratory placed him in the very foremost ranks of debaters in the General Assembly.—The *Courant*, about the same time, has passed away. For very many years the agent of the Tory party and of the Established Church, its latter days lingered heavily. Why, it is not easy to say: but among its earlier Editors was the celebrated Defoe, and more recently, James Hannay, and among its contributors were some of the most brilliant writers of its long day. Of Principal Nero, and his imposture, I have no doubt you have heard enough. From Glasgow, alone he has obtained \$2,000 for an African Mission, which, it is said, has no existence. From other places he has received considerable contributions, all of which he is charged with having appropriated to personal and family uses. The Rev. J. Monteith, of Glencairn, has come to a very untimely end, by the collision of the vehicle in which he was driving, with another. The shaft of the latter struck Mr. Monteith, inflicting such internal injuries that he died within three days. Dr. Matheson of Inellan has been called to St. Bernard's Parish Church, Edinburgh. The Dr. is a preacher of great intellectual culture and of deep and chastened piety, and *blind*, but he is said to perform his parochial duties well. Kirkliston, Free Church (Dr. Burns), has raised \$110,775, since the Disruption. A decision has been given in the Sheriff's Court against Mr. Armour of Sanday, for some questioning at the election times. His Presbytery are standing by him, and the decision is appealed from. Mr. Quarrier is preparing to send another 100 boys to Canada in the spring. The Rev. Mr. McGillivray, who did such good work for the French Evangelization scheme while in Scotland last year, gave us a capital account of Mr. Quarrier's boys on their arrival in Canada, and of their happy homes. A revival movement of much interest is taking place among the young ladies and gentlemen in the west end of Glasgow. At one meeting, 227 rose to profess their desire to be on the Lord's side. They were addressed by Messrs. George Clarke, London, Campbell White of Overtown and W. A. Campbell of Glasgow. Mr. Gladstone disapproves of a Royal Commission to inquire into the Ecclesiastical condition of Scotland at the present juncture, and prefers leaving the decision of the vexed question to the Scottish people themselves, who, he says, are well able to deal with it. D.

CANADA.—The St. James Street Methodist Church, Montreal, received into Church fellowship two hundred adults as the partial result of the revival services held there during three weeks this winter. This is admitted to be a new experience in the history of this time-honoured sanctuary. The Sunday-Schools of the Church also participated largely in the "showers of blessings." The special feature of those services was the Gospel-singing of the "Whyte Brothers," which is said to have been

very effective. The missionary interests of the Methodist Church generally have been greatly quickened by the presence and addresses of two of its missionaries—the Rev. C. L. Eby, from Japan, and Rev. Mr. Green, who has been labouring among the Indians in the North-West Territories. Mr. Eby is said to be one of the most eloquent and effective speakers on the subject of Missions. The St. James Street Church, Montreal, that has been the scene of so many remarkable religious meetings during the last forty years, is now in the market for sale, and arrangements are in progress for the erection of a new "up-town" church that will cost from \$150,000 to \$200,000. The old church is seated for some 2,500, and until very lately was the largest Protestant place of worship in Canada. Archbishop Taschereau, of Quebec, has been created a Cardinal of the Roman Catholic Church. This is the highest honour which the Pope has it in his power to confer upon the Dominion of Canada. Only once was a similar appointment made in the United States, when the late Cardinal McCloskey, of New York, received that honour.

IRELAND.—The question of questions is no longer the Land question: it is that of Home Rule. Archbishop Walsh, in a letter to Mr. Gladstone, embodying the sentiments of the Roman Catholic prelates of Ireland, says: "As regards Home Rule, it is our firm and conscientious conviction that it alone can satisfy the wants and wishes, as well as the legitimate aspirations of the Irish people.... We are fully satisfied that the demand for Home Rule has in no way transgressed the constitutional limits marked out by you. Its concession cannot trench either on the supremacy of the Crown or the unity of the Empire, nor can it interfere with the maintenance of all the authority of Parliament necessary for the consolidation of that unity." On the other hand, the Presbyterians, judging from the action of the Presbyteries, are unanimous in their opposition to the Home Rule movement. The latest deliverance is that of the Presbytery of Connaught, which has a peculiar significance, inasmuch as it is in that province, where agrarian interests constitute the chief material consideration of the people, lessons may be looked for as to the bearing of threatened legislation. The Connaught Presbytery, like the sister Presbyteries elsewhere, has pronounced unhesitatingly against the Liberal policy. So strong, indeed, does feeling run in this direction, it is seriously suggested that an emergent meeting of the General Assembly should be summoned, in order that an authoritative expression of the mind of the Presbyterian Church may be communicated to the Government without delay. Evidently, Mr. Gladstone must be in a very difficult position. The kind of self-government—if any is to be conceded—the degree to which it might be treated as an experiment, and the safe-guards necessary for

preserving the autonomy of the Empire, are considerations calling for the highest exercise of statesmanship. In the meantime, the arrival of the Earl of Aberdeen at Dublin Castle, as Lord Lieutenant, has been attended with pleasing demonstrations. His Excellency met with a most cordial reception. Dr. W. Fleming Stevenson, of Dublin, lately delivered a course of brilliant lectures on Missions, under the Duff Missionary Lectureship, in the large hall of the Christian Institute, Aberdeen. They were well attended and highly appreciated. It is good to know that the Presbyterian Church in Ireland has, after forty-two years of estrangement, declared its desire to resume, by an interchange of deputies, its former friendly relations with the Mother Church in Scotland. It is high time that Presbyterians everywhere, and of every name, should agree to differ and stand shoulder to shoulder in the defence and spread of their common faith.

UNITED STATES.—Letters from Galveston and Houston, in Texas, published in the *The N. Y. Independent*, speak of the visit of Moody and Sankey in the highest terms of commendation. The largest buildings that could be obtained were too small to hold the crowds who pressed to hear the Evangelists of world-wide fame. "It was a remarkable sight," says one, "in a city whose masses are largely unreached by the Protestant Churches, to see such crowds attending. At the farewell meeting there were, perhaps, a hundred of the gamblers and fast men around town, and not less than five hundred Roman Catholics. Between two and three hundred were led to give expression to their concern for their salvation, and many of them are rejoicing in Christ." Another says,—"The audiences were composed of all classes—Protestants, Catholics, Jews, white and coloured people of all ranks. Never before in the history of the city (Houston) was such a gathering seen. Never before was the simple preaching of the Gospel listened to by such crowds. The regret is universal that these brethren could not remain longer." They proceeded thence to San Antonio. The lecture season is now in full swing. Joseph Cook is holding forth weekly in the Tremont Temple, Boston. He has now reached the *one hundred and eighty-fifth lecture*, and in the ordinary course of things should be nearly played out by this time. But he has still the faculty of holding great audiences by the ears, and what with his "preludes" and "interludes" and *afterludes*, he discourses upon an endless variety of subjects, and whether he talks about the Mormons or the Knights of Labour, about Inspiration or Materialism, about Temperance, about Buddhism, Congregationalism or any other ism, seems to this versatile genius to be a matter of indifference. In one of his recent preludes he bestowed a very high panegyric on the late John B. Gough. Dr. Hodge of Princeton is delivering

a course of lectures in Association Hall, Philadelphia, and which, as a matter of course, are being well received. He is a worthy son of an illustrious father. "Special services" *alias* revival meetings—are still the order of the day in New York, and notably in some of the leading Presbyterian Churches. Dr. McCosh keeps pegging away at his old favourite theme.—"The danger of overlooking Religion in our Colleges;" and he is right.

TEMPERANCE NOTES.—The prince of platform orators in the cause of Temperance has fallen in the person of Mr. John B. Gough, who passed away to his everlasting rest and reward on the 13th of February. Mr. Gough was a native of Kentshire, England, born in 1827, and was consequently on the borders of three score and ten when he died. His father was a soldier in the Peninsular War. His mother a village school-mistress. At twelve years of age he came to America, where he soon fell into dissipated habits, lost his employment, and for a time eked out a miserable existence by singing comic songs in low grog-shops. Next he joined a troop of strolling play-actors. He lost his wife and child; had nothing left him but his life, when, at the last extremity he was mercifully delivered from his besetting sin, and in a very short time became one of the most distinguished and eloquent advocates of total abstinence that has ever appeared on the platform, in the new world or in the old. Mr. Gough owed his conversion to his wife's prayerful fidelity, and to the preaching of good Dr. Kirk of Boston. Speaking of his courtship, he said once to Dr. Cuyler, "Here Mary and I did our two or three weeks of courting. We did not talk love, but only religion, and the welfare of my soul: we prayed together every time we met, and it was a most serious business. She took me *in trust* with three dollars in my pocket, and has been to me the best wife ever God made." Gough was a genuine philanthropist. The amount of good he has done to his fellow men will never be known till the great day. He is already reaping the reward of those "who turn many to righteousness."

The Annual Meeting of the Dominion Alliance was held in Ottawa last month. Hon. Senator Vidal, an elder in the Presbyterian Church, was elected President. Two of the Provincial Secretaries are Presbyterian ministers, Rev. J. M. McLeod, of P. E. Island, and Rev. Donald Fraser, of British Columbia. In the latter province there are five Parliamentary constituencies, none of which have as yet adopted the Scott Act. P. E. Island is the only Province which as a whole has adopted the Act. The King and Queen of Sweden, it is reported, have signed the pledge; not that their majesties have hitherto shown inclinations to inebriety, but as an encouragement to the temperance cause.

Work among the Indians.

LETTER FROM REV. A. B. BAIRD.

EDMONTON, N. W. T., 3rd Feb' 1886.

THE idea of opening a mission school among the Cree Indians on the Stoney Plain Reserve, twelve miles west of Edmonton, was first suggested to me by one of their own number last spring. The first negotiations were interrupted by the rebellion, and it was not till the beginning of winter that all arrangements were completed with the Indians on the one hand, and the Foreign Mission Committee on the other. But the time was not lost. A school-house was built by the Indians, assisted by the Government only to the extent of a grant sufficient to buy shingles, glass, and nails. The logs were cut and hewn, the walls erected, the lumber sawn by hand and the roof put on, all by Indian labour given gratuitously. Early in December I received a telegram from Professor Hart, authorizing me to engage a teacher and go on with the school. Immediately thereafter, the teacher, whom I had already engaged provisionally, took up his residence on the reserve and entered upon his work. The remainder of December was occupied in fitting up a house for himself for the winter, and the school was opened in the first week of January with an attendance of 17 pupils the first day. The number on the roll is 23, and the average attendance for January was 18, in spite of the cold and stormy weather—the coldest indeed that I have experienced in the country—the thermometer went down twice to 57° below zero. Of course the children were but ill provided with clothing suited to withstand the rigors of such a winter, but the Ladies' Missionary Society of the Edmonton congregation provided for the cases of extreme need, and there is now a supply of clothing on the way from Winnipeg, sent by the Women's Foreign Mission Society of that city, and the children will soon be comfortably clad, but we hope soon to be independent of outside help, for the girls are already beginning to make their own clothes, the material being provided by the ladies of Edmonton.

The teacher—Mr. Magnus Anderson—is a Scotchman, who has been in the employ of the Hudson Bay Company among Indians, for the past twenty years—an experience which guarantees such a knowledge of Indian character and manners as is most useful in his position. Besides possessing the qualifications which must always hold the first place in a mission school teacher, he is a master of the carpenter's trade. This is especially valuable in his present position, in view of the fact that it is our object to make this in part an industrial school. A carpenter's bench has already been erected in one corner of the school-room, and master and scholars have undertaken to make desks, tables and blackboard for the school. At present the furniture consists of three long

forms without backs, and a borrowed table. The Government does not spend a great deal of money in furnishing schools for the Indians. Mrs. Anderson, who is a worthy helpmate to her husband, has kindly consented to teach the girls sewing, and she has a class of willing pupils. Indeed, nearly all the children display aptitude and eagerness (thus far at least), in their lessons. The progress some of them have made, especially in writing, is highly creditable. An attempt is made to teach them the English language, and that most desirable object is constantly kept in mind in the school-work. The most advanced pupil in the school is a big boy whom three years ago, I outfitted with a suit of clothes, a book, and a slate, and sent to the Edmonton school, securing from the Indian agent, the promise of daily rations for him so long as he attended regularly. He did attend until he could speak English fluently and read pretty well in the second part of the first book. But his home associations (if he can be said to have had a home) were bad, and there are always plenty of temptations for the Indians who hover about a town. I came upon him one evening last summer, swearing like a trooper at an unruly horse he was trying to manage, and some people who shrugged their shoulders at my experiment from the beginning, tell me worse things of him. But he is a bright lad, and if he can be induced to remain on the reserve, or to keep away from evil influences, he may turn out well yet.

The work of educating and Christianizing Indians is very difficult. The Indian missionary or mission teacher needs more than most, to strike the roots of his faith deep down to the everlasting springs, where no surface drought will affect him. All the churches, both Roman Catholic and Protestant, have for many years maintained missions among the Indians, and the missionaries have been second to none in self-denying zeal—some of them have been martyrs to their enthusiasm—and yet how slight the visible results seem to be. There are undoubtedly Christians among them, but the average Indian seems to be a man without a conscience. It is impossible to make him ashamed of any turpitude. He will break a solemn promise and when charged with it will offer the most trivial of excuses without an apparent suspicion that he has done anything wrong. And yet they are more than willing to have missionaries sent to them. Once when I visited the Stoney Plain last summer a council was held in which speeches were made by the chief and his councillors. Two of these especially, represented in the most graphic and picturesque language their spiritual ignorance and destitution, and asked pathetically to have a missionary sent "to teach them how to work for God." I am sure the missionary who went to live among them would receive a general welcome, and yet the man who took the lead in speaking in this strain, I know to be a breaker up of harmony on the reserve, a disturber of peaceable rela-

tions between the Government and the Indians, and one who had used the little knowledge he had of Christianity, only to thwart the plans of those who were trying to promote it.

Mr. Anderson has found out already that it is not a path of roses that lies before him, but I have confidence that the school will be a success, both as a means of teaching Indian youth the elements of English and habits of industry. One good purpose the establishment of the school has already served. The Edmonton congregation has, in a sense, adopted it, a missionary association has been formed and the interest in "our" school promises to bring a blessing to the helpers as well as to the helped in the time to come.—A. B. B.

Erromanga.

LETTER FROM REV. H. A. ROBERTSON,

DILLON'S BAY, 15th September, 1885.

SOME days have elapsed since I began this scrawl and though I had intended to continue the narrative of events during our absence from this Island and since our return to it, I must break off abruptly and finish my note for to-morrow, (D.V.) I intend walking over the hills to our second or east station situate in Potnuma, (called by the whites, Portinia Bay, as the traders never seem to be able to get native names correctly.) "Potnuma" however is characteristic of the district and ought therefore to be accepted, no native will ever call it by any other name.) Near Traitor's Head and distant from our first or West Station (Dillon's Bay) by 18 or 20 miles and since my road, made in 1882, is all but blocked up by bush and reeds again, as the natives walk in single file, I will have no light tramp to-morrow, probably ten hours constant walking and climbing, for I never have done it in less than eight hours when the roads were clear. By and by we hope to be able to open up a part of this road thoroughly, so as to be able to take the horse, and already we have nearly a mile of the most difficult bit thoroughly made, as done at home. (I do not now mean England or Scotland when I speak of our mile of road being like a home road, I refer to Canada, for in England and Scotland they really do make proper roads, they do not throw the mud out of the side drains upon the road, but instead put on stone and gravel.)

Why am I going to walk these 18 or 20 miles when we are both so pressed with our work proper here at Dillon's Bay?—well, we always went to visit some heathen chiefs, settle a teacher, build a school house or room for ourselves, or visit old districts, and were cheered in going and often cheered when there, but this time not so, but having heard a report, which I pray and hope may not be cor-

rect, or at least greatly exaggerated, I am leaving every thing and going over at once and will report the facts to you when I again write.

Be pleased then to excuse me closing my letter as it is, for I take it with me, as there will be a trading (not a labour) vessel at our East station about the 20th inst, for dried Cocoanuts ("Cobra") and the captain will kindly post what letters or notes we may get written before that date, at Noumea for that is their market. I so long to get copies of the Church's *Record* and *Halifax Witness*: I miss them so much. I fear our delightful trip to civilization has made us both long more than ever for a regular mail communication and for congenial society. It is now nine months since we left Canada and we have not had a single line since from any friend there, but we expect quite a good weeks' reading when the "Dayspring" returns from Sydney which it is expected she will do in six weeks, and besides many letters, or notes, as the case may be, from you good Canadian friends, we will have letters from our three bairns left at school in Sydney, and as there are vessels almost every month calling here for 'Cobra' for Noumea (there is a white trader settled a few hundred yards from my house at Traitor's Head, the first trader on this Island for more than ten years), I will have opportunities of sending and receiving letters by them, Mr. Morgan one of the owners having a few weeks ago written me that he would be very happy to carry letters, or any thing else for me at any time, and I am now sending by one of his vessels for a few things I need for photography, besides sending what letters we may get written to-day.

I brought from New York an excellent portable camera and small out-fit and am going to try and take occasionally a few Island views and mission buildings and groups of natives for the Church in Canada, but especially for the Board that they may have a clear (?) idea of school-houses, churches, mission houses and native faces when we write. I would advise you to procure one also, for *Editors like missionaries have so much idle time upon their hands*. I only had a dozen plates and am so sorry, for had I a few more, I could enclose a print from a negative. I will enclose a copy, the first I have succeeded in printing, of our house. "It is very poor" alas I know that myself. But had you been able to have seen (I tried to see but failed) the first print, you would have said of the one I now enclose, "what a remarkable improvement upon the first, why, do not be discouraged, Robertson, go on and by and by we shall be able to tell a man's head from a cabbage head": well that will be an advance, for not many can do it.

Our church people gave us 1½ tons of yams and 12 hogs as a welcome-home present, shortly after our return, and many hundred of the people came from five to twenty-five miles to greet us! Poor people! To travel

twenty-five miles around this rocky coast, or over the hills is no fun, even for a light native. They gave Captain Braithwaite 7 hogs and 600 lbs. yams as a present to the "Dayspring." Captain B. had been very attentive to my people, in our absence, in selling them calico, giving them medicine and paying my teachers for Mr. Annand, who could not come himself. Mr. McKenzie called once or twice to visit the people at this station on his way to attend the meeting of missionaries at Aneityum. The natives did remarkably well in our absence *for them*; one woman, who has been with us since 28th June, 1872, the day of our settlement here, took full charge of the mission house inside and of a few grape vines I had growing, but which had not up to our sailing borne fruit. She had the house beautifully clean, linens, dishes etc., etc., and so faithfully had she watered and shaded my vines, that they were bearing fine bunches of grapes when we returned. But OCHAI is the only native on all Erromanga, man or woman, whom we have found faithful, when we are here and when absent, about looking after the house, garden, fowls, my books or any thing requiring daily care and attention. Though Cephas paid my goat-herd regularly and though he is a church member, and one of the best men on the Island, yet the goats were allowed to get wild on the mountains while we were away, and just before our return, he began to gather them in, but he was too late, for they have become thoroughly estranged from the valley. But no other native would have done any better.

Seven of our teachers died in my absence, including dear Atnello Mackie, an elder, and next to Yomot the best teacher on this Island; but the best teacher here does not mean very much, in so far as direct teaching goes. They make poor teachers, but good preachers and general leading Christian men in their districts. I have not yet seen Mr. McKenzie. I did not go to the meeting this year. Mr. Annand is no doubt with you. I hope he will stir up the congregations to do more for this mission, well as some of them are doing, and that he will greatly enjoy his furlough, as I did my never-to-be-forgotten trip to and sojourn in Canada. I love to think of you all by day and by night and dear, dear Canada, how I love you!

But why? Is it the country? No; a country is nothing, but for its people. This is a beautiful Isle, and this bay simply charming in the extreme, and I think the new Hebrides climate, barring the moisture, a most pleasant and delightful one, but what is all that, when one spends years in it without healthful bracing society? It is the people that make a country. To-day is simply perfect, sky, and land and water and trees, but I see nothing but heavy-minded, dull, untidy and self-contented natives, and my spirit becomes thereby often lonely, so that lovely mountains and valleys become a wilderness. But do not

misunderstand me. I am not weary of the work. Let any friends write every month, as there will be chances of getting their letters from Sydney *via* New Caledonia. H. A. R.

Central India.

LETTER FROM REV. J. FRASER CAMPBELL.

To the Readers of the RECORD.

GURJI, 6th Dec., 1886.

DEAR FRIENDS,—Once more in Central India, my wife and I look over our journeyings homewards, in Canada, and out again, and give thanks for goodness and mercy which have followed us throughout, and brought us back in safety and comfort, to resume the great work to which God has graciously vouchsafed to call us, and which we seek to do not in our own weakness but in His might. Our intercourse with many of you, brief and hurried though it was, so refreshed and comforted us that we grieve at the thought that nearly half a score of years must pass before we can renew it, and that great changes must take place ere then. At the same time it showed us that most of you are so taken up with the battle and all the varying interests close around you, that you cannot realize fully and strongly the breadth of the King's commission, nor hear clearly the cry of the terrible need of the millions dwelling far from your sight; and that even those most deeply in sympathy with our work would be more so, and more usefully so, if they knew more about it. Many of you were disappointed at not being able to visit. And for all these reasons we should like to write many more letters than in the past, though experience teaches us to promise little, knowing how hard it is to find time.

We were favoured with most comfortable and restful voyages to Britain and from there to India; and in both cases we wish to acknowledge kind courtesies in the matter of rooms and rates from the owners—Messrs. H. & A. Allan of the Allan Line, and Messrs. Geo. Smith & Sons, Glasgow, of the City Line, who do much better for missionaries than any other line sailing to India. On both voyages, and especially the latter, we had congenial company, in addition to Mr. Murray; so that, besides the Sabbath services, on the former a number frequently united in evening worship, and on the latter worship was regularly joined in, both forenoon and evening, by a goodly band, and sometimes by all the passengers and several of the officers whose duties permitted. After a remarkably good passage we landed in Bombay on the 17th November, and a few days later we were back in Mhow.

We are now out touring, when it is that the greatness of the need is most seen and therefore most heavily presses on the heart. So much ground to be gone over; so many places which ought to be visited; so many even where

there are those who have seemed hopelessly interested and attracted; so utterly impossible to do with our present force what to us seems clamouring to be done, that the cry is anew wrung from us, on behalf of these poor people, "Come over and help us." Let none say that they do not cry on their own behalf. Some do. And if none did, neither did the Macedonians. Their need cried, but not their voice. And God, who knew their need, and knew also the help He had provided, sent a vision to do for them what they were too ignorant of both to do for themselves. And it is still His compassion which cries to you through us. Surely, dear brethren, you will listen to the cry.—J. F. C.

Trinidad Mission.

REV. JOHN MORTON'S REPORT.

THIS Report failed to reach us in time for our last issue. We now give a full summary,—Mr. Morton has been some eighteen years in the field, in Trinidad, and five years at Tunapuna. Miss Hilton has charge of the school at Tunapuna, and Miss Semple of the school at Tacarigua. Both have done good work during the year. John G. Dharm remained at Arouca, and the school there has improved in attendance and efficiency. Miss Morton's class and Sunday School at Orange Grove has increased in numbers and, with other agencies, is exerting a good influence on the estate.

Total attendance on four week-day schools in Mr. Morton's district,.....201.
Total, in Sabbath-Schools,.....150.

Mr. Morton testifies to the great good done by Sabbath-Schools and Day-Schools in connection with the Mission. He refers in gratifying terms to the gathering of the children of his own and Mr. Hendrie's districts, at Christmas, in Orange Grove Sugar House, for examination. Governor Robinson, Lady Robinson, the Colonial Secretary and other influential friends were present and were much pleased with what they witnessed.

Commercial distress, extreme drought, and other circumstances exercised an unfavourable influence on the mission among adults during the year; but six adults and eleven children were baptized and two couples were married. The number of communicants in good standing is thirteen.—There is an increased demand for Hindu Books. A new supply of nearly £40 worth came in November and is going quickly into circulation. Orders from India will need to be increased.

The native teachers and monitors profited greatly by Mr. Macleod's instructions. The Tacarigua School-house has been painted, and a teachers house erected, a Fund for a Church in Tunapuna has been started, \$1,550 have been subscribed and \$1,100 paid in. Mr. Morton proposes that a special grant of Fifty

Pounds per annum be made to this church erection fund till the church is completed and paid for. His *ordinary* estimate is reduced from £490 to £450. The special grant will only raise the total to £500.

THE SCHOOLS.

At the close of the year, an examination was held in *Rev. John Morton's* district. The schools assembled in a large sugar store, at Orange Grove, which was profusely decorated for the occasion. His Excellency Governor Robinson and Lady Robinson attended, with other leading officials of Trinidad. There were 270 children present, mostly of Chinese and Indian descent. Mr. Morton explained that though the Mission began work eighteen years ago at Naparimas, its operations extended to Tacarigua only four years ago, and the schools then present had only been begun three and a half years ago. He stated that Indian children find the spelling and pronunciation of English a difficult task, and in new schools the first scholars are generally large boys to whom this difficulty is greatly increased. They have also to contend with the indifference of the parents and consequent irregularity of attendance on the part of the children, and for this reason prizes are given, not for attainments, but for attendance. The aim is to teach the largest number the "three R's," a knowledge of the way of life and duty, and to the girls, *sewing*. Prizes were distributed by His Excellency the Governor and Lady Robinson, both of whom manifested a very deep interest in the work and also in the children. In concluding his address, His Excellency said: "It is our most earnest wish, Mr. Morton, that increasing success may crown this very interesting experiment—it is out of the range of experiments now—this very interesting work; and I hope that you, children, may carry those three principles which are characteristic of Presbyterians, that is, energy, industry and sobriety, into your daily lives, and that when you are removed from the personal influence of Mr. Morton and the good people who have so cared for you, you will recollect and carry out in your every-day life, all those good principles and moral teachings that have been imparted to you."

TUNAPUNA SCHOOL: MISS HILTON'S REPORT.—Miss H. sends her first annual Report. She succeeded Miss Semple. Average attendance: day-school, 35; Sunday-school, 48. The first lesson of the day is from the Bible. Attention good. Pupils love Bible stories. Four of the pupils were baptized during the year. Miss Hilton concludes with an account of the public examination of the six schools in the presence of His Excellency Governor Robinson.

SAN FERNANDO SCHOOL: MISS COPELAND'S REPORT.—Miss C. arrived in Trinidad at the same time as Miss Hilton. She commenced teaching on the 5th January. There were 75

pupils present. Average during the year 99—22 over 1884. During the last quarter the average was 102. Some Europeans send their children to this school, and pay fees. There are three departments: Infant class, Intermediate, and Higher; the latter being specially under Miss C.'s instruction. Instruction in sacred music is given to the children for an hour every Friday evening. They use our Presbyterian Hymnal at the English service on Sunday, and in the Sabbath-School. On Christmas morning the children of all the schools gathered in the church to the number of 300. Before going to the church about 100 little suits were given to the pupils who were in special need of them. These suits had been sent by Ladies' Societies in Canada. The effect was admirable. Several of the older pupils were baptized during the year,

TACARIGUA SCHOOL: MISS SEMPLE'S REPORT 1885.—The following is a brief outline of Miss Semple's Report. She left Tunapuna to Miss Hilton, and commenced in the new field of Tacarigua, Jan. 13, 1885. Children registered, 180; average for the year, 60; Sabbath-School, 60. Some boys advanced during the year from words of one syllable to reading fluently in the Fourth Book. The Bible lesson is to the children the most interesting part of the day's work. Many of the boys know the whole Catechism well. The attendance of girls is increasing. Miss S. has a night school for working young men with an average attendance of 20. This class is reading the Gospel of Mark. Most of them attend the Sabbath School. From 80 to 90 children attend the Sabbath School. Miss S. visits the hospitals and is gladly welcomed by the coolie patients.

NEW CHURCH AT TUNAPUNA.—REV. JOHN MORTON, on behalf of the Mission Council, writes intimating to the Board that \$1,550 have been subscribed for a church at Tunapuna; and that this amount will be increased to \$1,750 or \$1,800. The cost of the new church is set down at \$3,000. The Council do not ask the church at home for a lump sum of \$1,000 or \$1,200. Mr. Morton's estimate for ordinary work for 1886 is reduced by £40 stg., because the Tacarigua school-house is now finished. The Council, therefore, proposes to the Board to grant £50 stg. per annum as a sinking fund, in order to pay the debt of \$1,000 or \$1,200, to be incurred in completing the church. Any special subscriptions, or any surpluses from careful management will be used to lessen the debt. It is hoped the building will be completed in 1886.

Japan has already ninety-three Christian congregations, with ten thousand members, and one hundred and nine Sabbath-schools. Half a million copies of Scriptures are in circulation, besides more than two million books and tracts.

Erzroom, Turkey.

LETTER FROM REV. ROBERT CHAMBERS.

Jan. 22nd, 1886.

OUR work progresses, though the increasing poverty of the people and the unsettled political condition, are a great drawback. Regular Baptists, Campbellites, even Plymouth Brethren, have invaded our field, and the two former especially, have caused no little harm to our work. But the Lord will take care of His own cause. I only wish American and all Christians could understand the effects of divisions and denominational jealousies in mission lands. On the field of battle, under a galling fire from the foe who watches to take advantage of the slightest break or sign of weakness in our ranks, common prudence would suggest union, how much more the sentiment of loyalty to our Captain. The indirect results of our work, and the means used by Satan to counteract such results were shown to me during my late tour. In a village of 90 families there are 8 Protestant houses. Eleven years ago our work there commenced. At that time there was but one Bible in the village and not more than two persons who could read it. Now, every house has two or more Bibles or Testaments, and in every house there are some who can read. Pictures have been removed from the old church and the priest, at the command of the village authorities, reads the Bible in the vernacular every Sabbath. The inhabitants of this village pass for Protestants when travelling, so intelligent is their conversation on the topic of religion; and yet, during the last 18 months, our cause has met with the bitterest opposition there. One woman was dragged to the old church with a rope about her neck, others were beaten in the streets for attending our chapel. The mills were closed against the Protestants, and any one trading with or even speaking to a Protestant was denied the rites of the church. If you ask for the cause of this state of things I can assure you that the principal cause is *drink*. The principal men of the village are drinkers; their consciences trouble them, and the Protestants are stout witnesses against the evil. The drinkers argue, "we could silence our consciences if we could only get rid of these 'pesky' Protestants." But, glory to God! they can't get rid of the 'pesky' Protestants, much less of the "sharper than a two-edged sword" which has been unsheathed in their midst.

I notice that in the *Record* you credit this field with a rather startling population of *Americans*. The word I wrote was *Armenian*.

R. C.

The Presbyterian Record.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.

DR. COCHRANE has received the usual grant of £200 stg. from the Free Church of Scotland for Home Missions in Canada.

LET it not be forgotten that the books of the respective treasurers of the missionary and other Schemes of the Church close on the 30th of this month. There should be no delay in transmitting contributions that are intended to be included in the reports to the General Assembly.

ST. ANDREW'S congregation at Kingston, Ont., have, since the arrival of their new minister, doubled the circulation of the *Record*. They have also adopted an admirable plan of increasing its usefulness by adding a local supplement. This is in the form of a bright cover, one page of which forms a handsome title-page, the other three being filled with matter pertaining to the congregation. The first issue contains a pastoral letter from the minister; an appeal to young people to join the Church; a statement about the Young Men's Guild; a notice of the Sabbath school; a record of baptisms, marriages and deaths; last of all, a standing notice of the congregational meetings for worship and for all other purposes. The *Record*, thus supplemented, is supplied to every member of the congregation at the modest price of *five cents*. We cordially commend this experiment to the notice of all the congregations.

Literature.

OLD WELLS DUG OUT: A third series of sermons by T. De Witt Talmage, Brooklyn. Funk and Wagnalls, New York. These thirty-three discourses take the title given to them from the fact that they have for their chief aim, as the author says, "to re-open the old fountains of the Gospel, which have of late years been partially filled up." We have no quarrel with the Brooklyn preacher, because

he does not follow in the beaten path. He is so constituted that he could no more preach like other men than other men could preach like him. He is a genius—one who is always ready at short notice, to take hold of the common incidents of life and translate them into lessons of practical application. Whatever opinions may be entertained respecting Talmage's style and hyperbolic flights of imagination, he is sound at the core, and preaches a full, free and present salvation. That covers a multitude of sins.

THE STORY OF THE JEWS, by James K. Hosmer. New York: Putnam's Sons; Dawson Bros., Montreal: pp. 351, price, \$1.50. This volume of "The Story of the Nations," beautifully printed and illustrated, is designed especially for the instruction of youth in the history of the different nations that have attained prominence in history. We should say, however, that one need not be very young to read it with interest and profit.

MISSIONARY MAGAZINES.—At the head of the list of American publications we place WILDER'S MISSIONARY REVIEW, issued at Princeton, N. J., in 6 parts for the year, \$2.00; THE GOSPEL IN ALL LANDS: monthly, edited by Rev. E. R. Smith, New York; \$2.00 per annum; and THE MISSIONARY HERALD; Rev. Dr. Strong, editor, Boston; \$1.00 a year. If any one asks which is best, we reply unhesitatingly—all three. With them no one need be at a loss for the latest information from "the front." Without them—we ourselves would scarcely know what to do.

MECHANICS AND FAITH—A study of spiritual Truth in nature, Charles Talbot Porter. Putnam's, New York; Dawson Bros., Montreal; pp. 295, price, \$1.50. This is a carefully wrought out treatise, and will be appreciated by those who have the faith and patience to follow the author in his metaphysical reasonings on the unity of physical and spiritual truth.

Official Notice.

THE tenth annual meeting of the Women's Foreign Missionary Society, Presbyterian Church in Canada (Western Section), will be held in London, on Tuesday and Wednesday, 20th and 21st April. Ladies desiring to be furnished with homes during their stay in the city, will please address Mrs. Blair, 50 Alma St., London. Mrs. Campbell, 194 Richmond St., will furnish certificates to travel at reduced rates.

PRESBYTERIAN HYMNALS.

Psalter and Hymnal and Tunes, Tonic Sol-fa, plain \$1.30; Morocco, gilt, \$1.75. Hymnal only, Tonic Sol-fa edition, cloth 70 cts.; Morocco, gilt, \$1.15. Sabbath-School Hymnal, 5 cts. Children's Hymnal, harmonized, 30 cents.

As the other editions are published the prices will be announced.

C. BLACKETT ROBINSON, - TORONTO.
WM. DRYSDALE & CO., - MONTREAL.

A Page for the Young.

DO IT NOW.

Through this toilsome life, alas!
Once, and only once, I pass;
If a kindness I may show,
If a good deed I may do
To my suffering fellow-man,
Let me do it while I can,
Nor delay it; for 'tis plain
I shall not pass this way again!

HOW TO GET ALONG.

Pay as you go.
Learn to think and act for yourself.
Keep ahead rather than behind the times.
Don't stop to tell stories in business hours.
Use your brains, rather than those of others.
A man of honor respects his word as he does his bond.

Do not meddle with business you know nothing of.

Have order, system, regularity, and also promptness.

No man can get rich sitting around stores and saloons.

If you have a place of business, be found there when wanted.

Help others when you can, but never give what you cannot afford to, simply because it is fashionable.

Learn to say "No." No necessity of snapping it out dog-fashion, but say it firmly and respectfully.

Young man, cut this out, and if there be any fallacy in the argument, let us know it.

GO WHERE YOU KNOW IT IS SAFE.

An old pilot was steering his steamer during a dark night by the headlights on the shore, when a passenger said: "Pilot, I suppose you know all the dangers—every rock and shoal in the river?" "No," said the pilot, "I know where the deep water is." It is not necessary for us to know all the errors in the various systems of religions, to be able to answer all the logical difficulties infidelity may point out, and to reconcile science and revelation; but it is essential for us to know where the deep water is, to have a genuine experience of religion, and to follow the deep channel of God's will. Our safety is not so much in a knowledge of the dangers outside of a religious life as in obedience to the leadings of the Holy Spirit.—*Central Christian Advocate.*

OPENING THE HEART.

I knew a little boy whose heart was touched by a sermon on the words, "Behold, I stand at the door and knock." My mother said to him, when she noticed that he was anxious, "Rob-

ert, what would you say to any one who knocked at the door of your heart, if you wished them to come in?" He answered, "I'd say, 'Come in!'" She then said to him, "Then say to the Lord Jesus, 'Come in!'"

The next morning there was a brightness and joy about Robert's face that made my father ask, "Robert, what makes you look so glad and joyful to-day?" He replied, joyfully, "I awoke in the night, and I felt that Jesus Christ was still knocking at the door of my heart for admittance into it. I said to him, 'Lord Jesus, come in!' I think He has come into my heart. I feel happier this morning than I ever was in all my life. How ungrateful and wicked in me to keep him waiting outside so long!"

LOOK UP!

A little boy went on a sea voyage with his father to learn to be a sailor. One day his father said to him: "Come, my boy, you will never be a sailor if you don't learn to climb; let me see if you can get up the mast." The boy, who was a nimble little fellow, soon scrambled up; but when he got to the top and saw at what a height he was, he began to be frightened and called out: "O father! I shall fall—I am sure I shall fall! What am I to do?" "Look up! look up, my boy!" said his father. "If you look down you will be giddy; but if you keep looking up to the flag at the top of the mast you will descend safely." The boy followed his father's advice, and reached the bottom with ease. Learn to look more to Jesus and less to yourselves.

WHAT JESUS WILL SAY

"Edith Willis," said Ella, as the two girls were walking leisurely home from school one pleasant day in early autumn, "what will the girls say when they hear you have invited Maggie Kelly to your party?"

Edith was silent for a moment, and then raising her soft blue eyes to those of her companion, she replied, "Ella, when mamma told me to invite Maggie, I asked her the same question. She told me that it made no difference what the girls said, who thought Maggie quite beneath them because she was poor and her school-bills were paid by my papa; and she asked me if I would like to hear what Jesus would say. So she took her Bible and read to me these words: "And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Ah, little readers, never ask what this or that one will say, when you are doing what is right; but what Jesus, your King will say at the glorious resurrection morning that will soon draw upon us.

Acknowledgments.

Received by Rev. Wm. Reid, D. D.,
Agent of the Church at Toronto,
to 5th March, 1886. Office, 50
Church Street, Post Office Drawer
2607.

ASSEMBLY FUND.

Received to 5th Feb., '86, \$1,114.13.
—London, King st East Ch, \$2.33;
Deseronto, Ch of Redeemer, 3.60;
Smith's Falls, Union Ch, 8.00; Tees-
water, Westminster Ch, 5.28; Avon-
ton and Carlingford, 5.00; Peter-
borough, St Andrew's, 8.00; Iroquois,
1.00; St Helen's, 5.00; East Ashfield,
4.50; Lucknow, Knox Ch, 3; Hamil-
ton, St Paul's, 27.84; Oro, Guthrie
Ch, 4.00; Strathroy, St Andrews, 12.00;
Glensandfield, 1.00; Caledonia, Ar-
gyle Ch, and Allan Settlement,
9.25; Dundas, Knox Ch, 10.10; Ham-
ilton, Knox Ch, 22.95; Grimsby and
Muir Settlements, 5.25; St. Cathe-
rines, Knox Ch, 8.00; Hamilton,
Erskine Ch, 8.95; Strabane, 4.36;
Thorold, 1885, 6.00; Beamsville, 1885,
7.15; Waterdown, 7.25; Niagara
Falls, 3.50; Niagara, St Andrew's,
2.50; Hamilton, Central Ch, 35.25;
Hamilton, Macnab st Ch, 18.10; St
Catherines, 1st Ch, 8.40; St. Thomas,
Knox Ch, 20.00; Ottawa, St Andrews,
20.00; Cornwall, Knox Ch, 6.00; Lun-
enburg, 3.00; Bethany, 1.50;
Barrie, 8.00; Millbank, 6.00; Bolton,
Caven Ch, 6.50; Vaughan, Knox Ch,
5.70; Guelph, Chalmers' Ch, 14.00;
Garafraxa, St. John's, 3.90; Glen-
allan, 6.00; Toronto, College st Ch,
6.00; Prescott, 3.00; Cote-des-Neiges,
4.00; Lachute, Henry's Ch, 3.00; Port
Hope, Mill st Ch, 2.50; London, 1st
Ch, 8.00; Ste Therese de Blainville,
5.00; Toronto, Central Ch, 15.00.—
Total, \$1,508.79.

HOME MISSION FUND.

Received to 5th Feb., 1886, \$13,728.72
Guelph, Knox Ch SS, 37.00
Caledon, St. Andrew's SS, 12.00
Guelph, Knox Ch, 63.00
Port Erie, 2.20
Kingston, Chalmers Ch (HMS), 47.28
London, King st East Ch, 12.00
Teeswater, Westminster Ch, 61.00
Cobourg SS, 15.00
Oro, 20.00
Londesborough, 13.10
Smith's Falls Union Ch, 80.00
Goderich, Knox Ch, 40.00
Oshawa, 30.00
Avonton and Carlingford, 80.00
Peterborough, St Andrew's, 25.00
Iroquois, 10.00
Kemptonville, 16.37
Oxford Mills, 6.44
East Ashfield, 10.00
Saleh Ch, 5.00
Whitby, St Andrew's, 60.00
Lindsay, St Andrew's, 48.00
Huntingdon, 2nd Ch, 15.00
Paisley, St Andrew's, 10.00
A Friend, Churchill, 20.00
Brucefield, Union Ch, 40.00
Lucknow, Knox Ch, 15.00
Grant of Free Ch of Scott'd, 975.55
Georgetown, 37.00
Grimsby, 17.00
Hamilton, St Paul's, 75.44
Smith's Falls, St Andrew's, 100.00
Toronto, Knox Ch, 830.24
Toronto, Knox Ch, N W, 125.40
Oro, Guthrie Ch, 4.00
Oakville SS, 16.00
Burlington SS, 20.00
Strathroy, St Andrew's, 50.00

North Easthope, 45.55
Esqueving, Boston Ch, 35.50
Toronto West Presb. Mission
Circle, Muskoka, 6.00
Merrickville, 6.25
Hollen, 12.82
Chatsworth, 28.00
Glensandfield, 3.00
East Hawkesbury, 1.00
Dumbarton, 15.00
St. Thomas, Knox Ch, 78.38
Walkerton, Free St John's, 11.00
Caledonia, Argyle st Ch SS, 14.90
Granton SS, 10.00
Cornwall, Knox Ch, 41.00
A Friend, Owen Sound, 2.00
Kings-on, Cooke's Ch, 15.00
Ingersoll, Knox Ch, 20.00
Osgoode Line, 5.00
Guelph, Chalmers Ch, 65.00
O K, St. Augustin, 1.00
Aurora, 10.00
Keeno SS, 14.50
"Insurance," Cobourg, 5.00
Scarboro, St Andrew's, 22.50
Bethany, 3.00
Dr. James, "in memoriam"
of Wm. P. James, 50.00
Toronto, St. James' sq Ch, 808.57
Ringal, 30.00
Westport and Newboro, 6.00
Barrie, 40.00
Hamilton, Central Ch, 407.70
John Ferrin, Belleville, 8.00
Tilsonburg, 14.00
Cullerton, 6.35
New Westminster, St. And's,
Cathcart Mission Field, 40.00
Harrington, 33.00
"The Lord's Interest", 1.00
Lobo, Melville Ch, 10.00
Buevale, 9.50
Hespeler, 11.00
Ottawa, Bank st Ch, 75.00
Bayfield, St. Andrew's, 3.00
Millhaven, &c, 7.51
Millhaven SS, 2.00
Toronto, College st Ch, 35.00
Prescott, 20.00
Montreal, St. Joseph st, 20.00
Montreal, Knox Ch, 100.00
Montreal, Erskine Juv Miss
Soc., 50.00
Montreal, Taylor Ch SS, 10.00
Athelstone, 20.00
Bequest, John McOwen, Car-
leton Place, 115.23
Ottawa, St. Andrew's, 650.00
Toronto, Erskine Ch SS, 40.00
Garafraxa, St. John's, 6.00
Garafraxa, St. John's SS, 1.50
Holstein, 11.00
Elora, Chalmers Ch B Class, 4.25
Mrs Geo Duncan and others,
Port Dover, 15.00
Brockville, 1st Ch SS, 37.54
Port Hope, Mill st Ch, 20.00
London, 1st Ch, 70.00
Nassugawaga, 18.00
Toronto, Central Ch, 150.00

\$20,337.73

FOREIGN MISSION FUND.

Received to 5th Feb, 1886, \$11,997.69
Mono East SS, 8.50
Guelph Knox Ch, 42.00
Guelph Knox Ch S S, 30.00
London, King St East Ch, 5.00
St Andrews, (Q) Miss to Ind,
St Andrews SS Miss M Davis
class, Formosa, 4.47
St. And's S S, Quebec, G
Wale's class, Formosa, 1.50
Teeswater Westminster Ch SS,
Cobourg S S, 15.59
Oro, 10.00
Smith's Falls Union Ch, 50.00
Mrs E Stewart, Hawkesville, 5.00

Oshawa, 25.00
Avonton and Carlingford, 60.00
Peterborough, St Andrews, 15.00
Iroquois, 10.00
Kemptonville, 19.00
Oxford Mills, 8.00
North Augusta, 1.00
A Member of Cooke's Ch,
Kingston, N W Indians, 20.00
Priceville, St Columba, &c., 15.00
A Friend, Hamilton, 8.00
St Helen's, 14.00
Dover, 13.00
Whitby, St Andrews, 27.00
Lindsay, St Andrews, 63.25
Huntingdon, 2nd Ch, 30.00
Huntingdon, 2nd Ch S S, For, 11.00
Paisley, St Andrews, 4.00
A Friend, Churchill, 20.00
Rogderville S S, N W Ind., 13.08
A Friend per Rev Jas Fraser,
Cushing, China, 12.00
Brucefield Union Ch, 27.00
Lucknow, Knox Ch, 14.25
Toronto, St Andrews S S,
Central India, 60.00
Dufferin, Zenana Mission, 1.00
Grimsby, 13.00
Hamilton, St Pauls, 55.44
Smith's Falls, St Andrews, 50.00
Toronto, Knox Ch, 691.21
Toronto, Knox Ch, N W Ind., 125.00
Toronto, Knox Ch, China, 30.00
Burlington S S, 10.00
Weston S S, Formosa, 2.40
Stratton S S, Andrews, 50.00
North Easthope, 45.75
Esqueving Boston Ch, 15.00
Toronto West Presb Mission
Circle B Class, Formosa, 6.00
Hollen, 8.80
Chatsworth, 19.00
Chatsworth S S, China, 7.65
Chatsworth, India, 7.65
Deer Park S S, N W Indians,
Mistawassiss, 15.00
Dunbarton, 15.00
Dunbarton S S, Formosa, 5.00
St Thomas, Knox Ch, 80.00
A W Wright, Walkerton, In,
Beachburg, St Andrews S S,
Formosa, 10.00
Beachburg, St Andrews S S,
India, 10.00
One who has faith in God,
Formosa, 30.00
"N W Indians", 20.00
Cornwall, Knox Ch, 40.00
A Friend, Owen Sound, 2.00
Kingston, Cooke's Ch, 15.00
Mosa, Burns Ch, 34.44
Osgoode Line, 7.00
Tara S S, Formosa, 20.00
Tara S S, N W Indians, 20.00
Guelph, Chalmers' Ch, 56.57
Aurora S S, 10.00
Ladies, Hillsboro, 5.00
Friend, Hillsboro, 1.00
T H Moore, Midway, 1.00
Dr James "in memoriam"
of Wm P James, 50.00
Toronto, St James Sq Ch, 290.50
North Caradoc, 8.50
Barrie, 40.00
Hamilton, Central Ch, 270.00
John Ferrin, Belleville, 8.00
King, St Andrews, 20.00
Manchester, 6.00
Smith Hill, 6.00
Harrington, 33.00
Kitley, 5.00
Lobo, Melville Ch, 12.00
Primrose S S, Formosa, 10.75
"X" Delhi, Formosa, 25.00
"Canada," Toronto, Form.,
Ottawa Bank St Ch, 75.00
Bayfield, St Andrews, 3.00
Millhaven S S, 1.13

Toronto, College St Ch	15.00
Prescott	20.00
Montreal, St Joseph St	30.00
Montreal, Chalmers' Juv.	
Miss Soc Formosa	45.00
Montreal, Erskine Juv Miss Soc	200.00
Montreal, Knox Ch	200.00
Montreal, Taylor's Ch S.S.	20.56
Montreal, Presbyt Woman	
Miss Society, Zenana	12.75
Athelstane	20.60
Elgin	15.00
St Mary's 1st Ch S.S., Form	28.38
Ottawa, St Andrews	300.00
Garafraxa, St Johns	6.00
Garafraxa, St John's S.S.	1.50
Holstein	10.00
Elora, Chalmers' Ch, S.S.	56.00
Elora, Chalmers' Ch B Class	3.72
Mrs Geo Duncan and others,	
Port Dover	22.00
Brookville 1st Ch S.S.	65.00
London 1st Ch	70.00
Nassagaweya	16.00
Annie, Bertha and Abby	
Duff, Clinton, India	2.25
Toronto, Central Ch	120.00
	\$16,459.25

CORRECTION.—It was a member of *Union Church*, Esquimes, and not *Union Church*, who gave \$50 for this Fund; see last month's list.

STIPEND AUGMENTATION FUND.

Received to 5th Feb., '86, \$6,783.73.
 —Alquis, Pine River, \$30.00; Waddington, N.Y., 50.48; Guelph, Knox Ch, 100.00; Teeswater, Westminster Ch, 2.96; Richmond and Stittsville, 9.00; Smith's Falls, Union Ch, 80.00; Oshawa, 30.00; Avonton and Carlingford, 57.75; Peterboro', St Andrew's, 22.00; Peterboro', St Andrew's S.S., 18.00; Iroquois, 20.00; Kemptville, 19.00; Oxford Mills, 8.00; North Augusta, 1.00; Mosca, Burns' Ch, 20.50; English Settlement, 29.00; East Ashfield, 2.00; Whitby, St Andrew's, 60.00; Lindsay, St Andrew's, 50.00; Huntingdon, 2nd Ch, 15.00; A Friend, Churchill, 20.00; Ancaster and Alberton, 10.00; Grimsby, 5.00; Smith's Falls, St Andrew's, 100.00; A Member of Knox Ch, Toronto, 100.00; Little Britain and Selkirk, 20.00; Toronto, Knox Ch, \$43.67; Oro, Guthrie Ch, 10.00; Mandamun, 9.00; Strathroy, St Andrew's, 24.60; North Easthope, 35.20; Manitou, 15.00; Esquimes, Boston Ch, 25.00; Toronto, St Andrew's, add'l, 10.00; Hollen, 12.83; Chatsworth, 12.00; Glensandfield, 12.75; East Hawkesbury, 9.70; Dunbarton, 4.00; St Thomas, Knox Ch, 47.10; Esquimes, Union Ch, 9.02; Indian Head, 5.00; Cornwall, Knox Ch, 43.00; Kingston, Cooke's Ch, 30.00; Oil Springs and Oil City, 3.00; Osgoode Line, 5.00; Guelph, Chalmers' Ch, 60.00; O.K., St Augustin, 1.00; Niagara, St Andrews, 10.00; Concession and Billier, 57.00; Kitley, 20.00; Aurora, 14.00; Port Colborne, 5.00; Bethany, 3.63; Dr James, "in memoriam" of Wm. P. James, 720.07; Toronto, St James' sq Ch, 120.07; Fingal, 50.00; Westport and Newboro, 10.00; North Caradoc, 6.55; Fergus, Melville Ch, 13.00; Barrie, 36.00; Hamilton, Central Ch, 574.00; John Ferrin, Belleville, 3.00; Port Stanley, 17.00; New Westminster, St Andrew's, 64.60; Wolsely, 8.50; King, St Andrew's, 50.00; Lobo, Melville Ch, 15.00; Unionville, add'l, 1.00; Millhaven, &c, 10.87; Toronto,

College St Ch, 85.00; Prescott, 25.00; Montreal, St Joseph's, 40.00; Montreal, Knox Ch, 158.80; Montreal, Chalmers Juv Miss Soc, 10.00; Athelstane, 20.00; Elgin, 30.00; Dalhousie Mills and Cote St George, 8.00; Ottawa, St Andrews, 40.00; Garafraxa, St Johns, 2.00; Holstein, 2.25; Port Hope, Mill St Ch, 35.00; London, 1st Ch, 50.00; Nassagaweya, 8.00; Fort Coulonge, 25.00; Upper Litchfield, 2.00; Toronto, Central Ch, 433.32.—Total, \$12,054.03.

COLLEGE ORDINARY FUND.

Received to 5th Feb., '86, \$3,071.75.
 Orono, \$10.00; Manchester, 6.00; Smith Hill, 6.00; Smith's Falls, Union Ch, 40.00; Oshawa, 20.00; Avonton and Carlingford, 20.00; Iroquois, 10.00; Peterboro', St Andrew's, 16.00; North Augusta, 1.00; East Ashfield, 6.00; St. Helen's, 18.00; Whitby, St Andrew's, 20.00; Lindsay, St Andrew's, 20.00; A Friend, Churchill, 10.00; Lucknow, Knox Ch, 6.00; Grimsby, 18.00; Hamilton, St Paul's, 25.80; Smith's Falls, St Andrew's, 50.00; Toronto, Knox Ch, 180.00; Oro, Guthrie Ch, 4.00; Strathroy, St Andrew's, 12.00; North Easthope, 15.00; Esquimes, Boston Ch, 5.00; Chatsworth, 10.00; Belmore, 4.07; McIntosh, 8.40; Glensandfield, 1.70; East Hawkesbury, 1.00; Dunbarton, 5.00; St Thomas, Knox Ch, 30.00; Walkerton, Free St. John's, 2.00; Caledonia, Argyle St Ch and Allan Settlement, 26.00; Kingston, Cooke's Ch, 20.00; Guelph, Chalmers' Ch, 6.00; Bethany, 2.00; Dr James, "in memoriam" of Wm. P. James, 30.00; Toronto, St James' sq Ch, 425.00; Barrie, 25.00; Hamilton, Central Ch, 100.00; Markham, St John's, 6.60; Brampton, 50.00; King, St Andrew's, 30.00; Harrington, 21.00; Ottawa, Bank St Ch, 40.00; Toronto, College St Ch, 35.00; Ottawa, St Andrew's, 100.00; Garafraxa, St John's, 2.50; Elora, Chalmers' Ch, 27.00; Mrs Geo Duncan and others, Port Dover, 5.00; Nassagaweya, 7.00; Toronto, Central Ch, 120.00.—Total, \$4,784.93.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Feb, 1886, \$27,359.93
 G B Hood, Guelph..... 40.00
 West Williams..... 15.00
 John Young, Toronto..... 15.00
 J Duncan, Toronto..... 16.67
 Botany..... 35.00
 North Dawn..... 13.00
 Beechwood..... 165.50
 Strathroy..... 53.35
 Beaverton..... 7.00
 Hampstead..... 2.00
 Shakespear..... 48.00
 Drummond..... 23.50
 Wm Watt, sen, Brantford..... 50.00
 St Helen's..... 39.00
 J Stead, Burns' Ch (Sarnia Presby)..... 13.00
 Beverly..... 107.00
 Belgrave..... 37.00
 Grafton..... 30.16
 Newtonville..... 23.00
 Rev John Smith, Toronto..... 100.00
 Port Hope..... 19.00
 Robert Lawrie, Ayr..... 5.00
 James Hunter, Orono..... 10.00
 W B McMurrich, Toronto..... 50.00
 Parkhill..... 45.50
 Lucknow..... 20.10
 Shelburne..... 14.50
 Andw Irwin, Primrose..... 8.00
 North Morington..... 1.00
 124.50

Milverton	49.00
Millbank	75.00
Stratford	69.50
Cambridge	15.00
Dundas	6.00
St Thomas	151.00
Listowel	14.00
Mandamun	44.00
Andw Burnett, Ayr	10.00
Bondhead	37.00
Chingacoussay, 1st	86.50
Henry Moore, Trowbridge	5.00
Wm Smith, Columbus	20.00
Ailsa Craig	46.00
Wyoming	22.33
John Ferrin, Belleville	100.00
Hollen	20.00
Wm Smith, Brooklin	5.00
Baltimore	85.00
Hamilton	302.45
Dunbarton	65.58
Claremont	16.00
A McLachlin, St Thomas	50.00
Scarboro, Knox Ch	40.00
Seaforth	61.00
Almonte, St John's	15.00
Molesworth	55.50
Wm Young, St John's, Markham	20.00
Alma and Zion Ch, Nichol	51.50
Robt Cumming, Lidcote	2.00
The Hon Alex Morris, M P P, Toronto	100.00
Limehouse	3.00
Aurora and East King	23.00
Cobourg	128.92
Walton	30.50
Isaac Allan, Orono	3.30
Jas MacLennan, Q C, Toronto	100.00
Wm Thomson, Toronto	50.00
John Gowan, Toronto	100.00
James Innes, Guelph	33.33
Theodore	64.50
Lyneod	29.00
Silver Hill	35.00
Walpole	7.00
Victoria	31.00
Jarvis	6.50
Simcoe	62.00
Warwick	13.00
J Duncan, Shelburne	40.00
	5.00

\$30,891.02

WIDOWS' & ORPHANS' FUND.

Received to 5th Feb, 1886, \$1592.81
 Guelph, Knox Ch, 20.0; London, King St, East Ch, 3.00; Markham, St John's, 5.45; Orono, 10.00; Smith's Falls, Union Ch, 7.00; Scarboro, St And's, 19.35; Oshawa, 15.01; Avonton & Carlingford, 5.00; Peterborough, St Andrew's, 10.00; Iroquois, 5.00; St Helen's, 4.00; East Ashfield, 2.00; Whitby, St Andrew's, 10.00; Lindsay, St Andrew's, 6.50; South Luther, 1.21; Waldemar, 1.24; Lucknow, Knox Ch, 3.00; Parkhill, 14.00; Grimsby, 3.00; Hamilton, St Paul's, 7.42; Toronto, Knox Ch, 427.00; Leith, 2.25; Strathroy, St Andrew's, 12.00; Esquimes, Boston Ch, 6.00; Hollen, 3.00; Chatsworth, 8.00; Glensandfield, 1.00; East Hawkesbury, 1.00; Dunbarton, 4.75; St Thomas, Knox Ch, 47.20; Walkerton, Free, St John's, 1.00; Greenwood Group, 2.9; Cornwall, Knox Ch, 15.00; Osgoode Line, 2.00; Guelph, Chalmers' Ch, 30.00; Bobcaygeon, Knox Ch, 4.00; Barrie, 15.00; John Ferrin, Belleville, 4.00; New Westminster, St Andrew's, 15.00; Brampton, 10.00; Harrington, 4.00; Lobo, Melville Ch, 9.00; Ottawa, Bank St Ch, 10.00; Athelstane, 10.00; Elgin, 10.00; Cote des Neiges, 5.00; Ottawa, St Andrew's,

100.0; Garafraxa, St. Johns, 2.00; Woodville, 10.00; Hampstead, 2.20; Toronto, Central Ch, 15.00.—\$2533.30.

Ministers' Rates.—Received to 5th Feb, 1886, \$1655.50.—Rev. Wm. Millican, 8.00; Rev George Flett, 8.00; Rev Robert Leask, 8.00; Rev John McEwen, 34.00; Rev John M King, D.D., 8.00; Rev A C Stewart, 8.00; Rev Alex McFarlane, 8.00; Rev S Carruthers, 8.00; Rev Alex Stewart, B.A., 8.00; Rev Gustavus Munro, M.A., 8.00; Rev W G Wallace, B.D., 8.00; Rev A Dawson, B.A., 8.00; Rev Jas Myles Crombie, 8.00.—\$1787.50.

AGED & INFIRM MINISTERS' FUND.

Received to 5th Feb, 1886, \$5587.64. Guelph, Knox Ch, 60.00; London, King St, East Ch, 3.00; Ayr, Knox Ch, 57.15; Orono, 10.00; Smith's Falls, Union Ch, 25.00; Scarborough, St Andrew's, 10.00; Oshawa, 27.00; Avonton and Carlingford, 6.00; Peterborough, St Andrew's, 1.72; Iroquois, 10.00; Hampstead, 1.72; St Helen's, 9.00; Phillips School, 0.80; South Luther, 2.42; Waldemer, 2.48; Whitby, St Andrew's, 12.00; Lindsay, St Andrew's, 13.00; A Friend, Churchill, 10.00; Lucknow, Knox Ch, 10.00; Grimsby, 10.00; Ailsa Craig, 8.30; Carlisle, 5.00; Hamilton, St Paul's, 27.42; Smith's Falls, St Andrew's, 25.00; A Member of Knox Ch, Toronto, 100.00; Toronto, Knox Ch, 51.00; Oro Guthrie Ch, 4.00; Strathroy, St Andrew's, 10.00; Esquesing, Boston Ch, 5.00; Hollen, 7.33; Chatsworth, 12.00; Deer Park, 10.00; Dunbarton, 5.00; St Thomas, Knox Ch, 42.00; R Burgess, Drumbo, 1.00; Walkerton, Free, St Johns, 6.00; Greenwood Group, 2.91; Eadie's Station, 6.60; Cornwall, Knox Ch, 15.00; Avonmore, 6.00; Lunenburg, 4.00; Kingston, Cooke's Ch, 5.00; Osgoode Line, 2.00; Annan, 5.92; Guelph, Chalmers' Ch, 36.15; Mount Pleasant, 6.00; Burford, 4.00; Beaver-ton, 10.00; Dr James "in memoriam," Wm P James, 30.00; Fingal, 30.00; Bobcaygeon, Knox Ch, 4.00; Barrie, 60.00; John Ferrin, Belleville, 3.00; New Westminster, St Andrew's, 15.00; Brampton, 20.00; Kitley, 3.00; Millbank, 9.00; Lobo, Melville Ch, 14.00; Rev John Dunbar, Toronto, 100.00; Bluevale, 8.00; Ottawa, Bank St Ch, 3.00; Toronto, College St Ch, 6.00; Moore-line, 7.05; Berne, 3.00; Prescott, 8.00; Athelstane, 10.00; Elgin, 10.00; Cote des Neiges, 7.00; La-chute, Henry's Ch, 4.00; Ottawa, St Andrew's, 100.00; Garafraxa, St John's, 2.00; Woodville, 15.00; Nassagaweya, 5.00; Toronto, Central Ch, 50.00.—\$7316.40.

Ministers' Rates.—Received to 5th Feb, 1886, \$1555.15.—Rev A M McClelland, 3.25; Rev Wm Millican, 4.25; Rev Alex Bell, 2 years, 12.00; Rev George Flett, 4.00; Rev Robert Leask, 3.75; Rev John McEwen, 16.00; Rev John M King, D.D., 12.00; Rev George Bell, L.L.D., 5.00; Rev A C Stewart, 3.75; Rev Duncan Morrison, 2.50; Rev Alex McFarlane, 3.50; Rev James B McLaren, B.D., 3.75; Rev S Carruthers, 4.00; Rev Alex Stewart, B.A., 5.50; Rev George Porteous, 3 years, 12.00; Rev Gustavus Munro, M.A., 5.00; Rev W G Wallace, B.D., 3.90; Rev A Dawson, B.A., 4.00; Rev F M Dewey, M.A., 4.00; Rev James Myles Crombie, 4.00.—\$1671.30.

MANITOBA COLLEGE FUND.

Received to 5th Feb, 1886, \$802.57.—Guelph, Knox Ch, 10.00; Cornwall, St Johns, 10.00; Deseronto, Ch of Redeemer, 3.00; Teeswater, West-minster Ch, 8.32; Bayfield Road, 5.00; Castleford, 4.00; Smith's Falls, Union Ch, 20.00; Scarboro, St Andrew's, 12.00; Mount Pleasant, 7.77; Burford, 5.23; Oshawa, 10.00; Avonton and Carlingford, 5.00; St Helen's, 4.00; East Ashfield, 2.00; Whitby, St Andrew's, 6.00; Lindsay, St Andrew's, 8.00; Hunt-ington, 2nd Ch, 8.50; Lucknow, Knox Ch, 4.00; Grimsby, 2.00; Carlisle, 4.53; Hamilton, St Paul's, 20.00; Smith's Falls, St Andrew's, 15.00; Toronto, Knox Ch, 395.00; Leith, 3.75; Strathroy, St Andrews, 5.00; North Easthope, 4.00; Black River, St Stephen's, 2.00; St Thomas, Knox Ch, 20.00; Cornwall, Knox Ch, 10.00; Kingston, Cooke's Ch, 5.00; Annan, 5.40; Guelph, Chalmers' Ch, 20.00; Aurora, 3.25; Dr James "in memoriam" of Wm P James, 20.00; Toronto, St James' Sq Ch, 114.60; Hollen, 6.20; Ham-ilton, Central Ch, 50.00; Ottawa, Bank St Ch, 40.00; Toronto, College St Ch, 10.00; Ottawa, St Andrew's, 50.00; Garafraxa, St John's, 2.00; Woodville, 3.58; London, 1st Ch, 15.00; Iroquois, 5.00.—\$1826.70.

KNOX COLLEGE ORDINARY FUND.

Toronto, Knox Ch.....\$375.00
Doon.....2.00
Hollen.....16.86
John Ferrin, Belleville.....4.00
Lobo, Melville Ch.....20.00
London 1st Ch.....100.00

KNOX COLLEGE ORDINARY DEBT.

William Anderson, Guelph. 5.00
Milverson.....2.00

CHURCH AND MANSE BUILDING FUND.

Rec'd to 5th February 1886 \$502.34
John Henry, Scarboro.....41.00
Rev J Watson, Huntingdon.....10.00
Toronto, Knox Ch.....50.00
L.Naismith, St Johns Almonte 7.00

KNOX COLLEGE STUDENTS MISS. SOC.

Brussels, Melville Ch S.S.....10.00
A Friend, Melville Ch Bruss. 5.00
Burlington S.S.....10.00
Deer Park S.S.....15.00
Four Young Friends, Melville Ch, Brussels.....5.00
Dr James "in memoriam" of Wm P James.....20.00

FOREIGN MISSIONS.

NEW HEBRIDES—DAY SPRING.

The Misses Clelland, Young, McMartin & Smyth Bazaar 4.00
Toronto, St Andrew's S.S... 50.00
Toronto, Knox Ch.....30.00
Dunbarton S.S.....6.00
Beachburg, St Andrew's S.S. 10.00

FOREIGN MISSION—ERROMANGA.

St Andrews (Q), Infant class 3.78
Toronto, Erskine Ch S.S... 15.00

FOREIGN MISSION—TRINIDAD.

Chs McLenaghan, Sr, Bal-derson.....50.00
Toronto, St Andrew's S.S... 30.00
Toronto, Knox Ch.....13.18
Toronto, Erskine Ch S.S, for Rev K Grant.....40.00

MCALL MISSION.

Toronto, Knox Ch.....83.21
Toronto, St James Sq Ch... 30.00

MISSION TO THE JEWS.

Mrs M Campbell, Shelburne. 5.00

WELLAND MISSION.

Toronto, Knox Ch.....10.02

WALDENSIAN COLLEGE.

Iroquois.....18.00

PORTAGE LA PRAIRIE—CHURCH BUILD-ING FUND.

Toronto, Knox Ch.....21.15

MANITOBA COLLEGE—BUILDING AND ENDOWMENT FUND.

The Hon Alex Morris, MPP. 100.00

NORTH WEST INDIANS—FOR FOOD AND CLOTHING.

Friend, Parkdale.....50.00

RECEIVED BY HELEN M MACGREGOR,
ACTING AGENT OF THE CHURCH
IN THE MARITIME PROVINCES, TO
MARCH 4th 1886.

FOREIGN MISSIONS.

Acknowledged already.....\$5,844.97
Bedeque P.E.I.....100.00
Capt Dunsmore, Economy 5.00
Stewiacke.....18.00
Gabarus C.B, Adl.....3.00
Falmouth St, Sydney.....35.00
West Bay, C.B.....50.00
Dundas.....4.00
Strathalbyn.....9.00
Onslow, Adl.....19.09
Widow's F'd for Mrs. Geddie Morrison Or. 62.50
Geddie Mem Fund.....77.00
Cavendish and New Glasgow 70.00
Chalmers S.S, Halifax.....25.00
North Sydney, St Mathew's. 25.00
Economy.....20.00
Friend of Missions.....100.00

for Mr and

Mrs Annand.....100.00
Brookfield (Mr A).....9.70
Clyde.....7.05
Barrington Head.....8.35
Cape Island.....83
Western Soc for Miss Bd for Mr Gibson £200.....971.11
St Andrew's M.B. Truro.....10.00
Friend, Maitland W.F.M.S. 15.00
Milford Auld.....8.50
Dartmouth, St James Ch.....17.30
Great Village, per Mr A.....10.75
Acadia Mines, ".....9.50
Portauquique ".....11.47
Parrsboro ".....8.45
Coldstream ".....14.00
Clifton ".....17.76
Springside ".....18.00
Peterboro ".....20.00
Mr Burnett Galt ".....10.00
B.O.H Salmon R Gold M... 6.00
Buctouche.....8.66
Scotch Set.....3.34
Upper Londonderry.....70.00
Folly (Mr A).....13.00
Salem Ch, River John.....50.00
Redbank, Adl.....2.00
Canard.....15.00
W.F.M.S, St Luke's Salt-springs.....30.00
Little Narrows, C.B.....8.92
A Friend, Oxford, N.S.....25.00
St Paul's S.S, Fredericton... 22.33
Exec late J McDonald, Green Hill.....1026.90

Laggan, Barney's River.....	5.00
Richmond, N.B.....	20.00
Maggie M Millar, Tangier.....	5.00
St James Ch, Newcastle.....	10.00
Stewieacke, (Mr A).....	15.31
Friend S Branch.....	30.00
St John's Ch, Chatham.....	25.00
L P M Millsville.....	25.00
Boularderie, C.B.....	8.00
St Andrew's Ch, St John.....	20.00
United Ch, New Glasgow.....	521.16

\$9,865.65

DAYS PRING AND MISSION SCHOOLS.

Acknowledged already, \$2,697.96.	
—Salem Ch, Green Hill, \$31.40; Bedeque, P.E.I., 15.00; Chalmers S.S., Kingston, 25.05; Economy, 15.00; Falmouth st, Sydney, 14.00; Woodville, Cal, and Sands, 3.98; St Matthew's S.S., Halifax, 55.00; Strathalbyn, 6.00; New Glasgow, P.E.I., 3.15; Tide Head S.S., N.B., 6.00; Chalmers S.S., Halifax, 60.00; St Matthew's S.S., N.Sydney, 36.90; Antigonish, 24.25; Fort Massey S.S., Halifax, 97.69; Bucfouche Village S.S., 1.00; Upper Londonderry, 22.00; Kempton-Coldstream Cg, 10.90; Greenfield do, 4.95; Riversdale do, 2.20; Valley do, 10.88; Vale Col. and Sutherland's R, 31.00; Blue Mt, 20.15; Greenock S.S., St Andrew's, 20.00; Richibucto Cong, 16.18; St Paul's S.S., Truro, 30.00—Total, \$3,260.59.	

HOME MISSIONS.

Acknowledged already.....	\$3,156.55
St. James, N.B.....	3.00
Bedeque, P.E.I.....	33.50
Stewieacke.....	10.00
Falmouth st, Sydney.....	14.00
West Bay, C.B.....	20.00
Strathalbyn.....	7.00
Cavendish and New Glasgow	20.00
Chalmers S.S., Halifax.....	13.04
St Matthew's, N.Sydney.....	15.00
Clyde.....	6.90
Cape Island.....	0.83
St James Ch, Dartmouth.....	45.00
Upper Londonderry.....	10.00
Salem Ch, River John.....	24.40
Canard.....	5.00
Little Narrows, C.B.....	7.32
Richmond, N.B.....	10.00
St James Ch, Newcastle.....	25.00
Est. Thos Fulton, Stewieacke	7.00
Baddeck (both sections).....	10.60
Div. Union Bank.....	3.75
St John's Ch, Chatham.....	12.00
Boularderie, C.B.....	10.00
St Andrew's Ch, St John.....	20.00

\$3,489.89

AUGMENTATION FUND.

Acknowledged already, \$3,337.19.	
—Bonshaw & Tryon, \$20.00; Green Hill, 5.45; Bedeque, P.E.I., 65.00; Economy, 12.00; Gabarus, C.B., 25.00; Falmouth st, Sydney, 30.00; West Bay, C.B., 25.00; Strathalbyn, 15.00; Earlton and W.B. Riv John, 30.00; Cavendish and New Glasgow, 55.00; Murray Harbour, 50.00; Riversdale, 20.00; Hopewell, 50.00; Economy, add'l, 10.50; Annapolis, 25.00; St Matthew's, Halifax, 320.00; St Matthew's, Wallace, 40.00; Carmel Ch, Westville, add'l, 2.00; Middle Riv Sec, 20.00; Maitland, 150.00; Campbellton, 45.00; St John's, Windsor, 130.00; Upper Londonderry, 70.00; Noel, 25.00; Salem Ch, River John, 5.80; New Annan, 40.00; Redbank, N.B., 25.00; Chalmers, Halifax, 100.00; Richmond, N.B., 53.00; Sheet Harbor, 20.00; Kempt and Walton, 18.00; Richibucto Cong, 65.00; St John's,	

Chatham, 45.00; Musquodoboit Harbor, 20.00; St Stephen's, Amherst, 50.00; Clyde, 15.00; New Dublin, 25.00.—Total, \$10,058.44.	
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COLLEGE FUND.

Acknowledged already, \$6607.97.	
—St. James, N.B., 3.55; Bedeque, P.E.I., 31.70; Stewieacke, 22.52; Falmouth st, Sydney 10.00; West Bay, C.B., 10.00; Strathalbyn, 3.00; Cavendish and New Glasgow, 10.00; St James Ch, Dartmouth, 30.00; Campbellton, 5.00; Upper Londonderry, 7.00; Richmond, N.B., 8.00; Div Union Bank, 381.25; St John's Ch, Chatham, 8.00; Lockeport, 2.00; St Andrew's Ch, St John, 10.00. Truro Coupons, 90.00.—\$7238.99.	

College Bursary Fund.

Acknowledged already.....	\$251.91
Stewieacke.....	5.00
Int. W.E.....	6.00
Div Union Bank.....	3.75
	\$266.66

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already, \$1224.21;	
Bedeque, P.E.I., \$5.00; Stewieacke, \$5.00; Falmouth St, Sydney, \$5.43; Woodville, Cal and Sands, \$5.43; West Bay, C.B., \$3.00; Strathalbyn, \$5.40; Clyde, 80 cents; St James Church, Dartmouth, \$15.00; Maitland, \$19.35; Cavendish and New Glasgow, \$5.00; St Matthews', North Sydney, \$5.00; Blue Mt and Barney's R., \$15.36; Richmond, N.B., \$5.00; Interest, \$18.00; Dividend Union Bank, \$8.15; St. Andrews' Ch, St John, \$20.00.	

Ministers' Percentage.

Rev M Campbell, 1885 and 1886, \$7.00; Rev J Henry Chase, 1885, 4.00; Rev A. Cameron, 1885, \$3.75; Rev D B Blair, 1885 \$5.00; Rev Geo Christie, 1886, \$2.00; Rev J D Murray, 1889, \$2.00.—Total, \$1,406.45.	
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Synod Fund.

Acknowledged already.....	\$39.78
Falmouth, St.Sydney.....	2.00
West Bay, C.B.....	2.00
Upper Londonderry.....	2.00
St James Ch, Newcastle.....	3.00
	\$48.78

For Rev. C. Chiniqay.

Mrs S S B Smith, Halifax.....	\$4.00
Mr. T Duncanson, Halifax.....	1.00

FRENCH EVANGELIZATION.

Received by Rev R H Warden,
Treasurer of the Board, 193 St
James St, Montreal, to 8th March,
1886:—

Already acknowledged.....	\$11832.37
Elgin.....	30.00
Smith's Falls, Union Ch.....	40.00
Mrs A Reid, Vittoria, Ont.....	1.00
Ormsdown Village, S Sch.....	13.22
“ Lower, “.....	15.00
“ Upper, “.....	10.00
“ Stonely C'k, “.....	3.00
“ Island “.....	2.25
“ Outarde “.....	1.18
Orangeville, St A'ws.....	15.50
Uxbridge, Mite Box Willing	
Workers Soc.....	5.56
Scarboro, St A'ws' Ch.....	58.85
Lindsay, St A'ws.....	48.00
Rev Dr Howard Crosby, NY	5.00

R Stevens, St Martins, Que.....	2.00
Ailsa Craig.....	8.00
Carlisle.....	6.00
Montreal Erskine Ch, Juv	
Mis Soc.....	50.00
Hamilton, St Pauls.....	51.19
St Mary's st Sab Sch.....	28.37
M J McCurdy, Halifax, N S	10.00
Oro Guthrie Ch.....	4.00
Almonte St John's S.S.....	31.00
Smith's Falls St A'ws Asso.....	77.75
Per Chis McRae, Alexand'a	76.00
Montreal, Knox Ch.....	150.00
Montreal, Knox Ch (sp'e'l).....	100.00
North Easthope.....	22.00
Strathroy, St A'ws.....	32.50
Mrs S H Marshall, Melrose	
Scotland.....	50.00
Cornwall, Knox Ch.....	20.00
Lachine, St A'ws.....	68.25
Williamstown, St A'ws.....	33.00
Osgoode Line.....	7.26
Outer Lake.....	2.55
Bequest late Duncan Baine	
Buxton, Ont.....	326.00
Thames Road.....	28.06
Thames Road S Sch.....	12.00
Kirkton.....	15.00
Beverly.....	49.00
Insurance, Cobourg.....	5.00
Kincaid's Mills, Que.....	33.65
Bethany.....	3.00
Allan's Corners.....	4.34
Huntington, St. A'ws.....	30.00
Harrington.....	23.10
Bank St, Ottawa.....	30.00
Tilbury East S.S.....	12.00
Brookline, Mass, Bethany SS	18.50
Toronto, St A'ws.....	75.00
Lingwick.....	4.00
Miss J McMartin, St Eu'che	2.00
Lucknow, St A'ws.....	2.00

Per Rev. Dr. Reid, Toronto.

Mono Mills.....	9.50
London East.....	8.00
Orono.....	12.00
Mrs Elizabeth Stewart,	
Hawkesville.....	5.00
Avonton and Carlingford.....	20.00
Iroquois.....	10.00
N Augusta.....	1.00
St Helen's.....	10.00
E Ashfield.....	6.00
Whitby.....	25.00
Paisley, St A'ws.....	5.00
Friend, Churchhill.....	20.00
Lucknow, Knox.....	6.00
Toronto, Knox.....	558.21
Burlington S.S.....	10.00
Weston, S.S.....	2.40
Boston Ch, Esquesing.....	12.00
Merrickville.....	5.00
Hollen.....	14.66
Chatsworth.....	14.00
Dunbarton.....	6.00
St Thomas, Knox.....	35.40
Walkerton, Free St John's.....	2.00
Kingston, Cooke's Ch.....	15.00
Aurora.....	10.00
Toronto, St James Sq.....	116.00
Toronto, Central.....	100.00
Fingal.....	30.00
Barrie.....	20.00
Hamilton Central.....	250.00
Lobo, Melville Ch.....	7.00
Bayfield, St A'ws.....	2.00
Toronto, College St.....	18.00
Ottawa, St A'ws.....	150.00
Toronto, Erskine S.S.....	20.00
Garafraxa, St John's.....	2.00
Holstein.....	7.00
Elora Chalmers.....	28.00
“ S Sch.....	7.00
“ B Class.....	3.95
Mrs G Duncan and others,	
Port Dover.....	8.00
London st Ch.....	24.97

Per Miss McGregor, Halifax.

Bedeque, P.E.I.	85 00
Stewiacke.	10 00
Falmouth, St. Sydney.	20 00
Woodville, Cal & Sands (ad) ..	1 72
West Bay, C.B.	14 00
Strathalbyn.	7 00
Friend Lot 17, P.E.I.	2 00
Cavendish & New Glasgow ..	20 00
Clyde.	3 00
St James Ch, Dartmouth.	18 00
Upper Londonderry.	10 00
Salem Ch, River John.	10 30
Little Narrows, C.B.	8 50
1. chmond, N.B.	10 00
St James, Newcastle.	10 00
St Johns Ch, Chatham.	15 00
Princeton Cong.	38 00
Lockport.	2 00
Bouladerie, C.B.	7 00

\$15,026.50

POINTE-AUX-TREMBLES SCHOOLS.

Received by R. H. Warden, Treasurer, Montreal, to 8th March, 1886:—

Already acknowledged, \$3,549.02;
Cobourg Sab Sch, 50.00; Kingston,
Cooke's S.S., 18.00; Portage du Fort
Sch, 2.48; Montreal Pres Women's
Mission Soc, 25.00; Rev L McPherson,
Ailsa Craig, 50.00; Haxitax
Fort Massey S.S., 50.00; Scarborough,
St Andrew's Ch, 15.75; Brantford
Zion Ch S.S., 50.00; Dartmouth,
Miss Robson's B Class, 2.00; A G
McLeod, Cheyenne, Wyo, U.S., 50.00;
Montreal Erskine Ch Juv Mission
Soc, 50.00; Smith's Falls, St A's,
22.25; Lanark, St A's, 6.00; Mon-
treal, Knox Ch, 25.00; Strathroy,
St A's, 11.00; Dundas Ont, S Sch,
9.09; Columbus S Sch, 59.00; Mon-
treal, St Matthew's S Sch, 50.00;

Scarboro, St A's (Add'l), 30.00;
Beachburg, St A's S Sch, 5.00;
Fergus, St Andrew's Ch, 25.00; Wil-
liamstown, St Andrew's S Sch,
50.00; Pickering, St Andrew's S
Sch, 10.82; Beverly, 11.00; Keene
S Sch, 14.50; Bobcaygeon, 8.32;
Miss Orr, Babeygeon, 4.00; Mon-
treal, St Joseph S Sch, 31.00;
Woodbridge S Sch, 4.00; St Helens S
Sch, 8.50; E Ashfield S Sch, 5.00;
Toronto, Knox S Sch, 100.00; Deer
Park S Sch, 25.00; Hamilton Central
S Sch, 50.00; Toronto Central
S.S. and B. Class, 50.00; Halifax,
Chalmers' S Sch, 25.00; Lingwick
S Sch, 2.00.—Total, \$4,344.75.

UNION COLLEGE FUND.

Rev. R. H. Warden, Montreal,
Agent.

Already acknowledged, \$1,584.93;
Montreal, Knox, 100.00; Kinnear
Mills, 7.25; Huntingdon, St A's,
20.00.—Total, \$1,712.21.

MONTREAL COLLEGE.

Received by Rev. R. H. Warden,
Montreal.

Already acknowledged, \$254.60;
Elgin, Que., 5.00; Montreal, Knox,
100.00; Cote des Neiges, 5.00; St
Louis de Gongaue, 3.00.—Total,
\$361.60.

MANITOBA COLLEGE.

Received by D. McArthur and Rev.
Dr. King to March 6th.
For Debt.

Previously acknowledged, \$4,242.00
Alex McDonald, Winnipeg, 150.00
Aune Eliza Henderson, " 20.00
Hon Alex Morris, Toronto,
on account, 100.00

James Innes, M.P., Guelph,
on account, 25.00
\$4,537.00

For Ordinary Revenue.

Previously acknowledged, \$827.58.
Sussex and Union, per Miss H
McGregor, 2.00; St John, St John's
Ch, per do, 10.00; Union Centre and
Lochaber, per do, 5.00; Montreal, St
Paul's Ch, 100.00; Kingston, Chal-
mers Ch, 10.00; Halifax, Fort Massey,
per Miss H McGregor, 40.00; Be-
deque, P.E.I., per do, 15.00; Falmouth
st, Sydney, per do, 5.00; Woodville,
Caledonia and Sands, per do, 5.00;
Strathalbyn, per do, 5.00; St James,
N.B., per do, 1.75; Maitland, per do,
6.00; Rev R. Hamilton, Motherwell,
10.00.—Total, \$1 043.33.

WIDOWS AND ORPHANS FUND IN CON-
NECTION WITH THE CHURCH OF
SCOTLAND. JAMES CROIL, TREAS-
URER, MONTREAL.

New Richmond, Que, Rev P Lind-
say, \$12.00; King, Rev J Carmichael,
12.00; Summerston, Rev Hugh
Cameron, 12.00; Knox Church, Win-
nipeg, Rev D M Gordon, 80.00; Perth,
St Andrew's Ch, Rev M McGillivray,
10.00; Hampden, Rev Dr Lamont,
6.00; Rev F Home, Scotland, 12.00;
Chatham, N.B., Rev E W Waits,
20.00; L'Original, 3.76; Hawkesbury,
5.28, per Rev John Fairlie; Fergus,
Rev J B Mullan, 17.00; Rev R P
Chambers, Erzsroom, 24.00; Rev F P
Sym, Melbourne, 17.00; Newcastle-
N.B., Rev W Aitken, 16.00; Hun-
tingdon, Rev J B Muir, 12.00; St
Andrew's Ch, Toronto, Rev. D J,
Macdonnell, 105.00; Belleville, Rev
M. W. Maclean, 30.00.

MEETINGS OF PRESBYTERIES.

Whitby, Oshawa, 20th April, 10.30 a.m.
Paris, Ingersoll, 11th May,
St. John, St. Andrew's Church, 4th May,
Brockville, Cardinal, 6th July, 2 p.m.
Wallace, Oxford, 4th May, 4 p.m.
St. John, St. Andrew's Kirk, 4th May, 4 p.m.
Winnipeg, Knox Church, 17th May, 7.30 p.m.
Peterborough, Port Hope, 6th July, 10 a.m.
Toronto, Knox Church, 6th April, 10 a.m.
Paris, Ingersoll, 11th May.
Stratford, Knox Church, 11th May, 10 a.m.
Huron, Londesboro', 11 May, 10.30 a.m.
Bruce, Paisley, 12th July, 2 p.m.
Lan. & Renfrew, Carleton Pl., 24th May, 7 p.m.
Lindsay, Cannington, 25th May, 11 a.m.
Rock Lake, Manitou, 5th May, 7 p.m.
Chatham, 1st Pres. Church, 13 July, 10 a.m.
Regina, Knox Church, 6th April, 11 a.m.
London, 1st Presb. Ch., 13th July, 2.30 p.m.

MEETINGS OF SYNODS.

HAMILTON and LONDON, in St. Andrew's Church,
Sarnia, 12th April, at 7.30 p.m. W. COCHRANE,
D.D., Brantford, Ont., Clerk.
TORONTO and KINGSTON, in Knox Ch, Galt, 4th
May, at 7.30 p.m. JOHN GRAY, D.D., Orillia,
Ont., Clerk.
MONTREAL and OTTAWA, St. Andrew's Ch, Perth,
20th April, at 8 o'clock, p.m. JAMES WATSON,
M.A., Huntingdon, Que., Clerk.

MANITOBA and THE NORTH-WEST TERRITORIES,
in Knox Church, Winnipeg, on the 18th May,
at 7.30 p.m. D. B. WHIMSTER, Clerk.

GENERAL ASSEMBLY.

The next meeting in St. Paul's Church, Hamil-
ton, on the second Wednesday of June, (the
9th) at 7.30 p.m. WILLIAM REID, D.D., Tor-
onto, and WILLIAM FRASER, D.D., Barrie,
Joint-Clerks.

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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

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CONTENTS.

	Page		Page
Overture on the Eldership.....	113	Obituary Notices.....	125
Missionary Cabinet—Augustine, Aidan and Cuthbert.....	115	Ecclesiastical News.....	126
Newfoundland—Rev. L. G. Macneil.....	116	Home Mission Committee, West.....	128
International Sabbath-school Lessons.....	118	Maritime Synod, State of Funds.....	129
Our Own Church.....	120	Formosa, Letter from Dr. Mackay.....	130
French Evangelization.....	120	Official Notices.....	131
Manitoba Item—Woman's Work.....	121	Literature.....	132
The Colleges.....	122	A Page for the Young.....	133
Meetings of Presbyteries.....	123	Acknowledgments.....	134

Overture on the Eldership.

AMONG the overtures presented to last General Assembly was one pointing to the system of "Term-Service," as it has been called, in which the Assembly was asked to consider the advisability of establishing a system "by means of which, elders shall be appointed to serve for a term of not more than five years, those serving said term being eligible for re-election, and to devise some plan to secure this end, it being understood that any such arrangement shall not affect those now in the eldership." Owing to the late stage at which this overture was introduced, it was decided that its consideration be deferred till next Assembly. There is every probability, therefore, of a lively discussion upon this subject at the forthcoming meeting in Hamilton, the birthplace of the overture. It is to be hoped that the "Ruling Elders," who have been or may yet be appointed commissioners, will in the meantime study up this subject, in which is involved the whole question of the status and functions of the order of Presbyters to which they belong, and that they will come prepared to take an intelligent part in a discussion that ought to be specially interesting to the laity.

The theory upon which nearly all Presbyterian Churches base their polity in this

regard is, that while the New Testament recognizes but one order of Presbyters, in it there are two degrees or classes, known as *Teaching Elders* and *Ruling Elders*. There are those who hold with Professor Witherow, of Londonderry,* that inasmuch as the terms "Overseer," or Bishop, "Presbyter" and "Elder," are used interchangeably in the New Testament, it is proper to concede to all Presbyters equal rights, to teach,—if they can—to rule, to administer the sacraments, to take part in the ordination of ministers, to preside in Church courts and generally to exercise all the functions of the ministry. But this is not claimed by the elders themselves as a class, and it is well, in considering this question, to recognize the position assigned to lay elders by the Churches of the present time, rather than to expend argument as to the nature of the office of "the Scriptural Elder." It is not difficult to account for the departure from the original use and want of the primitive Church. To be of any practical benefit, the overture should be regarded in the light of modern usage and with the single aim of increasing the usefulness of the class of office-bearers to which it refers. In the report on the

*THE NEW TESTAMENT ELDER, his position, powers and duties in the Christian Church. James Bain & Son, Toronto.

Eldership, submitted to the third General Council of the Alliance of the Reformed Churches holding the Presbyterian system, held in Belfast in 1884, is the following statement:—

Term of Service.—At the first, elders were elected in nearly all the Reformed Churches annually. In most Presbyterian Churches at the present time, however, the term of office is *ad vitam aut culpam*. "If they demit their office, the congregation should be very cautious in again calling them to exercise it." (*Canadian Book of Polity*, p. 45.) In the Reformed Church of the United States the term of office is determined by each congregation, but it is usually for two years, the parties being eligible for re-election. In the United Presbyterian Church of North America it is provided, (1) "That it is the imperative duty of the elder to resign whenever his influence is so impaired from any cause that he cannot exercise his office efficiently in the congregation in which he is installed;" (2) "That when it is evident that an elder has become unacceptable and inefficient in a congregation, it is the privilege of that congregation to ask him to resign; and if the end be not thereby accomplished, in conjunction with the Session, may lay the matter before the Presbytery for their action."

In the Presbyterian Church of the United States, North, it was enacted in 1875 as follows: "If any particular Church, by a vote of members in full communion, shall prefer to elect Ruling Elders for a limited time in the exercise of their functions, this may be done." But in this case the office is held to be perpetual though the exercise of its functions may cease. The elder whose term of office has expired is eligible for re-election. If not re-elected, he is still an elder. Such elders, by due appointment of the Session or Presbytery, may become members of any of the courts of the Church above the Session.—(*Hodge's Presbyterian Law*, p. 297.)

From this statement it appears that there is considerable diversity of practice in the several branches of the Presbyterian Church in regard to the tenure of office in the eldership, and that the question is therefore one which is not revolutionary in its nature, and is fairly entitled to be discussed on its merits.

Of course, it must be interesting to know how the "rotary" system works in the Churches that have adopted it. As it is not practised in any of the British Churches, so far as we know, we naturally look to the Presbyterian Churches of the United States. The Dutch Reformed Church in that country has incorporated the "Term-Service" as a part of its polity, and its ministers

speak approvingly of it. They find no more difficulty in electing or re-electing an elder every two years than in the case of electing a trustee or manager of a congregation for a like period. Some time ago we endeavoured to ascertain the mind of a number of leading ministers and elders of the Presbyterian Church in the United States of America on this subject, and now submit a few extracts from the replies to our enquiries:—

I. *Cleveland, Ohio*, 18th May, 1885:—"The New School Body had generally adopted it before the Union, and its use has increased since then. Personally, I like it exceedingly. It has been in vogue in my own Church ever since its organization, forty years ago, and some men are in my session now who have had continuous service—or nearly so—as elders, ever since, being re-elected every three years. It need not make frequent changes, yet it gives opportunity for them if desirable, or if any of the Session cease to represent the Church."

II. *Philadelphia*, 18th May, 1885:—"We have found the "Term-Service" work to the satisfaction of our Congregation, and others speak well of it. There is, however, a difference of opinion among the brethren with regard to the matter."

III. *Washington*, 18th May, 1885:—"Term-Service" for the Eldership has been very extensively adopted in our Church, and so far as my knowledge extends it has been found decidedly advantageous. It has certainly increased the efficiency of many sessions, and I think that wherever it has been tried, its superior usefulness has been acknowledged.—(An Elder.)

IV. *New York*, 18th May, 1885:—"In none of the Presbyterian Churches of which I have any intimate knowledge here are the elders elected for a specified term. It is my impression that in the vast majority of congregations in the United States, elders are elected for life or during good behaviour. The plan of electing them for a limited term is an experiment, the result of which I will feel much interest in learning, as I think the idea is a good one.—(An Elder.)

V. *Cleveland*, 6th June, 1885:—"The "rotary" system prevails almost universally in this locality. The permanent system would not answer here at all. Practically, the old members of Session are almost without exception re-elected from time to time; at the same time an opportunity is afforded to correct any mistakes which may have been made in the election of undesirable elders.—(An Elder.)

VI. *Indianapolis*, May 20th, 1885:—"In some sections of the country the "Term-Service" is more common than in others; but it has not been generally adopted in any section or State. In some of the States there are very few Churches organized under this plan. In Kentucky, for example, I think there is no Church that has adopted "Term-Service." My judgment is that, as a rule, it is not desirable, but there are cases where it is a relief. I think it would be a mistake to prohibit it. My own experience as a pastor is that serious evils are easily to grow out of a yearly election of elders, and I think that is the judgment of the mass of our ministers."

VII. *Hartford*, 18th May, 1885:—"The Term-Service has been adopted by many of our Churches, especially in the New West and in feeble Churches. In the more settled parts of the country and in larger Churches it has not been used to any great degree. Personally, I dislike it, as being practically an injury to pastor and people, and theoretically, as contrary to the principles of our form of Government."

VIII. *Brooklyn*, 18th May, 1885:—"My impression is that the great majority of our Churches adhere to the plan of a permanent eldership. I think the "rotary" system is regarded as a new and shorter method of getting rid of an obnoxious elder. I have had no experience of its working. My Church has never adopted it. I can see no more reason why an elder should be elected for a limited time than there is for *stated-supply* as a substitute for the pastorate."

IX. *Princeton*, 16th May, 1885:—"The Term-Service of the Eldership has not been extensively adopted in this Church, and the practical operation of it is, in most

cases, simply to provide a way of getting rid of unpopular persons. In most Congregations, the old elders are regularly re-elected.

X. *Philadelphia*, 18th May, 1885:—I was opposed to the "Term-Service" as wrong in principle, and contrary to our whole system. Those in the opposition yielded to a certain popular clamour that was gotten up for it. But it is scarcely heard of now,—(An Elder.)

XI. *Philadelphia*:—Better elect the right men and keep them.

We express no opinion in regard to the subject-matter of the overture. The testimony adduced is undoubtedly conflicting, but if it does nothing more than direct attention to the importance of the proposed change it may be of some service. We hope the overture when it comes again before the Assembly will get a patient hearing and we shall look for the issue of the discussion with lively interest.

Missionary Cabinet.

AUGUSTINE, AIDAN, AND CUTHBERT.

ALMOST every one has heard the story of Gregory the Great. Before his elevation to the see of Rome he had resolved to become a missionary, and England was the field selected for his labours. One day he observed three Yorkshire boys, with fair complexions and flaxen hair, exposed for sale in the slave market at Rome. Upon asking to what nation they belonged, he was told they were Angles. "Not Angles," said Gregory, "but Angels, if they were only Christianized." From the market place he went to the Bishop's palace and obtained permission to enter upon the work on which his heart was bent. He even set out on his journey and had travelled three days, when he was overtaken by messengers and peremptorily recalled to Rome on account of serious disturbances which had taken place in the city. Years rolled on, and Gregory became Bishop of Rome. But he had never forgotten the "Angles," nor ceased his longing desire for their conversion. At length circumstances seemed to favour his design, and Augustine, the Prior of his old convent of St. Andrew, was sent with forty monks to England, A.D. 596. They landed on the island of Thanet, off the coast of Kent. Ethelbert, the King of Kent, whose wife Bertha was already a Christian, received the messengers of the new faith gladly, and granted Augustine liberty to establish himself at Canterbury. It is told that on the 2nd of June, 597, the King was publicly

baptized, and that on the next Christmas Day upwards of 10,000 of his subjects were baptized also. As results from Augustine's mission, Canterbury, Rochester, and London at early dates became the seats of important bishoprics, and the first of them the metropolitan, Augustine himself, being consecrated the first Archbishop of Canterbury. Yet it is confessed that his mission, though in many respects successful, was in other respects a failure. Trouble soon arose from Augustine's determination to model English Christianity too strictly after the pattern of Rome. The northern Christians, who had been trained by the monks of Iona, resented "the foreign yoke," and as they came by degrees to meet and overlap the system introduced by Augustine, differing as it did in some important particulars from that to which they had been accustomed, a rupture sooner or later became inevitable. It came sooner than was expected. "The King of Northumbria, espousing the cause of the Scottish missionaries, marched upon Chester, made a great slaughter of the Britons, and mercilessly massacred many hundreds of monks who had come from Bangor to pray for their countrymen." About 1200 were said to have been killed in this first recorded battle for religious liberty in England. "But Rome," it is added, "by its superior organization, triumphed in the end, and although it introduced new and unscriptural elements into the Church, it helped at the same time to consolidate the outward framework against the assaults of paganism." The date of Augustine's death is variously stated 604, 607 and 614.

The nature of the opposition encountered by Augustine will be better understood in the light of LINDISFARNE. After the death of Columba, a number of learned and pious abbots carried on the work which he began at Iona. Missionaries were continually being sent forth, not only to Scotland and the north of England, but also to the continent. In the year 635, Oswald, King of Northumberland, who had recently been baptized in Scotland, applied to the monastery of Iona that preachers should be sent to instruct his people in Christianity. One of the brethren was accordingly sent, but he proved to be too austere, and, meeting with no success, he returned in discouragement. In his stead, an aged monk named AIDAN was deputed to go. A man of sin-

gular meekness, piety and good judgment, he was received with the greatest respect by all classes of the people, and Oswald gave him the island of Lindisfarne on which to found an institution similar to that on Iona. The island is only about two miles long and one broad, is situated about eight miles south from Berwick-upon-Tweed, and separated from the mainland by a strait of about two miles wide. Other Scotchmen were sent to assist Aidan, and Lindisfarne soon became a seat of learning and a centre of Christian activity from which missionaries went out in all directions. "Churches were built in several places; the people joyfully flocked together to hear the Word; money and lands were given of the King's bounty to build monasteries; the English, great and small, were by their Scotch masters instructed in the rules and observances of regular discipline, for most of them that came to preach were monks." Aidan, after having founded his mission college and superintended the affairs of the Church in Northumbria for sixteen years, died A.D. 651, and was buried on Lindisfarne. Cunningham, to whom we are mainly indebted for the materials of this sketch, follows the narrative of the venerable historian Bede, who speaks of Aidan as a perfect model of apostolic and episcopal purity. He was abstemious, generous to the poor, humble to all. He was wont to traverse town and country on foot, and invited every passer-by to embrace the faith. All in his company, whether "shaven monks or laymen," were kept diligently employed in reading the Scriptures and learning psalms. He was succeeded in Lindisfarne by Finan, also from Iona, and who proved himself a worthy successor of St. Aidan.

Another name inseparably connected with Lindisfarne is that of St. CUTHBERT. We first hear of him as a shepherd boy in Lauderdale, who became filled with religious zeal and attached himself to the small monastery of MUILROSS,—not far from the present Melrose—of which in the course of time he rose to be prior. About the year 664 he was appointed Abbot of Lindisfarne. His chosen field of labour, for the office was no sinecure, lay among the Cheviot hills and the moors of Northumberland. No toil wearied him, no danger appalled him; and in recognition of his labours his name is still venerated as the patron saint of Durham

Cathedral and of many other churches in England and Scotland. "Cuthbert," says one of his eulogists, "excelled all his brethren in devotion; he gave himself so truly to the spirit of prayer and contemplation, that he appeared to others more like an angel than a man." The quarrel to which we have alluded betwixt the missionaries sent from Rome to England and those who came from Iona, began with disputes about the tonsure and the time of observing Easter, and ended in irreconcilable arguments respecting the authority of the Pope as the alleged successor of Peter. The result was the withdrawal of the Scottish missionaries into their own country and their abandonment of Lindisfarne, which fell into the hands of the disciples of Augustine.

Newfoundland.

LETTER FROM REV. L. G. MACNEIL.

THE MANSE, ST. JOHNS,

March 15th, 1886.

I cannot withstand a second dunning letter from your pen, the more especially as it is not "money" you want, but "copy." I am not afflicted with *cacoethes scribendi*, or you would hear from me oftener. The trouble is that Presbyterianism in Newfoundland is so small that I run the risk of blowing my own trumpet if I write about it. If I do not tell of the victories of St. Andrew's Church, I must sound my bugle in regard to Brother Logan of Harbor Grace; and if I told you how well he was liked, how diligently he was working, how he was causing Presbyterianism to be loved and honored in the Bay Capital, I might bring the blush to his modest face. In these poor times, he and his people have a hard struggle. Unless this summer's fishing is very different from last, our good folks in Harbor Grace will be much weakened, I fear, by emigration and other reasons. I wish we could carve off a slice of St. Andrew's Church and send it over to supplement our friend's weakness. Our growth is steady and sure, the best evidence of which is the fact that I baptize on an average one child a week. That we are a healthy people "goes without saying," for with the excep-

tion of a few colds, there has been no sickness this winter. Did I say *winter*? We had none before *March*. Ploughs were going near the city and butterflies were caught flitting about in February. We have never had it below zero—seldom below 7° above, and for weeks at a time between 30° and 50°. There was scarcely any snow before March and little since. Some months ago we had our new organ erected, which is one of the handsomest in America. It cost somewhere near \$4000. The singing is much improved, and, instead of losing any members by reason of its introduction, there is an improved attendance. The anti-organists accepted the situation in a spirit worthy of all praise. They are among the most regular and loyal of the friends of the church. Why are anti-organists elsewhere not always as wise and as Christian? Why will they persist in opposing the inevitable? For their comfort I may say that our experience of an organ is, so far, most satisfactory. Our Church Extension Committee are at work. They have not yet purchased a site, but have chosen several from which one is soon to be selected. In the city, there are by the last census about 1060 Presbyterians, but as they are somewhat scattered, we have not an average attendance of more than four hundred or five hundred. As you would learn from our published statistics, our income for all purposes last year nearly reached \$10,000, of which over \$2000 went towards the schemes of the Church. Our Sunday-school is in a state of efficiency, under the Superintendency of Mr. George Archibald, who is an enthusiast. The school, together with a mission branch in the suburbs, has about 250 in attendance. We have almost forgotten the Union. No one ever thinks of the old separation. We have no time to get up any more quarrels, and I can hold up my congregation as a model in regard to its harmony and willingness to work together in any good work. This winter we held monthly "sociables" with advantage. They were free and easy meetings in the basement; with music, reading, and tea and cake handed round, and the manuscript newspaper, which I edited, and which was happily instrumental in hitting certain things that needed a rap, but not important enough to introduce into a sermon. Sociables properly conducted are useful. Like all

other good things they may easily be abused. Our Ladies' Zenana Society is still at work, actively as ever. They have lately organized the girls into a mission band, and each alternate Wednesday afternoon a visitor to the vestry would see a genuine little "Busy Bee," working for the little heathen. Although I have no brother Presbyterian minister nearer than Mr. Logan at Harbor Grace, my Methodist and Congregational brethren, are *brethren* indeed. We love each other as well as if we were members of one Presbytery. At the beginning of the year, we continued the union of prayer for a second week, with good results, and we have established a monthly united evangelistic service, in the churches alternately. Salvation Army folk are beginning to make quite a stir in our usually quiet city. They gather the excitable and ignorant classes, and there are a good many such here. They are doing some temporary good, but I fear, not a little harm. Their methods and buncombe I do not approve of, but I have taken counsel with Gamaliel and shall "refrain from these men and let them alone." Our cause at Bay of Islands still languishes. A few scattered families are all that are left of the flourishing station to which the late Mr. Creelman so diligently ministered. We send them a catechist in the summer, whom they treat kindly and support liberally. There are among them some true-blue sons of John Knox, and I am very sorry they are so far away, and that my hands are so tied here that I cannot pay them an occasional visit. I wish some ordained minister from Canada would take a summer run down to Bay of Islands and administer the Lord's Supper to those good people. It would be a pleasant trip for some Canadian parson in search of his health. He might get a passage on a schooner from Halifax easily.

JAPAN PRESBYTERIAN MISSIONS.—Under the title of the "United Church of Christ in Japan," three missionary organizations laboring in the empire—the American Presbyterian, the American Reformed, and the Scotch United Presbyterians—are banded together, and in November last held their third general assembly. The churches represented number forty-four, with a membership of over four thousand. The meeting was held at Tokio, sixty delegates being present, and at some of the sessions there was an audience of not far from one thousand. A native pastor was chosen moderator of the assembly.

Sowing and Reaping

MAY 9.

JOHN IV. : 27-42.

Golden Text, John 4:37.

WHILE Jesus sat resting by the well, his disciples had gone into the town of Sychar to purchase food, the opportunity was thus afforded for the quiet talk with the woman of Samaria. Just as the conversation had reached its climax by Christ's announcement of his Messiahship, the disciples returned from the city. V. 27. *They marvelled.* The relations of the sexes was very strict among the Jews. That a woman should be seen unveiled was deemed immodest. Talking with a woman in public was forbidden as "highly indecorous." But Jesus had come to convert this woman, and to make her an instrument for the conversion of many others, and neither the traditions of the Rabbis nor the prudish etiquette of Jewish society would prevent him. He had already honoured her with his confidence and by this act had elevated the sex to the position of social equality with man. V. 28. *The woman left.*—The presence of strangers made her feel that it was time for her to withdraw and, besides, so deeply impressed was she by the interview, she could not remain longer and was glad of the opportunity to hasten home as fast as she could and tell her friends what she had seen and heard. The living spring within her heart was already welling up and ready to overflow. V. 29. *Come, see Isa. 2:3; Num. 10:29.* The very form of expression used by Christ himself, Matt. 11:28. It is said that when travelling in the deserts one is sent in front of the caravan to look out for water, and that as soon as it is found he shouts aloud, "Come!" The one nearest to him repeats the word, "Come!" and then the next, until the wilderness echoes with the word. So in the Scriptures, Rev. 22:17. *Is not this the Christ?*—It seemed to her as almost too good news to be true; but, "Come and judge for yourselves." The missionary spirit in this woman deserves special notice. It is the natural impulse of an awakened and renewed soul to bring others under the same influence. Andrew findeth his own brother, and Philip his friend Nathaniel, ch. 1:41, 45. Do likewise, Heb. 13:16; James 5:20. V. 35—38. As Jesus saw the townspeople coming he points to them as the noblest harvest—a willing people come to hear words of eternal life. The disciples should reap the fruit of his sowing and not only He and they but all heaven shall rejoice. Luke 15:10. Vs. 39-42. Two precious days these to the Saviour! No miracle was wrought; but, convinced by his supernatural knowledge and his winning method of presenting the truth, many believed. Courage S. S. Teacher! Keep on sowing the good seed. In due time you shall reap, 2 Cor. 9:6; Gal. 6:9.

The Nobleman's Son

MAY 16.

JOHN IV. : 43-54.

Golden Text, John 4:50.

AFTER the two notable days near Shechem, Jesus passed on northward to Galilee. He would go by the way of Samaria, then a splendid city, and continuing his journey through the plain of Esdraelon, leaving Nazareth on the left hand, he came to Cana, the scene of his first miracle, ch. 2. *Galilee*, the most northern of the three provinces into which Palestine was then divided, was noted for beauty and fertility. Its population was dense, numbering between 2 and 3 millions. It had a mixed population. Jews were numerous, less strict, however, in their religious observances than those of Judea and, as we have seen, less bigoted. V. 44. *His own country*—probably refers to Nazareth, where he was brought up, Luke 4:16. V. 45. Many of the Galileans had attended the Passover feast at Jerusalem, ch. 2:12, 13 and would bring back wonderful accounts of what they had seen and heard about Jesus at that time; this, without implying that they had been converted, would account for the favourable reception which he now met with in the quiet village of Cana. V. 46. *A nobleman*—An officer in the service of Herod the Tetrarch, Math. 14:1, who had a palace at Tiberias on the sea of Galilee, a few miles south of *Capernaum*, which now became the headquarters of our Lord and the scene of many of his miracles and discourses, Matt. 9:1; 11:23. V. 47. Capernaum was over 20 miles from Cana, which shows that Christ's fame had spread over a wide area. The man's going so far evidenced some faith in Christ's power to heal his son. Vs. 48, 49. *Except ye see signs.*—This was a marked trait of the Jewish character which Christ often rebuked, Matt. 12:38, 39; and this remark may not now have been intended specially for the nobleman, but for the people generally. The nobleman shewed intense earnestness by repeating his request; Luke 11:9, 10. V. 50. *He believed*—This was a very high exercise of faith, such as few people in like circumstances would have reached. Suppose the case were your own, would that answer have fully satisfied you? Vs. 51-53. He was in no hurry to go home now. The next day he receives the joyful tidings, *Thy son liveth*—it was more than a sudden recovery, corresponding to the very moment when Christ had spoken the word, it was a notable miracle, and the man knew it, but, best of all, not only himself, but his whole family also were brought to a saving knowledge of Christ, and all because they had been visited with sickness. Had that son not been at the point of death, none of the family might have "believed." Lam. 3:32, 33; Rom. 8:28.

Jesus at Bethesda.

MAY 23.

JOHN V. : 5-18.

Golden Text, John 5:6.

JESUS had been some months in Galilee and now, at the approach of one of the great feasts, he returned to Judea. It may have been the Passover, but that is uncertain. We find him in Jerusalem in the beginning of the second year of his ministry. The pool of Bethesda was a large reservoir, 165 feet long, 48 feet wide, and very deep, hewn out of the limestone rock and not far from the Temple enclosure. It is supposed to have been fed by an intermittent spring which occasionally bubbled up, raising the level of the pool a foot or more in a few minutes. It had long been believed to have medical properties, on which account it was largely resorted to by invalids. The last clause of v. 3 and the whole of the 4th verse of this chapter are omitted in the R. V. which does away with the miraculous moving of the water. V. 5. The man had not *lain* there for 38 years, perhaps only a short time. V. 6. *Wilt thou be made whole*—Words fitted to arouse the attention of one on the verge of despair. The promise of salvation is only to those who really desire to be saved, v. 40. Rev. 22:17. V. 7. Only one at a time could be healed in Bethesda, and that at long intervals, but, blessed be God, the fountain which He has opened is always available, and for all, Zech. 13:1; Rev. 21:6. V. 8. *Thy bed*—a light mat-trass or quilt. V. 9. *Immediately*—indicates the miraculous nature of the cure. V. 10. *The Sabbath*—began with the Jews at sunset, Friday, and ended sunset, Saturday, and was observed with utmost strictness. A Sabbath day's journey was limited to 2,000 cubits—about 1,000 yards. To kindle or extinguish a fire on Sabbath was a heinous offence; even to set a broken bone was forbidden. The punctilious hypocrites who were jealously watching Christ's movements found a pretext for condemning him in this behalf, and from that time forth sought every opportunity to destroy him. Bethesda is thus the turning point in the life of our Lord. V. 12. *What man?* The insolent question was made to apply to the breaking of the Sabbath, not to the miracle of healing. V. 13. *Wist not*—Knew not. He had never seen Jesus before, and now only for a few moments. V. 14. Notice that the man is soon found in the temple giving thanks to God. *Sin no more.* Sin is the cause of all our troubles, Rom. 5:12. *WILT THOU BE MADE WHOLE?* Make this an intensely personal matter. Jesus is as able and willing now, as when at Bethesda, to cleanse, pardon and save you. Do come to Him, Isa. 55:1; come now, 2 Cor. 6:2. He who converted the woman at the well, Zaccheus in the sycamore tree, the thief on the cross, "The chief of sinners," Saul, on the road to Damascus, offers to save you. Do not reject Him.

Jesus Feeding Five Thousand.

MAY 30.

JOHN VI. : 1-21.

Golden Text, John 6:35.

COMPARE Matt. 14:13-33; Mark 6:30-52; Luke 9:10-17. This is the only miracle recorded by all the evangelists. It took place about a year after last lesson. A very busy year it had been. According to Matthew, there was the sermon on the mount, chs. 5-7; a leper cleansed; the Centurion's servant healed; the sea stilled, and devils cast out in ch. 8. Palsy cured; the issue of blood staunch-ed; blind receive sight; Jairus' daughter raised from the dead, ch. 9. The twelve were ordained and sent out to preach, ch. 10. Himself preaches and utters many striking parables, chs. 11, 12, 13; and now, in the midst of his busy ministrations at Capernaum, the murder of John the Baptist is announced, and as nothing could be expected from Herod but merciless persecution, Jesus deems it prudent to withdraw into retirement for a season. He crosses the sea of Galilee to a place near Bethsaida where he hoped to rest a while, Luke 9:10. V. 2. *The multitude*—did not follow in boats but, running round by the shore, they reached Bethsaida, some six miles, before the boat arrived. V. 3. Seeing such a crowd of people, Jesus could not lose the opportunity of addressing them. We read that he taught them many things, and healed their sick, Matt. 14:14; Mark 6:34. This accounts for time passing, and consequent hunger of the multitude. Vs. 5-7. *Whence shall we buy*—It was impossible to meet the emergency by any ordinary means. 200 *pennyworth*—Nominally \$30, but equal to five times that amount at present. Even that, if they had it, would only purchase a morsel for each. V. 9. Boys are sometimes useful; this little fellow was entrusted with the care of the provision basket, and he was on hand when wanted. V. 10. The order is worth noticing. Besides facilitating the distribution of the food it constituted, as it were, a social meal. V. 11. *Given thanks*—As was customary, 1 Sam. 9:13; Matt. 26:26; and as we should do, Phil. 4:6. V. 13. *Baskets*—The wallet which every Jew carried when on a journey. Each of the disciples would have one, which accounts for the number mentioned. "Waste not, want not." Vs. 14, 15. Convinced that Jesus was no ordinary prophet; imagining that he might be indeed the long-expected Messiah announced by the Baptist, the excited people would then and there have proclaimed him *King*. But this was far from our Lord's purpose. *He departed*—to pray alone. Vs. 16-20. Jesus had arranged to meet his disciples at Bethsaida, Mark 6:45, but a strong northeast wind carried them out into the middle of the lake, and towards Capernaum. *It is I*—We need fear no evil when He is with us. Ps. 23:4. The intention of this miracle appears in the Golden Text.

Our Own Church.

THE GENERAL ASSEMBLY meets this year in the city of Hamilton, and within St. Paul's Church there, on the 9th of June at 7.30 p.m. Clerks of Presbyteries and conveners of committees are requested to read the official notice of the Clerks in another column and to govern themselves accordingly. This will not be the first time that the good people of Hamilton have entertained Commissioners to the General Assembly. "We have been there and still would go." We have pleasant recollections of a cordial welcome and overflowing hospitality away back among the seventies. That the reception awaiting the Assembly this year will be equally agreeable need not be doubted. We have not yet learned who is to be master of ceremonies in the matter of accommodation, it will be safe, however, in the meantime, to address any enquiries in this behalf to Rev. R. J. Laidlaw, of St. Paul's Church.

THE SPECIAL MEETINGS of the Irish General Assembly and of the Synod of the Church of Ireland (Episcopal) held recently, remind us that our Irish friends have what the Presbyterian Church in Canada has not, that is, the power of convening meetings of the Supreme Court of the Church to meet special emergencies. Of course we all wish and hope that the occasion for such may never occur in our experience, but as the Assembly's committee on "The Book of Forms" is not discharged, waiting, apparently, "for something to turn up," it might not be unworthy of their notice to consider the propriety of suggesting that the power of calling a special meeting of Assembly might be conceded with proper safeguards.

THE BOARD OF FRENCH EVANGELIZATION have appointed the *Rev. James McCaul*, late of Stanley Street Church, Montreal, to be their agent in Great Britain and Ireland for a year. We heartily commend Mr. McCaul and his mission to the kindly consideration and co-operation of all who take an interest in the work of the Board, and who have it in their power to give Mr. McCaul the material and moral support which he requires.

PERSONAL.—*Rev W. J. Dey* has intimated his intention to resign the office of "Dean of Residence" in the Presbyterian College, Montreal, which he has filled for a number of years with marked efficiency. Mr. Dey will resume pastoral work. *Rev. W. R. Frame*, formerly of Mount Stewart, P. E. Island, has been appointed Editor of the "Protestant Union," published weekly at Charlottetown. *Rev. Joseph Hogg*, of Moncton, N.B., and the *Rev. William Donald*, of Pictou, have received leave of absence from their respective Presbyteries for some months, to enable them to recuperate health and strength for the discharge of their onerous duties. *Rev. John A. Snodgrass* and *Rev. W. J. Thomson*, ministers of the Church of Scotland, have been received by the Presbytery of Halifax as ministers of this Church. *Rev. J. Wallace*, late of Bermuda, has left Halifax for California, where he is to be engaged in the work of the ministry. More than one of our own congregations had an eye on Mr. Wallace and were preparing to call him. But his health demanded a milder and drier climate. *Rev. Kenneth F. Junor*, for some time missionary of our Church along with Dr. Mackay, in Formosa, but who was obliged to return on account of ill-health, has recently graduated in medicine at the University of New York. We trust it may not be necessary to say to Dr. Junor, "Physician heal thyself," but on the contrary, that he may soon go forth again into the great mission field with health fully restored, and in the fulness of the blessings of the Gospel, to minister more efficiently than ever before to the bodily as well as the spiritual wants of those to whom he shall go. We congratulate our friends, *Rev. John Thompson*, of Sarnia, and *Rev. James Middlemiss*, of Elora, upon the honours conferred upon them. Each is well entitled to be called "Doctor of Divinity:" it is a good degree. Long may they live to enjoy it, and to bring honour to it.

TRINIDAD.—We learn with deep regret that the health of *Rev. J. W. Macleod*, Trinidad, continues to fail. He is now in extreme weakness. He calmly awaits the Lord's will. The other missionaries and their families are well.

WOMAN'S WORK ; PRESBYTERIAL SOCIETY, HALIFAX.—The first annual meeting of this Society was held in Fort Massey Church on the 16th of March. The Society has fifteen auxiliaries. During the past year the amount of \$785 was raised for Foreign Missions. The money has been devoted to the support of female teachers in Trinidad and India. The Society reported to the Presbytery of Halifax on the 16th, when, after encouraging remarks by several members, the following resolution was adopted :

"That the Presbytery hears with much pleasure and with feelings of gratitude to God, the Report of the year's operations of the Woman's Presbyterian Society. The members of Presbytery congratulate the Association upon the success which, by God's grace, has been achieved, and wish them continued and abundant success in the prosecution of their praiseworthy work, and promise them every possible aid and counsel, and pray that Almighty God may abundantly bless them in their work of faith, and labour of love."

The following are the officers for the ensuing year :—*President*, Mrs. Burns ; *Vice-Presidents*, Mrs. Henry, Mrs. McMillan and Mrs. McPherson ; *Treasurer*, Mrs. Laing ; *Secretary*, Miss M. E. Weatherby.

CHINESE PENMANSHIP.—We have received from *Rev. Dr. G. L. Mackay*, Formosa, a beautifully executed monogram containing the Epistle of Paul to Titus, written upon Chinese paper and with Chinese pen and ink by one of his students in ordinary English characters. It is like copper-plate all the way through. Respecting the writer of it, Dr. Mackay says : "I baptized him ten years ago when quite a child. He never worshipped idols and he is now a student with me every day as the college is closed. I have fifty men who can write like this. I get them to write an Epistle in the Romanized colloquial and also in the Chinese characters ; then explain it from first to last, then preach upon passages given to be criticized. I taught this young man to read, and to write like this in a few months."

Verse 1 of the first chapter reads as follows :—

Siong-tè é lô-pók Iá-so Ki-tok é sù-to Pô-lô in-ài thoáu Siong-tè-Keng-sòau é peh sìn so' sui é to-di, ho' i bat Keng-khian chin-li.

ORDINATIONS AND INDUCTIONS.

EAST ST. PETER'S.—*P. E. Island* : Mr. J. W. McKenzie was ordained and inducted on the 15th of March.

ALEXANDRIA.—*Glengarry* : Mr. David MacLaren was ordained and inducted on the 29th of April.

CALLS.—*Rev. A. B. Macleod*, of West Cape, to Mount Stewart and West St. Peter's, *P. E. Island*. *Rev. James Sieveright*, to Huntsville and Allansville, *Barrie*, accepted. *Rev. J. MacMillan*, late of Mount Forest, to East Williams, *Sarnia*. *Mr. David MacLaren*, to Alexandria, *Glengarry*, accepted. *Rev. Donald Stewart*, of Wallacetown, to Finch, *Glengarry*. *Mr. A. H. Cameron*, of Nova Scotia, has accepted a call to Whitelaw, New York, U.S. *Rev. James Todd*, of Burnside, to Minnedosa, *Manitoba*. *Rev. Dr. Campbell*, of Harrison, to Walkerton, *Bruce*. *Rev. John Ross*, of Brussels, Ont., to Knox Church, Scarborough, *Toronto*. *Rev. Hugh Cameron*, of Summerstown, *Glengarry*, to Hyndman and Osgoode, *Brockville*. *Rev. W. Grant*, of Long Creek, *P. E. Island*, to Cow Bay, C.B.

DEMISSIONS.—*Rev. George Jamieson*, of Aylmer, *Ottawa* ; *Rev. J. MacNabb*, of Lucknow, *Mailand* ; *Rev. James McCaul*, of Stanley Street Church, Montreal ; *Rev. A. Brown*, of New Dublin, N.S. ; *Rev. Robert Rodgers*, of Collingwood ; *Rev. Joseph Allard*, of French Church, *Quebec* ; *Rev. H. Sinclair*, of Uptergrove ; *Rev. A. Dodson*, of Ballinafad ; *Rev. George Jamieson*, of Aylmer, *Ottawa* ; *Rev. Alexander Nicol*, of North Luther, *Saugeen*.

NEW CHURCH.

A neat new church has been completed at Scotch Settlement, Parish of Moncton, N.B., and opened free of debt. It is 38x18, and can seat about 200. It was dedicated on the last Sabbath of March, the pastor, *Rev. J. D. Murray*, and *Rev. G. Bruce*, of St. John, officiating on the occasion.

MANITOBA ITEMS.

Friends of *Rev. Dr. and Mrs. King*, of Manitoba College, sympathize deeply with them in their affliction. *Mrs. King* has been confined to bed for several months past, and *Dr. King* has after a hard session's work had a severe feverish attack. *Rev. D. Stalker*, of Gladstone, has been spending the winter in Britain and is now quite restored in health. At present he is upon the continent. Students from the various colleges are all reaching their fields for the summer's work. Manitoba College pro-

vides between fifteen and twenty students for the mission field this summer and thus saves the Church \$1,200 or \$1,500 in travelling expenses this year alone. Increased attention is being paid to Indian missions. The Dominion Government has consented to erect and maintain a Presbyterian Industrial School among the Indians in the Broadview Reserves. This is but justice to our claims as a church. The Indian Mission school-house at Piapot's Reserve, near Regina, is now under way. Difficulties have hitherto stood in the way of Miss Rose, the teacher, but they seem clearing away. The Presbyterian ladies of Portage la Prairie have taken pity upon the band of Sioux which has for twelve or fifteen years hovered about the Portage settlement. They are good workers but have hitherto been neglected. There are one hundred or a hundred and fifty of them, and they have upwards of thirty children of school age. The ladies have undertaken to erect a school-house and to guarantee \$150 per annum for teacher's salary. The Foreign Mission Committee expect to take hold of the matter. Poundmaker, the captive Cree chief, has been released. He had been under Roman Catholic influence before, but during his residence in Manitoba penitentiary he was baptized. He now professes to be thoroughly loyal. Closing fore finger and thumb together he says: "The ring of peace between me and the great mother has been broken, it will be my work in future to make it solid again." Rev. George Flett, the veteran Indian missionary of our Church, visited Winnipeg lately and assisted in the missionary services in Knox and St. Andrew's Churches. Mr. Flett is always appreciated by the whites as well as Indians. His visit led to a considerable increase of interest in the Indians. College examinations in Manitoba are the order of the day. Mr. Pringle, who has with acceptance lectured on Church History, has closed his lectures. A kind friend gives a special scholarship for Church History. The College Journal, originated and conducted by the students, has reached successfully its sixth number. It promises to be a financial success in its first year. Another friend of the College offered to make up any lack of funds, but his assistance is fortunately not likely to be required.—B.

The Colleges.

KNOX COLLEGE, TORONTO:—The close of the Session was attended with the customary observances on the afternoon and evening of the 8th of April. The proceedings were opened by Rev. Professor Gregg, who declared the results of the examinations and gave a suitable address. Dr. Wilson, of University College, gave an address, in which he spoke in favour of the idea of denominational colleges affiliating to one central university. Dr. Maclaren spoke of the past session as being one of the best in the history of the college. Fifty-nine students had pursued their theological studies, of whom nineteen were in the graduating class. The degree of Doctor of Divinity was conferred upon Rev. John Thompson, of Sarnia, and Rev. James Middlemiss, of Elora. The following received the degree of Bachelor of Divinity: Rev. Peter Wright, of Stratford; Rev. W. M. Martin, of Exeter; Rev. C. D. Macdonald, of Thorold, and Rev. D. M. Ramsay, of Londesboro, Dr. Thompson and Rev. G. M. Milligan, of Toronto, addressed the graduating class. The former discountenanced the idea that there are too many theological colleges; the latter urged upon the graduates the scientific study of the Bible.

PRESBYTERIAN COLLEGE, MONTREAL:—A large assemblage met in the David Morrice Hall to witness the closing ceremonies of the Session on the evening of the 8th ultimo. The gold medalist of the year is Mr. J. H. Graham, B.A. The valedictory was delivered by Mr. A. Currie, B.A. The degree of Doctor of Divinity was conferred upon Rev. Narayan Sheshadri, of Indapoor, India, a native missionary of the Free Church of Scotland, whose visit to Canada a few years ago is remembered with much interest by many who met him at that time. The names of the graduates of the year are as follows:—Messrs. T. J. Barron, A. Currie, J. H. Graham, D. H. Hodges, J. Maclaren, D. A. Maclean, A. Ogilvie, W. D. Roberts, and Murray Watson, nine in all. The total number of students on the roll was seventy-five. The whole number of graduates is now one hundred and twelve. It was announced that Mrs. McArthur, of Carleton Place, had endowed a scholarship

with a gift of \$900. The Rev. L. H. Jordan addressed the graduating class in eloquent terms. Dr. Macnish, whose lectures on "The language of Paradise" are greatly appreciated, gave an address in Gaelic. Principal MacVicar, in his closing remarks, spoke very hopefully of the prospects of the college.

Meetings of Presbyteries.

HALIFAX: *March 16:*—In consequence of a difficulty about a church site in Musquodoboit the Presbytery passed the following resolution: "That the Presbytery issue instructions to all the Sessions to consult the Presbytery in relation to the sites of new churches before any decisive steps are taken in the direction of building." Messrs. W. J. Thompson and J. A. Snodgrass having presented satisfactory papers from the Church of Scotland, were received as ministers of the Presbyterian Church in Canada. Arrangements were made for the supply of vacant congregations during the summer, the Presbytery requiring the services of eight catechists. Mr. Laing presented a very satisfactory report from the Augmentation Committee. Commissioners to the General Assembly were elected. Reports on Sabbath schools and Temperance were submitted and approved. Leave of absence for a few months was granted to Mr. Anderson of Musquodoboit Harbor and Mr. Cairns of Upper Musquodoboit Harbor.—A. SIMPSON, *Clk.*

TURO: *March 16:*—A memorial minute respecting Rev. J. L. Baxter was adopted. Application was made to the Home Mission Board for four catechists for the summer. Mr. Sinclair was appointed to visit Parrsboro, and Mr. Cumming, Coldstream, to determine the amount of supplement required for each. Reports on Temperance and Sabbath-schools were presented. Thirty-six schools reported 277 teachers, 2,373 scholars, with \$835 collected—\$298 for missions. 309 were added to the communion roll during the year from the Sabbath-schools. Arrangements were made for conferences with Sabbath schools, the Presbytery being divided into districts for that purpose. The consideration of remits of Assembly was postponed to the 20th April, as was also the appointment of Commissioners.—J. H. CHASE, *Clk.*

MIRAMICHI: *March 16:*—Messrs. Waits and McKay were appointed to make arrangements for the visit of Rev. Joseph Annand to the Presbytery, not earlier than June or July. Catechists were appointed to several stations and more were applied for, as the mission field of the Presbytery is large and increasing. The attempt to unite Douglastown and Nelson

has failed. Reports on the State of Religion and Sabbath-schools were submitted. Mr. Mackay was appointed a committee on Temperance.—E. W. WARRE, *Clk.*

P. E. ISLAND: *March 15:*—After the ordination and induction of Mr. W. Mackenzie at St. Peters, Mr. Carruthers presented a report from the committee appointed to confer with the directors of the *Protestant Union*. The report was satisfactory and Presbytery agreed to give its moral support to the paper. The Presbytery, in order to visit its congregations, divided the members into two committees: Eastern to embrace Charlottetown and all to the east of that city, with Mr. Cameron, convener; Western, embracing all west of Charlottetown, with Mr. McMillan, convener. The Presbytery applied to the H. M. Board for three catechists during summer. *April 1:*—Rev. Wm. Grant, of Long Creek, accepted a call from Cow Bay, C.B. The following were appointed commissioners to the General Assembly:—Messrs. A. F. Carr, Alex. Raulston, R. Maclean, E. Gillies, Allan Maclean, and John Macleod, *ministers*; Messrs. Charles Craig, John Clay, William MacDonald, Ambrose Brown, John A. MacLaine, and Hon. Kenneth Henderson, M.D.—J. M. MACLEOD, *Clk.*

LUNENBURG & SHELBOURNE: *March 17:*—The Presbytery met at Bridgewater. The Temperance report, submitted by Mr. Crawford, showed that in towns and villages there is still a great deal of drinking. In Shelburne County the Scott Act is well enforced. "A prohibitory law with adequate provision for its enforcement would meet the support of our people." The report was approved and ordered to be sent to the Assembly's Committee. A resolution was adopted asking the Assembly's Committee to issue a constitution for societies in our congregations and Sabbath-schools. A report on the State of Religion was presented by Rev. E. D. Millar, and a conference on the subject followed. Applications for grants for the Augmentation were considered and passed. Commissioners to the Assembly were elected. Unification of the Foreign Mission Funds was approved; so was the remit on Assembly printing. The other remit was postponed till next meeting.—D. S. FRASER, *Clk.*

QUEBEC: *March 9:*—A very full and satisfactory S. S. report was presented by Mr. Sym. It was agreed to apply to the Assembly for leave to license Mr. James Sutherland, student of divinity and Mr. John McGregor, catechist. Mr. Allard was relieved from the charge of the French Church, Quebec, as he had accepted an appointment in Fall River, Mass. Revs. Dr. Mathews, Dr. Lamont, A. T. Love and F. M. Dewey, and Dr. Thompson, J. Whyte, M. P. P., Alex. Baptist and Wm. Morrison were appointed delegates to the Assembly. At an adjourned meeting held in Sherbrooke on the 25th March Mr. J. R. MacLeod read the report on the State of Religion. It showed progress in many things. A Presbyterial

visitation to the Gaelic speaking congregations was appointed. The grants for the current year were revised and recommendations made.—F. M. DEWEY, *Clk.*

MONTREAL: *March 16*:—The Presbytery agreed to the principle of uniting the Foreign Mission Schemes of the Church under one Board, and approved generally of the plan proposed in the remit of the General Assembly as a step towards the object in view. The remit on the Aged and Infirm Ministers' Fund was approved; that on the supply of vacancies was disapproved on the ground that the supply of vacant congregations devolves properly on Presbyteries. *In re* the remit on printing Assembly minutes it was agreed to recommend that sessions be supplied with copies as hitherto, to be sent direct to the parties for whom they are intended, and not as heretofore, through the clerks of Presbyteries.—J. PATTERSON, *Clk.*

GLENGARRY: *March 9*:—Rev. John S. Burnet, of Martintown, was appointed Clerk, in room of Rev. W. A. Lang, deceased. Mr. Burnet was also appointed convener of Presbytery's Home Mission Committee. The following were appointed commissioners to the General Assembly:—Mr. W. Ferguson, J. K. Baillie, Dr. MacNish, and A. Matheson, *ministers*; Messrs. I. R. Ault, W. J. Scott, G. Elder, and Alex. McMillan, *elders*. Dr. Burns, of Halifax, was nominated as moderator of the next General Assembly.—J. S. BURNET, *Clk.*

KINGSTON: *March 15*:—The rule requiring licentiates to give six months service in the mission field was not regarded as satisfactory. The following were appointed commissioners to the Assembly: Messrs. J. Mackie, J. Cumberland, W. S. Smith, J. Robertson, M. W. Maclean, Principal Grant and Mr. H. Gracey, *ministers*; Messrs. J. Duff, G. Gillies, W. P. Hudson, M. P. P., A. F. Wood, M. P. P., W. Craig, A. G. Northrup and Rev. E. C. McLean, *elders*. Queen's College offered a large staff of labourers for the mission field. Twelve students of said College made application to be taken on trials for license. Steps are being taken to renovate Fredericksburg Church property. Mr. Cumberland submitted plans and an overture thereanent. Rev. James K. Smith of Galt was nominated as Moderator of next Assembly. A public meeting was held on March 16th in the interest of the W. F. M. S. of the Presbytery.—T. S. CHAMBERS, *Clk.*

TORONTO: *April 6*:—Arrangements were made for the induction of Rev. Dr. Kellogg to the pastorate of St. James Square Church on the 20th instant. A movement was made towards church-extension in the north-west part of Toronto. A committee was appointed to prepare an overture to the General Assembly asking instructions regarding candidates for church membership, who, as railway employees or in other occupations, are compelled to work on the Sabbath. The trustees of Carleton Street congregation received author-

ity to dispose of their church property and discharge the liabilities. Sixteen students passed successful examinations for licensure. Rev. D. J. Macdonnell was nominated for the moderatorship of next General Assembly.—R. MONTEATH, *Clk.*

HAMILTON: *March 16*:—Steps were taken for the division of the charges of Oneida, &c., and Lynedoch, &c. It was agreed to consider (1) the formation of a Presbyterian Sabbath-School Association (2) the periodical visitation of congregations. The Home Mission applications were considered, and application is to be made for three students during the summer. Messrs. Edgar and W. C. Matthews were recommended as student catechists. Application is to be made for leave to take Mr. W. H. Simpson on trials for licensure. The following are the commissioners to the General Assembly:—G. Crombie, J. Wells, J. Hamilton, W. J. Bell, M. Fraser, J. Black, J. G. Murray, S. Lyle, R. J. Laidlaw, J. Charlton, R. McQueen, W. D. Beadle, J. Osborne, W. Henderson, R. Laurie, J. Gibson, W. R. Leckie, and A. J. Mackenzie. Rev. J. K. Smith, of Galt, was unanimously nominated for moderator of the General Assembly.—J. LAING, *Clk.*

BARRIE: *March 23*:—Call from Huntsville and Allansville to Mr. J. Sieveright, M.A., was accepted. Induction will take place after the railway is opened through the district in May or June as is expected. Mr. Rodgers resigned the pastoral charge of Collingwood to take effect on second Sabbath of June. The congregation will present him with a gift of at least \$1,200. Commissioners elected to the General Assembly:—Ministers, Messrs. G. Crow, R. Rodgers, Alex. Macdonald, Dr. W. Clarke, H. Currie, H. Knox, R. N. Grant, and D. D. McLeod. Elders, Messrs. A. Melville, T. Goodfellow, Rev. Messrs. T. McKee, W. McKee, and J. Gray, D.D., Messrs. W. Sturgeon, W. Ellison, and James A. Mather. An application was transmitted to the General Assembly with approval from Mr. J. Bryant, minister of Bradford, &c., asking that he be recognized as an Evangelist. Mr. Geddes' resignation as ordained missionary at Minesing, &c., was received. Mr. J. K. Smith, of Galt, was nominated moderator of next General Assembly.—R. MOODIE, *Clk.*

GUELPH: *March 16*:—It was agreed to appoint commissioners to the Assembly this year by rotation. The following are the names thus appointed:—Revs. Messrs. Angus Mackay, Hugh Rose, A. Blair, R. Torrance, D.D., James Middlemiss, D.D., and W. Millican. Mr. J. K. Smith was added by election, as he had been previously nominated to the moderatorship of the General Assembly. The following elders were appointed:—S. Hodgskin, C. Davidson, J. Cadwell, D. McMurphy, Colin McPhail, J. Maclean, and W. McCormick. The first report of the Presbytery's Women's Foreign Mission Society was read. The Presbytery expressed its satisfaction at the institu-

tion of the Society and the success that has followed its operations hitherto.—R. TORRANCE, *Clk.*

SAUGEEN: *March 16:*—Mr. Crozier was appointed moderator for six months. A minute anent Mr. Nicol's resignation was received and adopted. The Rev. J. K. Smith, of Galt, was nominated as moderator of the next General Assembly. The commissioners to the next General Assembly are: Dr. Campbell, Messrs. McLeod, Morrison and Wilson, ministers, and Messrs. McGregor, Murdock, McPherson and Inkster, elders. Leave was granted the people of Riverview to build a church. A call was read from Free St. John's, Walkerton, to Dr. Campbell.—S. YOUNG, *Clk.*

MAITLAND: *March 16:*—Records examined. Commissioners to General Assembly:—Messrs. Leask, McQuarrie, Murray, C. Cameron, Anderson and McFarlane, ministers. Messrs. N. McDonald, Strachan, Archibald, Maxwell, Pennabaker and Bennett, elders. Rev. John Laing, D.D., of Dundas, was nominated moderator of the next General Assembly. Mr. Anderson read the report on State of Religion, Mr. McRae on Sabbath-Schools, Mr. Murray on Temperance, and Mrs. Leask the Presbyterian Women's Foreign Missionary Report. Thanks and addresses were given in connection with these reports. Remit on Aged and Infirm Ministers Fund was approved. Remit on supply of vacancies was set aside, and the scheme of Dr. Reid with changes adopted. Rev. D. Cameron accepts the appointment to Manitowaning. Rev. J. Macnabb resigns his charge on account of infirm health.—R. LEASK, *Clk.*

Obituary.

REV. JAMES ROSS, D.D.—On March 15th, the venerable Dr. Ross, ex-Principal of Dalhousie College, Halifax, closed his long and useful career. He passed away in the seventy-fifth year of his age and the fifty-first of his ministry. Dr. Ross was born in Pictou county, Nova Scotia, his father being Rev. Duncan Ross, one of our pioneer ministers. He was educated in Pictou Academy under the late Dr. Thomas McCulloch. Having completed his course, he taught with success the High School at Sackville, New Brunswick. From this position he was called away to be his father's successor at West River, and was there ordained and inducted on the 7th Nov., 1835. The Synod of the "Presbyterian Church of Nova Scotia" established in Pictou a seminary for the training of can-

didates for the ministry. Dr. Ross was appointed to give instruction in Biblical Literature. Afterwards it resolved to establish a literary institution, and Dr. Ross was appointed Classical Professor. Indeed for two years he was the whole Arts Faculty of the institution, and gave instruction in Latin, Greek, Natural Philosophy, Algebra, Mathematics, Chemistry, Mental and Moral Science and Logic! All this he did while in charge of the West River congregation. When the seminary was removed to Truro, Dr. Ross was continued at the head of it. At the union of 1860 this institution became the Arts College of the United Church, the Theological department being transferred to the Free Church College at Halifax, while the Arts department of the Halifax College was transferred to Truro. In 1864, Dalhousie College, Halifax, was revived; the Truro institution was consolidated with it, and Dr. Ross was appointed its Principal. This position, with the Chair of Ethics, he continued to occupy till his retirement last year. He was an educationist all his days, and few men did more for the higher education in the Maritime Provinces. But he was more than an educationist; he was, in his prime, a very able and acceptable preacher, and to the last, his discourses were remarkable for their instructive and solid character. He was a man of extensive reading, much and varied learning, immense industry, and sound judgment. Dr. Ross was struck with paralysis while on his knees engaged in private devotions before retiring to sleep. He survived a week, but never rallied sufficiently to regain the power of speech. The Synod of the Maritime Provinces still supports two professors in Dalhousie College; but she has intimated her intention not to appoint a successor to Dr. Ross.

REV. WILLIAM MURRAY died at Canning, Nova Scotia, on the 21st March, in the 61st year of his age. He was one of the earliest students of the Free Church in Nova Scotia, having been licensed by the Free Presbytery of Halifax on the 26th July, 1854. He was appointed to supply Dartmouth in the Presbytery of Halifax, and while thus engaged he edited the *Presbyterian Witness*. In 1855 he was appointed by the Free Synod their general agent. He was ordained with a view to this office on

the 1st of August, 1855. He was remarkably successful in the work assigned to him. In the spring of 1857, Rev. Mr. Struthers, of Cornwallis, died. Mr. Murray was called to be his successor and he was inducted June 11th of that year. In this field his labours were crowned with much success. New churches were erected; the Presbyterian cause greatly revived; and three ministers were before long required in the Cornwallis valley. In 1866, in consequence of a very severe bronchial affection, Mr. Murray had to seek rest and change of air. In 1867, not having recovered his voice or his health, he resigned his charge in Canard, Cornwallis, and accepted an appointment to Jamaica under the United Presbyterian Church of Scotland. His health was greatly benefited by the change, and he laboured diligently and acceptably at Kingston and at Falmouth. Last summer he returned to Nova Scotia and sought rest and health; but though he regained strength for a time, the disease still clung to him, and he passed away in peace on Sabbath morning, the 21st March.

MR. GILBERT MACINTYRE, for twenty-three years an elder in the congregation of Hibbert, Ont., has been taken away in the midst of his usefulness. The Kirk session record that he was most faithful in the discharge of the duties of his office, and that by his consistency, gentleness and kindness he had endeared himself to all.

MR. RICHARD LOUCKS, an elder in St. Matthew's Church, Osnabruck, died on the 1st of April in the 83rd year of his age. Mr. Loucks was a son of one of the famous United Empire Loyalists and a worthy representative of his noble ancestry. He was ordained to the eldership by the late Rev. Dr. Isaac Purkis, of Osnabruck, in 1850, and during all these years has been a useful and much respected member of the Session. One of his daughters is married to Rev. D. G. Bayne, of Morrisburg.

MR. GEORGE SELLARS, who died at Lawrencetown, N.S., was one of the most venerable of our elders. He was 88 years of age, and had adorned the office of the eldership for thirty years. He was a standard-bearer, leading the congregation in all that was good, true and liberal. He left the following sums for the benefit of the church:—For stipend, \$100; repairs of the church, \$120; Home Missions, \$40; Foreign Missions, \$40.

Ecclesiastical News.

THE PROPHETS do not live forever. Every month brings us tidings of one and another of the leaders of religious thought, who have passed over the bourne to join the great majority. Dr. Trench, Formerly Archbishop of Dublin, and perhaps better known as the ripe scholar and brilliant writer, is dead. And Bishop Hannington, the missionary Bishop of the Church of England in Eastern equatorial Africa, has been enrolled in the noble army of martyrs. Like many other missionary heroes, he has fallen a victim to groundless heathen suspicion. Last July, he set out to visit the furthest mission under his charge, that of Uganda, at the northern extremity of Lake Victoria Nyanza, accompanied by Rev. W. Jones, a native African pastor and a party of voyageurs, fifty in number. The King of Uganda, a son of the late well-known Mtesa, fearing an invasion of strangers, had the party arrested at the south end of the lake. After a week's imprisonment they were led out to execution, only four escaping with their lives. Dr. Kalkar, who presided so ably at the Copenhagen meetings of the Evangelical Alliance, has also passed away full of years and of honours. The Free Church of Scotland, too, has lost one of its most prominent ministers, the Rev. Dr. McLaughlan, of St. Columba Gaelic Church, Edinburgh, who is said by his writings, and personal efforts otherwise, to have done more than any other for the welfare of the Scottish Highlanders. The congregation of the late Dr. Begg have placed a memorial tablet in their church, in which he ministered for fifty years. A handsome monument has also been erected at Dingwall to the memory of Dr. Kennedy, the famous leader of "The Highland Host." The Synod of the Presbyterian Church of England met in London on the 26th of April, Dr. David McEwan of Clapham Road Church, London, Moderator. The two great Scottish General Assemblies meet in Edinburgh on Thursday, the 20th of this month. The Synod of the United Presbyterian Church meets on the 4th instant. Disestablishment *versus* the connection between Church and State, is the burning question of the hour in Scotland at present. Our correspondent is, from special circumstances, well fitted to take an impartial view of the situation. We leave this most delicate and difficult subject in his hands. This is what he says:

SCOTLAND.—The Queen has been pleased to settle £200 (equal to \$1000) a year out of her own private purse upon the widow of Principal Tulloch. The Government also has granted her \$750 a year. Such are the newspaper statements. The Rev. Dr. MacGregor of St. Cathbert's, Edinburgh, has been appointed one of her Majesty's chaplains for Scotland, and Dr. J. Cameron Lees of St. Giles, a Dean of the Chapel Royal, and Dean of the "Order of the

Thistle" in room of the late Dr. Shairp. Dr. Donaldson of Aberdeen has been appointed to the Principalship of St. Leonard and St. Salvador, St. Andrew's. The appointment is a Government one, and has given rise to some discussion. Dr. Donaldson, however, is a man of European reputation, and politics may have stirred, in some instances, at all events, the critical spirit. The Bible Class of Parkhead Parish had a social meeting, presided over by their pastor, and had a very "enjoyable evening of dancing"! We heard of the congregational social of a church in, or near Glasgow also, whose workers "tripped it on the light fantastic toe" after the general meeting was over. Is that a phase of Scottish Church sociality? The Canadian Church draws the line much more distinctly. The collection in St. James' U. P. Church, Paisley, when Dr. Whyte of Edinburgh preached, a few Sabbaths ago, amounted to \$9000. Miss C. Wardlaw Bardner, of Dumfermline, has bequeathed \$30,000 to benevolent purposes. In spite of prevailing distress, the Sustentation Fund of the Church this year is, we understand, within \$300 of last year's receipts. Mr. Finlay's Bill to "declare the Constitution of the Church of Scotland" has met with very varied reception. The Church of Scotland receives it as simply declaratory, maintaining that all the powers mentioned in it, she has possessed for the last forty years, and consequently that it adds nothing to her privileges. The Free Church is divided into two sections on the subject, the "Constitutional Party" being fully satisfied with the Bill as giving them all that the Claim of Rights requires: the majority, however, headed by Dr. Rainy, J. Taylor Innes, W. S. and Professor Candlish are not satisfied by any means, contending that it does not meet all the demands of 1843; while the United Presbyterian Church is wholly left out in the cold. The Bill is for the Free Church and not the U. P's. With the latter, it is the claim of voluntarism as a New Testament principle as against the maintenance of a State endowed and privileged Church. With them the controversy is a much larger one, and many of the Free Church ministers have, in the course of a voluntary experience of some years duration, fallen in with their views, in which case, there may come a split among Free Churchmen, one section joining the Church Established, the other the United Presbyterian. Meantime Mr. Finlay's Bill has been rejected by a majority of twenty-three in the House of Commons. Among the people of Scotland there is a strong sentiment in favour of retaining the Established Church with all her traditions and ancient history, on the one hand, and on the other, a very steadfast belief that the Church is most effective for all really spiritual purposes, when, without any prestige, or patronage, she is made to realize her more entire dependence upon an Arm unseen. Financially, our country is still depressed. Trade continues dull, and foreign competition so

keen, that our manufacturers are in a state of continued alarm, while, since New Year, the weather has been such, and the frost so continuous that out-door labour has been at a stand-still. The suffering among the poor classes has been very great. With the return of spring there will certainly be some relief, but the revival of trade to any great extent is still matter of much anxiety. "The Lord reigneth: Let the people tremble. And the Lord reigneth: Let the earth rejoice." D.

CANADA.—Rev. Dr. Wilkes, the pastor *emeritus* of Zion Church, Montreal, now in his 80th year, sailed for London the middle of last month with a view of attending the jubilee of the Colonial Missionary Society of the Congregational Church in England. This society was formed fifty years ago, and Dr. Wilkes was one of the first, if not the very first missionary whom it sent forth. Coming to Canada at a time when a large portion of the Province of Ontario was an unbroken forest, Dr. Wilkes had his full share of the difficulties and hardships of pioneer missionary life. For many years one of the most active, popular, and successful ministers in Canada, he has reached a green old age with undiminished mental faculties—honoured by Christians of all denominations in Canada. The jubilee of the Telugu mission was celebrated at Nellore in Southern India, in February last. Dr. Day and his wife were the first missionaries to the Telugus, and Canada is specially interested in this celebration, because Dr. Day was a native of this country, and the Canadian Baptists have at present two mission boards, each represented by mission stations in the Telugu country, where there are now fifty-seven missionaries, two theological seminaries, and about 30,000 native communicants. St. George's Church, Montreal, has invited Dr. Campbell Fair, of Baltimore, U. S., to become assistant to Dean Carmichael. Rev. George H. Wells, the popular minister of the American Presbyterian Church, Montreal, goes to New York to attend the meetings of his Presbytery. On the other hand there are several pastors of congregations in the United States who are constituent members of Canadian Presbyteries: Might not a "fair exchange" in such cases be attended with advantage to all parties concerned? Or is it only in heathen countries that co-operation and fraternal intercourse should be advocated?

UNITED STATES.—The General Assembly meets in Minneapolis on the 20th of this month. Under the new regime, each Presbytery consisting of not more than twenty-four ministers is entitled to send one minister and one elder, and each Presbytery having more than twenty-four ministers may send one minister and one elder for each additional twenty-four ministers, "or for each additional fractional number of ministers not less than twelve"—

whatever that may mean. It is computed that the full number of commissioners will be about 530—nearly one hundred less than last year. The Presbyterian Church has lost one of its best loved ministers by the death of Dr. James Eells, Professor of Homiletics and Pastoral Theology in Lane Seminary. While Moody and Sankey have been swaying the hearts of multitudes of every creed and colour in the Southern States, Sam Jones and Sam Small, two Methodist evangelists from the South, have been following up their work in Chicago. Impetuous, rugged, and outspoken, they are nevertheless popular. Upon being asked what he thought of their work in Chicago, the well-known Professor Swing is reported to have said: "From what I had read and heard of Sam Jones I did not like him and regretted that he had been brought to Chicago. I went to hear him, strongly prejudiced against him; but before five minutes I was listening with the deepest interest, and before fifteen minutes I was crying. He is a wonderful man." The Cumberland Presbyterians, who were received into the Alliance of the Reformed Churches at the meeting of the Belfast Council, are now negotiating terms of union with the Methodist Protestant Church in the United States. Arrangements have been made for a joint meeting of committees of these churches to be held this month at Nashville. The indications are that the union will be effected before long. On his return to London, "Missioner Aitken," whose work in New York and other American cities was so markedly successful, gave a very interesting account of his visit to the American Churches. He said that his reception everywhere had been most cordial. "I believe," he said, "that this mission has done one thing among many others that we shall be thankful for: it has tended to break down the barriers between our church and others."

IRELAND.—The excitement over the threatened Home Rule is still at fever heat, and the prospects of such a measure as some hope for and others dread, are discussed day by day. There is intense earnestness both on the one side and on the other. The General Assembly of the Presbyterian Church, in special meeting called for the purpose, declared with unanimous voice against it. Since then a deputation has been in London and had interviews with Messrs. Morley and Chamberlain. It is said that the Premier declined a conference with the brethren. Mr. Morley assured them that provision would be made for the protection of all religious bodies. There is not much hope at present of a very extensive measure of Home Rule being carried. Fort William Church, a congregation formed some time ago in a fashionable suburb of Belfast, has got a minister settled over it, the Rev. James Macdonaghie, late of Omagh. He has fully fulfilled the expectations that were formed of him

when at College. In the town of Omagh he made a good record for himself, and he now takes his place with the brethren of the Ulster metropolis with a well established fame. On a late Sabbath, the Lord Lieutenant of Ireland, the Earl of Aberdeen, together with the Countess, attended service in Rutland Square Presbyterian Church, Dublin. This is the church Dr. Hall preached in before he came to New York. The newspapers state that so far as known, this is the first time that a representative of Royalty in Dublin attended service in the Presbyterian Church. The Lord Lieutenant appears to be well liked. The Rev. Robert Ross of Londonderry is likely to be the next Moderator of Assembly. Evangelistic meetings of a very interesting kind and conducted in a fine spirit were held on the 17th March (St. Patrick's Day as it is called) in Belfast, Dublin and other places. They were union meetings, all Protestant denominations participating in them. H.

Home Mission Committee.

WESTERN SECTION.

THE Home Mission Committee, Western Section, met in the lecture room of St. Andrew's Church, Toronto, on Tuesday, 30th March, at 9 a.m., and continued in session till Thursday, 1st April, at 6 p.m. Rev. Dr. Cochrane, Brantford, *Convener*, and Rev. R. H. Warden, Montreal, *Secretary*. With one or two exceptions all the members were present and a large amount of business was transacted. Claims for services rendered in mission fields and augmented congregations during the past six months were considered and the following sums ordered to be paid:—*Mission fields*, \$11,377.15; *Augmented congregations*, \$14,643.45. The Treasurer presented a statement of the respective funds. The receipts for Home Missions are \$25,500, which, with the balance on hand at the beginning of the year, \$7,250, makes \$32,750. The total expenditure for the year is estimated at about \$32,000. The receipts for Augmentation are \$17,000. The requirements of this fund are \$36,000, including the amount borrowed from the Reserve fund last April. To end the year (April 30th) free from debt, about \$19,000 are still required. Judging from the receipts of April, 1885, probably \$7,000 will be got this month, leaving a deficit of about \$12,000. The Committee resolved to pay

the grants in full for the past six months and to draw on the Reserve fund for this purpose. It is earnestly hoped that by means of liberal contributions from congregations and special subscriptions from some of our wealthier members the estimated deficit may be greatly reduced before the end of April. It ought to be borne in mind that EIGHTEEN of our ministers in British Columbia, Manitoba and the North-West Territories are largely dependent on the Augmentation fund. The augmentation grants to the North-West amount to between \$4,000 and \$5,000.

The Committee revised the grants to all the Mission fields and augmented congregations for the year beginning 1st April, 1886. The regulations for the working of the augmentation scheme were codified and it was agreed to recommend to the General Assembly that hereafter, in October and April, supplements be paid up to within \$50 per annum of the full grant, and at the close of the financial year this \$50, or such portion of it as the state of the fund will admit, be paid.

The Home Mission Committee of the Synod of Manitoba and the North-West Territories submitted an estimate of the amounts required for the ensuing year for the efficient working of the fields in the several Presbyteries of the Synod. It was agreed to make the grants asked at the rate per Sabbath for the Sabbaths supplied during the year, the liability of the Assembly Committee to be limited to a sum not exceeding \$19,000 for mission work and \$2,000 for travelling and incidental expenses. Detailed arrangements were made as to the terms of payment, the furnishing of reports, &c. The total expenditure next year from the Home Mission and Augmentation funds for Manitoba and the North-West is estimated at \$28,000. The Committee resolved to put upon record its conviction that the time has arrived when the administration of Home Mission funds in the North-West should be brought into line with that of the Presbyteries in the older provinces, and agreed to recommend the Synod to consider this matter and to give their views as to the modification of existing regulations.

Interesting reports were received from a conference of the missionaries in British Columbia and from the Rev. D. M. Gordon, of Winnipeg, who, at the request of the Committee, had recently visited that province. In accordance with the recommendations in these reports, it was resolved to appoint four additional missionaries to British Columbia, their salaries to be \$1,000 per annum and travelling expenses to the province. The

Rev. D. McRae and the Rev. J. A. Jaffray were appointed for 3 years, the former to occupy meantime the Victoria District group and the latter the Spallumcheen group. The appointment of other two missionaries was left in the hands of the Executive. It was agreed to ask the General Assembly to erect a Presbytery in British Columbia to be called the Presbytery of Columbia, to be connected with the Synod of Manitoba and the North-West. The Committee passed a resolution cordially thanking Mr. Gordon for his valuable services and another, expressive of their appreciation of the services rendered to Presbyterianism in British Columbia by the Church of Scotland. Sympathy was expressed with the Rev. J. S. Mackay, who had been compelled, on account of ill-health, temporarily to withdraw from New Westminster, and arrangements were made as to the maintenance of Rev. S. J. Taylor, who supplies that field meantime.

Reports were received from the Rev. Jas. Robertson, Superintendent of North-West missions, and also from the Rev. A. Findlay, of their work for the past half year.

The list of students and others desiring mission work for the ensuing summer was submitted and appointments given them. The number of missionaries appointed was 147, twenty-five of whom go to the North-West. It was agreed to report to the General Assembly the names of the graduating students of the several colleges who, in accordance with the law of the Church, have applied to this Committee for mission work during the ensuing summer.

R. H. W.

Maritime Synod.

STATE OF THE FUNDS.

Received for Foreign missions.....	\$11,068 49
Expenditure, with adverse bal.	
from last year.....	15,122 30

Bal. due Treasurer.....	\$ 4,053 81
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"Day-Spring" and Mission Schools:	
Received	\$ 3,778 96
Expenditure, with adverse bal. from	
last year	5,808 77

Bal. due Treasurer.....	\$ 2,029 81
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The Home Mission Fund shows an adverse balance of \$3.70. The Augmentation Fund is in a satisfactory state, enabling the Committee to pay the first dividend, and affording the prospect of complete success for the year. Balance on hand from last year, \$4,546.19. Receipts, \$7,771.70, making a total of \$12,317.89. The payments April 1 amounted to \$4,003.02; and the balance on hand, \$8,314.87.

The College Fund shows receipts \$7,753.10. There was an adverse balance last year of several years' accumulation, amounting to \$5,636.21. The expenditure during the current year to date was \$9,877.07. The deficit at this moment amounts to \$7,760.18.

These figures will reach nearly all our readers before the actual closing of the accounts for the General Assembly. We beg to remind them that all the funds, with the exception of Augmentation and Aged and Infirm Ministers' Fund, make a worse appearance than they did at this date in 1885.

Halifax, April 1st, 1886.

Formosa.

Dr. Wardrope, the Convener of Foreign Mission Committee (West) writes as follows under date 5th April:—

I send herewith copy of letter from Dr. Mackay. The readers of the RECORD will be deeply interested in the accounts of the work in which he has recently been engaged. As to his appeal for aid in his great work, how glad I should be to be able at once to reply: "Give yourself no concern about the money; it will be forthcoming." And I think I should be warranted in saying so. I believe the friends of the mission will not allow it to languish for want of funds, especially in view of the state of things revealed in this telegram received last week:—

"Baptized eleven hundred more. Bought land. Send money. Mackay."

The appeal is urgent, and surely the wonderful intelligence by which it is prefaced will give force to it. I trust that many who, in past days, came forward readily to aid in the work in Formosa, will again contribute towards the furtherance of efforts which the Lord has been pleased to crown with such success. With our contributions let our prayers be offered. Let our hearts be filled with ardent longings for the coming day, when the knowledge of the Lord shall cover the earth as the waters cover the sea. The Lord hasten it in His time.

THOMAS WARDROPE.

TAMSUI, Feb. 5th, 1886.

I left this place Oct. 28th, 1885, and did not come out from the country till the 1st inst., so you see I have been *three* months away. During that time Mrs. Mackay and children spent five weeks inland amongst the converts. General Loo, influenced by my old mandarin friend, has never once doubted my word about the value of chapels destroyed; and gave me \$10,000 as damages. Thereupon I *thought* long and anxiously what best to do—build two dozen fragile churches, one dozen ordinary ones, or half a dozen *strong*, and at the same time *artistic*, churches? I decided on the latter, set to work, and in less than three months *finished* three splendid churches of solid stone, with a stone wall around each. These are at *Bang-Kah, Sek-Khan* and *Sin-Tiam*. Shall I say it? yes, *magnificent* in appearance, with steeples overtopping temples and everything else, piercing *Teng-Shui* and pointing heavenwards; also with the British flag and "Burning Bush" fixed permanently in the masonry of the spire.

I judged aright whether you agree with me or no. For note the effect: hear what the *people* say:—(1) "We were fools to pull down his chapel; look now, we are ashamed of our temple." (2) "If we had not pulled the chapel down, it would have remained as it was; look now!" (3) "Must never touch this one, for nothing will stop him, and he will erect better than this if we do so." (4) "After this no one will be allowed to destroy it." (5) "The chapel is beautiful, we never saw the like, and this is a good affair; he is good-hearted." (6) "He can now do as he likes, build just as he likes. We *can't* stop him," etc., etc., etc.

Whilst superintending the work of 200 workmen, I also dispensed medicines to hundreds, preached the Gospel for hours at a time, taught the students at night, and in one three months travelled *upwards—upwards* I say—of 1,600 (one thousand six hundred) miles. I also *repaired* two other chapels which were nearly in ruins, and lastly opened a new preaching station in a large Chinese town—had the usual battle to fight, and must say gained the usual victory. I have never been *stopped* yet where I wished to establish a chapel. I don't believe in those cant phrases: "Trust in God and all will come right," unless the rest be added—"Trust in God," but cut the trees down; "Trust in God," but burn them; "Trust in God," but plough the soil; "Trust in God," but manure the field; "Trust in God," but dig the stones; "Trust in God," but sow the seed—sow it in tears. To gain our object—which is to win the world, to win beloved Formosa for our mighty Leader—I believe we should *think, plan, pray* and *toil* AS IF all depended on our work; excuse me, as if there were no God. But stop! at the same time *conscious* we cannot hold the pen even without the power of our great, loving and adorable Redeemer.

I have given you results only, not the battles

fought and won before having results. I have done my best, and before Almighty God I am ready to give an account of my stewardship. O for that moment to come! I wouldn't go through what I have done during the past three months for any society of men on earth. If in the service of our beloved Queen, rather than do it I would resign. But O for my Saviour, my Redeemer, my All in all! I rejoice in the toil and sleepless nights. O, how sweet, "There shall be no night there." That's good.

When churches stand in every town
In north Formosa's lovely land,
And Gospel seeds be widely sown,
On high I'd join the heavenly band.

I erected a new stone church at Kelung, repaired the partially destroyed chapel at another place, bought ground for chapels, erected *three large handsome and substantial* churches in Sek-Khan, Sin-Tiam und Bang-Kah, and in doing all these things used money out of the \$10,000, Divide that sum by 4, and you will see what we have for one stone church, etc.

Two more must be built at once on the sites where destroyed or near by. I will need over \$4,000 (four thousand dollars); but my strength is concentrated on this work now. It is *sore* work. I have done my best.

P. S.—All well. Mr. Jamieson *faithful* for two years at the language; not begun to preach yet.

Yours as ever,
G. L. MACKAY.

The Presbyterian Record.

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JAMES CROIL.
ROBERT MURRAY. } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.

DURING the absence of the Managing Editor, or until further notice, remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, POST OFFICE, MONTREAL.

DR. COCHRANE has received from the Church of Scotland £50 stg. each for Home Missions, for Queen's College, and for Manitoba College.

WE are prepared to offer special rates for the balance of the year to as many congregations as desire to make the experiment of issuing a *Local Supplement* along with the RECORD. This plan is extensively followed in the old country and is found to have many advantages. For one thing it creates an *esprit de corps* in a congregation that is of itself a power for good. Looking over the statistical list of the congregations, we are convinced that there are hundreds that could well afford to make the experiment, and who would find that it would pay them to do it by the increased interest which would be manifested in the welfare and prosperity of the congregation, and of the church at large and all its missionary and benevolent enterprizes. Only one congregation in all the church has as yet ventured upon the experiment. Who will be the next to follow, if only for six months to try it?

Official Announcements.

THE GENERAL ASSEMBLY.

The twelfth session of the General Assembly of the Presbyterian Church in Canada will be opened in the city of Hamilton, and within St. Paul's Church there, on Wednesday, 9th June next, at 7.30 p.m.

Presbytery clerks will please forward *lists of Commissioners*, so as to be in the hands of the Clerks of the General Assembly at least eight days before the meeting.

Reports of ordinations, inductions, licenses, deaths, demissions, depositions, within the several Synods, and all other official documents, should be sent so as to be in the hands of the Clerks of Assembly at least eight days before the meeting.

The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly.

Lists of commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto.

The Committee on business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries who may be Commissioners, will meet in St. Paul's Church, Hamilton, on Wednesday, 9th June, at 4.30 p.m.

WM. REID, D.D. } Clerks of
W. FRASER, D.D. } Gen. Assembly.

MEETINGS OF SYNODS.

TORONTO and KINGSTON, in Knox Ch, Galt, 4th May, at 7.30 p.m. JOHN GRAY, D.D., Orillia, Ont., Clerk.

MANITOBA and THE NORTH-WEST TERRITORIES, in Knox Church, Winnipeg, on the 18th May, at 7.30 p.m. D. B. WHIMSTER, Clerk.

Literature.

THE RELIGIOUS CONDITION OF CHRISTENDOM, from the office of the Evangelical Alliance, 7 Adam Street, Strand, London; price, \$1.50; W. Drysdale & Co., Montreal. This useful and instructive volume contains the official account of the Eighth General Conference of the Evangelical Alliance, held in Copenhagen, August 30th to September 8th, 1884, and the papers *in extenso* read upon that occasion. While this volume has a peculiar interest for those who attended these memorable meetings, it will be appreciated by many others, as containing a comprehensive review of the religious condition of Christendom at the present time by men who are eminently qualified to speak on this subject—such men as Provost Vahl and Professor Scharling of Copenhagen, Pastor Munch of Christiania, Dr. Dalton of St. Petersburg, Pastor Theodore Monod of Paris, Dr. Godet of Neuchâtel, Professor Christlieb of Bonn, Principal Cairns, Dr. John Marshall Lang, and Dr. Murray Mitchell from Scotland, Rev. William Arthur, Dr. Sinclair Paterson and Prebendary Anderson from England, Dr. Hoge and Dr. Schaff from America, Principal MacVicar from Canada, and many other eminent theologians. Here one finds the cream of religious thought on the various problems that are occupying the attention of Christian philanthropists throughout the world, such as, —Family Religion, The Power of Prayer, Denominational Variety and Christian Unity, Religious Indifference, Modern Unbelief, Temperance, Home and Foreign Missions, etc.

THE PEOPLE'S BIBLE, vol. III.; by Rev. Joseph Parker, D.D., of London; FUNK & WAGNALLS, New York; pp. 360, price \$1.50. This volume contains some forty discourses on the books of Leviticus and Numbers, characterized by extraordinary freshness of style and skill in the handling of difficult passages. It combines the critical and expository method of treatment so as to give the work a place among the best commentaries that the age has produced. It is proposed to extend it to twenty-five volumes, and if the author lives to complete it, it will be worthy of a place alongside the "Institutes of Calvin."

THE WORLD AND THE LOGOS, by Hugh Miller Thompson, LL.D., assistant Bishop of Mississippi. Dawson Bros., Montreal, price \$1.00. These two Bedell Lectures on the evidences of Religion contain the marrow of modern argument

against the materialistic tendencies of the age and give devout enquirers after truth solid ground to stand upon.

GOOD NEWS is the title of a volume of the sermons of Sam Jones and Sam Small, two very plain spoken American evangelists, who have been preaching to good purpose in Chicago and other western cities for some time past. J. S. Ogilvie, New York, publishers: 30 cents in paper covers.

THE STORY OF CHALDEA.—This is a continuation of "The Story of the Nations," beautifully got up, by MESSRS. PUTNAM'S of New York. Dawson Bros., Montreal. Price \$1.50.

THE MISSIONS' ATLAS, by Rev. S. Vahl, of Copenhagen, Part No. III., contains six well executed maps of America and the West Indies. The accompanying volume of 376 pages—descriptive, historical and statistical, from what we know of the author, must be very valuable, but, unfortunately for us, it is written in an unknown tongue. Both it and the maps, however, shall have a place of honor in the College Library.

FROM ACADIA TO MACHPELAH, or "The Homes and Journeyings of Abraham," by Rev. J. M. Thompson; and FLOWER TALES, by Ella Rodman Church. are two of the latest additions to the publications of the PRESBYTERIAN BOARD, PHILADELPHIA; both admirable books for the S. S. Library, price, \$1.15. For catalogues of the numerous valuable books of the Board, apply to WM. DRYSDALE & Co., Montreal. Also, McGregor & McKnight, Halifax MAGAZINES. The current number of *The British and Evangelical Review*, is a good one: James Bain & Son, Toronto; price, \$2 per annum. THE HOMILETIC REVIEW: *Funk & Wagnalls*, New York; and THE PULPIT TREASURY: *E. B. Treat*, New York. Both of these excellent monthlies have been received; and along with them a, to us, new candidate for public favor, THE ENGLISH PULPIT OF TO-DAY: a monthly magazine of sermons, by the best preachers in England: *Fords, Heward & Hulbert*, New York. Prices to clergymen, only \$1 per annum. Also, Dr. Pentecost's sprightly *Words and Weapons*; \$1.00 yearly.

WORKING FOR THE CHILDREN, by Rev. James A. R. Dickson, B.A., of Galt. Toronto: S. R. Briggs—*The Willard Tract Depository*; price, 25 cents. This is an admirable manual for Parents and Teachers, and cannot but be helpful toward the right training of the young.

MISSIONARY work in Polynesia was only really begun about fifty or seventy years ago, and yet there are now 274 ordained ministers on these islands. In addition to the 274 ordained pastors there are 632 native unordained pastors, and there are 29,000 church members. These churches, instead of being a burden to the London Missionary Society, last year sent them £5,089.

A Page for the Young.

BE KIND.

An angry word, but faintly heard,
May do a deal of harm;
But thoughts refined and accents kind
Will ever lend a charm.
An angry deed can never breed
But angry deeds again;
But loving acts are telling facts,
Which never prove in vain.

TOO LATE.

A story is told as authentic of a young man in the Highlands of Scotland who became a drunkard, a gambler, and in the expressive Scotch phrase, "a ne'er-do-weel." His father owned a small farm which had been in the family for two hundred years. But to save Jock from the consequences of his misdoing, he was obliged to mortgage it, far beyond the possibility of redemption.

The old man sank under the disgrace and misery, and died, leaving his wife, two or three children, and worthless Jock. But the shock of his death brought the boy to his senses. He forswore cards and whiskey, came home, and turned in to hard work. He toiled steadily for years. At last his mother was "struck with death."

Jock, now a middle-aged, grizzled farmer, stern and grave, was sent for in haste. He stood in silence by her death-bed a moment, and then broke forth:—

"Mither! mither! gin ye see feyther there, tell him the farm's oor ain agen. An' it's a' recht wi' me!"

The story reminds us of Dr. Johnson, who came, when he was an old man of seventy, to stand in the market-place of Uttoxeter, his grey head bare to the pelting rain, in bitter remembrance of some act of disobedience to his father on that spot when he was a boy.

But of what avail are these tears or acts of atonement when the old father or mother whom we have hurt and slighted so cruelly is dead? Do they see? Do they forgive? Who can say?

"It is only," said a mother, lately, "since my own children speak to me with rudeness and contempt that I understand how great the debt was which I owed to my own mother, and how poorly I paid it."

Many a gay girl who reads these words, who treats her mother as a member of the family, who does the work of a servant without a servant's wages, or a lad who flings about the money which his old father is fast spending his feeble life to earn, will waken some day to utter their remorse in an exceeding bitter cry, to which, alas, there can come no answer!

WHAT GOD SAYS OF MY SINS IF I TRUST IN JESUS.

Blotted out.....Isa. xliii. 25
Borne by another.....1 Pet. ii. 24
Cast behind God's back.....Isa. xxxviii. 17
Cast into the depths of the sea.....Mic. vii. 19
Covered.....Rom. iv. 7
Finished.....Dan. ix. 24
Forgiven.....Col. ii. 13
Made an end of.....Dan. ix. 24
Not beheld.....Num. xxiii. 21
Not imputed.....Rom. iv. 8
Not remembered.....Heb. viii. 12
Pardoned.....Mic. vii. 18
Passed away.....Zech. iii. 4
Purged.....Heb. i. 3
Put away.....Heb. ix. 26
Remitted.....Acts x. 43
Removed.....Psa. ciii. 12
Subdued.....Mic. vii. 19
Sought for and not found.....Jer. 50. 20
Washed away with blood.....1 John i. 7
Taken away.....Isa. vi. 7

HOW TO BECOME HAPPY.

Many young persons are ever thinking over some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may become happy."

Without making a reply, the wise man led the king over a rough path until he brought him to a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?" "Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man. "Build thy home in heaven, and thou shalt have peace and happiness."

A SAFE COMPASS.

"Well, my boy, so you are going to try your fortune in the city," said a man to a neighbour's son. "I'll tell you it is a dangerous ocean to launch your bark upon!" "Yes, sir," answered the lad, taking a Bible out of his pocket; "But, you see, I've got a safe compass to steer by."

An eccentric minister, stepping one day into the shop of one of his parishioners, asked abruptly, without even waiting for a salutation, "Did you expect me?" "No!" was the reply. "What if I had been death?" he asked; and stepping out, was gone as suddenly as he came in.

Acknowledgments.

Received by Rev. W. Reid, D.D.,
Agent of the Church at Toronto,
to 5th April, 1886. Office, 50 Church
Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th Mar. '86, \$1508.79;
Lucknow, St Andrew's, 2.00; Kintore
1.00; Bedque, 6.00; Gabarus, 2.00;
Sydney, Falmouth St, 2.00; Wood-
ville Coland Sands, 3.58; Springdale,
1.00; Redbank, N B, 3.00; New
Glasgow, James Ch, 5.00; North
Sydney; C.B., 6.00; Dartmouth, James,
2.00; Maitland, 5.00; Campbellton,
5.00; Upper Londonderry, 4.00; Cold-
stream, 0.69; Richmond, N B, 5.00;
Newcastle, St James Ch, 10.00; Essa
1st Ch, 3.00; West Adelaide, 2.00;
Arkona, 1.00; Glenallan, 6.00; Mt
Pleasant, Omeame & Lakevale, 6.00;
Balaklava, 2.00; Innisfil, 2nd Ch, 6.00;
Balderson and Drummond, 3.00;
Balderson and Drummond S S, 1.00;
Glenarm, 6.00; Roxborough, Knox Ch,
4.00; Coldsprings, 8.00; Thamesford,
8.00; Ottawa, Bank St Ch, 10.00;
Nichol, Zion Ch, 1.50; Pine River,
2.00; Presbytery of Whitby, 77.88;
London, St Andrew's, 25.00; Wen-
digo, Guthrie Ch, 4.00; West Guillel-
mburg 2nd, 4.00; Hamilton, Knox
Ch, 20.00; Vernonville, 3.00; Essex
Centre, 1.00; Richmond and Stitts-
ville, 4.00; Minesing, 1.00; Grand
Bend, 3.00; East Oxford, St Andrews,
2.00; Morrisburg, Knox Ch, 4.00;
Charlo, New Mills and Louisen's
Brook, 3.00; Oakville, 6.00; Doon,
2.00; East Williams, St Andrew's,
6.00; Gravenhurst, 2.00; Nissouri
South, 3.00; Nissouri North, 2.00;
Lakefield and North Smith, 10.00;
Brookdale, 2.00; East Zorra, Burns
Ch, 8.00; Beckwith, Knox Ch, 4.00;
Elenheim, St Andrews, 2.00; Salt-
fleet, Cheyne Ch, 1.00; Binbrook, 1.00;
Markham, St Johns, 3.00; Flamboro
West, 8.25; Beverly, 7.50; Caledonia,
Sutherland St, 2.48; St Ann's and
Smithville, 4.50; Burlington, 4.45;
Jarvis and Walpole, 8.60; West
Winchester, 4.00; Townline, 2.00;
Quebec, Chalmers Ch, 20.00; Stuyner,
4.00; Sunnidale, 2.00; Hawkesville,
0.60; Linwood, 0.58; Colborne, 3.00;
West Puslinch, 6.00; Shelburne, 4.00;
Primrose, 2.00; Woodbridge, 2.00;
Scarboro, St Andrew's, 7.00; Spring-
ville and Bethany, 5.00; Dunblane,
1.00; Alma, 3.15; Cobourg, 8.00;
Danville, 2.00; Tiverton, 5.00; Balti-
more, 5.00; Bethesda, 3.52; Quebec,
St Andrew's, 10.00; Duart and High-
gate, 2.00; Chiselhurst, 1.62; West
Brant, 3.00; Hastings, 4.34; Hills-
dale and Elmvalle, 5.50; Egmondville,
5.00; Hanover, 3.00; Alliston, 4.00;
Carluke, 2.00; Winslow, 3.00; Dun-
troon, 2.20; West Church, 4.00; St
Andrew's Ch, 1.25; Ethel, 3.00;
Midland, 1.50; Monkton, 1.00;
Breckville, 1st Ch, 9.50; Osgeode,
3.00; Huntingdon, St Andrew's, 16.00;
Campbellville, 4.20; Amrprior, 7.00;
Amherst Island, St Paul's, 2.00;
Watford, 4.00; Woodstock, Knox Ch,
12.00; Bradford, 4.00; West Gwillim-
bury, 2nd Ch, 2.00; Lakeport and
Colborne, 1.00; Richmond Hill, 3.00;
Thornhill, 3.00; Palmerston, Knox
Ch, 4.00; Chatham, St Andrew's,
3.00; Acton, 8.50; Caledon, Knox
Ch, 16.00; Honeywood, 2.00; Mar-
saintown, St Andrews, 6.00; Leaming-
ton, 2.00; North Bruce and St

Andrew, Saugeen, 4.65; Ventnor,
3.00; Dennis Ch, 1.00; Belmont, 3.00;
Harriston, Guthrie Ch, 5.00; Wal-
lacestown, 2.20; Midhurst, 2.00;
Craighurst, 2.00; Ridgetown, 2.00;
Wallaceburg and Calvin Ch, 5.25;
Pinkerton, 4.00; Erin, 6.00; Chats-
worth, 12.00; Alton, 3.35; Glammis,
2.00; Nassagaweya, 6.00; Campbell-
ford, 10.00; Stewiacke, 5.00; Char-
lottesville, Zion Ch, 5.00; Leitch's
Creek, 2.00; Glace Bay, 3.00; St
John, St Andrew's Ch, 5.00; Mt
Mary, 5.00; Bocabee and Waweig,
1.00; St Ann's and N Shore, 2.00;
Clifton, 5.00; Halifax, St Andrew's,
4.00; Fairbairn, 2.00; Faversham,
1.00; Port Elgin, 5.00; Price's Cor-
ners, 3.00; Kingsbury, 1.50; Hynd-
man, 2.50; McKillop, Duff Ch, 5.00;
Winthrop, Caven Ch, 5.00; Three
Rivers, 3.00; Cedarville and Esplin,
5.00; West Bay, 4.00; Georgetown,
3.00; Limehouse, 2.00; Dundee, 2.00;
Princeton, 1.00; North Gower and
Wellington, 5.00; Thames Rd, 8.00;
Kirkton, 6.00; Cantley & Portland,
1.50; Sydenham, Knox Ch, 2.00;
Winterbourne, 7.50; Hollin, 3.50;
Berlin, 4.50; Guelph, Knox Ch, 11.50.
—\$2425.70.

HOME MISSION FUND.

Received to 5th Mar. '86, \$2033.73
—Lucknow, St Andrew's, 10.00;
Moose Jaw, 20.25; Kintore, 10.00;
"Z" Marnoch, 1.00; Friends, Port
Dover, 0.50; Bayfield, St Andrew's,
1.25; Essa, 1st Ch, 8.00; Mr R, Car-
rot River, 5.00; Winnipeg, Knox Ch
B Class, 25.00; West Adelaide, 6.00;
West Adelaide S S, 2.25; Arkona,
3.00; Arkona S S, 1.50; Clear
Springs, 3.75; Plympton South, 9.00;
Perth St Andrew's, 43.00; Chater,
16.65; Glenallan, 15.00; Galt, Central
Ch, 115.00; Mt Pleasant, Omeame
and Lakevale, 17.00; Beaverton,
27.10; Cornwall, Knox Ch S S, 15.00;
Balaklava, 10.00; Innisfil, 2nd Ch,
30.00; Toronto, West Ch S S, 40.00;
Toronto, West Ch S S, Muskoka,
15.00; Scarboro, Chalmers Ch, 20.00;
Balderson and Drummond, 28.00;
Balderson and Drummond S S, 9.00;
Dundalk, 16.00; Mandamun, 9.00;
Zephyr, 7.00; Leaskdale, 13.00;
Zephyr, 7.00; Coldspring, 9.00;
Guelph, Chalmers Ch S S, 30.00;
Brantford, Zion Ch, 300.00; Sarnia,
60.00; Thamesford, 61.10; Oro, Knox
Ch, 1.00; Hamilton, Erskine Ch,
25.00; Westwood, 30.00; White Lake,
15.00; Nichol, Zion Ch, 6.00; Wen-
digo, 9.00; London, St Andrew's,
140.00; West Gwillimbury, 2nd Ch,
35.00; Lady member McNab St Ch,
Hamilton, N W, 5.00; Fenelon Falls,
7.00; Springville and Bethany, 4.50;
Earnestown and Bath, 1.00; Grafton,
1.00; Vernonville, 2.00; Water-
down, 20.00; Essex Centre, 30.00; Lang-
side, 10.00; Richmond and Stittsville,
16.00; Minesing, 10.00; East Oxford,
St Andrews, 24.00; Tilbury East, 15.00;
Morrisburg, Knox Church, 15.00;
Morrisburg, Knox Church S S, 8.00;
Toronto, East Church, 80.00; Oak-
ville, 20.00; Berlin, St Andrews Ch,
11.00; East Williams, St Andrews
Ch, 36.55; Camden and Tamworth,
10.00; A Friend, Greenbank, 5.00;
Gravenhurst, 20.00; Poland & Cald-
well's Mill, 12.00; Cardinal, 20.00;
Mainsville, 6.00; Nissouri, South,
22.00; Nissouri, North, 7.00; Vaugh-
na, Knox Ch, 39.00; Bolton, Caven

Ch, 25.00; Mooretown, 20.00; Rod-
gerville, 61.56; Kingston, Chalmers
Ch, 2.00; Ailsa Craig, 32.75; Carlisle,
25.17; Williams, 13.25; Lakefield
and North Smith, 20.00; Brookdale,
24.00; East Zorra, Burns Ch, 27.00;
Beekwith, Knox Ch, 5.00; A Friend's
first fruit, 2.50; Mt Pleasant, Ome-
ame & Lakewell, 5.00; West Ben-
tinck, 7.35; North Delaware, 2.75;
South Delaware, 1.50; North-St Ch,
1.00; Lynedoch, 25.75; Delhi, 2.00;
Silverhill, 2.00; Blenheim, St And
Ch, 20.00; Saltfleet, Cheyne, 20.00;
Binbrook, 25.00; Ottawa, St And S S,
N W T, 57.76; Moore, Knox Ch,
25.00; Sydenham, Knox Ch, 8.00;
Lakefield S S, 25.00; Ballinafad,
9.43; Belgrave, 8.55; Dunwich, Duff
Ch, 40.00; Ripley, 10.00; Centre
Bruce, 3.50; West Winchester, 30.00;
Cantly and Portland, 10.00; Town-
line, 4.00; Toronto, College-St Ch SS,
45.00; L'Orignal, 4.50; Hawkesbury,
3.50; Beaverton S S, 43.20; Pickering,
St John's Ch, 7.00; Stuyner,
15.00; Sunnidale, 4.00; Birtle, 20.00;
Toronto, Erskine Ch, 75.00; South
Mara, 6.88; Hawkesville, 6.00; Lin-
wood, 57c; Pinkerton, 83c; St Syl-
vester and Lower Leeds, 8.00; Col-
borne, 10.00; Rosemont and Mulmar,
17.50; Shelburne, 50.00; Primrose,
15.00; Lady Campbellville, 10.00;
Corunna, 10.00; Dundas, Knox Ch,
30.00; Scarboro, St And Ch, 35.00;
Woodbridge, 24.00; Weston, 24.00;
Jarvis, 23.00; Walpole, 20.00; Chat-
ham, Chalmers Ch, 11.25; Alma,
15.00; Bervie, 11.50; Cobourg, 31.04;
Danville, 12.00; Dixie, 8.40; Iver-
ton, 20.00; Hibbert, 25.00; Baltimore,
60.00; Hampstead, 17.00; Landsdowne,
5.60; Fairfax, 3.65; Sand Bay, 1.25;
Niagara, St Andrews Ch, 7.50; Clon-
ton, Willis Church, 75.00; Bethesda,
15.00; Stouffville, 15.00; Quebec, St
Andrews Ch, 35.00; E R, Newmar-
ket, 3.00; A Friend, Merlin, 5.00;
Chiselhurst, 9.75; Mount Forest, 10.00;
West Brant, 18.00; West Brant
S S, 2.00; Alnwick, 8.50; Williams-
town, St Andrews Ch, 46.00; Hills-
dale and Elmvalle, 30.00; Gorrie,
5.00; Fordwich, 6.00; Fordwich S S,
5.00; Egmondville, 21.25; West Flam-
boro', 60.00; Cypress Mission, 19.00;
Burnside, 24.85; Alliston, 6.00; Car-
luke, 5.00; Toronto, Old St Andrews
Ch, 301.41; Tavistock, 10.00; Dun-
troon, 7.00; West Church, 6.51; St
Andrews Ch, 4.00; Duntroon S S,
3.00; West King and Laskay, 38.60;
Milton, Knox Ch, 15.00; Midland,
11.00; Monkton, 9.75; Uptergrove,
7.00; Brockville, First Church, 87.75;
bequest of John T McCrae, Cornwall,
110.25; Ethel, 16.00; Kinnear's Mills,
41.21; Huntingdon, St Andrews Ch,
20.00; St Louis de Gonzague, 19.00;
South Mountain, 7.00; English River
and Howick, 19.65; Indian Lands,
50.00; Montreal, Knox Ch S S, 50.00;
Lachine, St Andrews Ch, 65.00; Ath-
elstane, 4.00; Elgin, 11.50; A Friend,
Montreal, 1.00; Montreal, St Marks
Ch, 10.00; Amrprior, 30.00; Cumber-
land, 18.00; Bristol, N S S, 4.00;
Buckingham, 10.00; Lochaber, 5.00;
Auburn Field, 5.00; Amherst Island,
10.00; Watford, 20.00; Lonseshor-
ough, 1.00; Hullett, 4.00; Burling-
ton, 27.50; Woodstock, Knox Church,
140.00; Woodstock Knox Ch Bible
Class, 14.00; Woodstock, Knox Ch
S S, 31.00; Bradford, 35.00; Aven-
bank, 9.00; Fullarton, 12.00; Mill-
bank, 8.60; Lakeport and Colborne,
5.00; Richmond Hill, 17.00; Thom-

hill, 8.00; Palmerston, Knox Ch, 35.00; Chatham, St Andrews, 25.00; Streetsville, 80.00; Acton, 35.00; Utica, 6.00; Tottenham, 10.00; Caledon, Knox Ch, 25.00; Honeywood, 4.00; West Gwillimbury, 1st Church, 25.00; Matilda, 3.00; London, 1st Ch S S, 60.00; South Gloucester, 50.00; North Bruce and St Andrews, Saugeen, 25.60; Durham, 31.00; Heckston, 6.00; Port Dover, 25.00; Dunns Ch, 4.00; Belmont, 15.00; Port Perry, 35.00; Harriston, Guthrie, 10.00; Wallacetown, 6.00; Milverton, 21.70; North Mornington, 19.67; Midhurst, 2.40; Craighurst, 3.00; Ridgeton, 12.00; Emsdale Field, 52.78; Maganetawan Field, 9.97; Nipissing Field, 44.87; North Bay Field, 35.05; Sturgeon Falls, 11.41; South Falls, &c, 47.15; Baysville, &c, 5.40; Severn Bridge, 1.00; Raymond and Deebank, 8.96; Communion collection, 21.35; total, 238.14; 10 per cent for Augmentation, 23.81; total, 214.33; South Kinloss, 12.30; Glencoe, 20.00; Greenwood Group, 7.65; Wick, 34.00; Alton, 5.00; Glamis, 6.00; Campbellford, 20.00; Brookville, St John's, 8.00; Cannington, 13.00; Vittoria, 10.00; Fairbairn, 6.00; Greenbank, 16.25; Feversham, 5.00; McIntyre, 3.00; Maxwell, 5.00; Alexandria, 15.00; Port Elgin, 36.00; Port Elgin S S, 3.00; Craigvale, 10.00; Aymer, 6.25; Little Britain and Selkirk, 5.00; Price's Corners, 5.00; Hyndman, 7.00; McKillop, Duff Ch, 3.00; Hamilton, McNab-st Ch, 255.00; Cedarville and Esplan, 4.00; Kincardine, Knox Ch, 69.00; Toronto, East Ch S S, 40.00; Dundee, 20.00; Princeton, 5.00; Meaford, 22.00; Markham, St John's Ch, 27.85; North Gower and Wellington, 10.00; Parry Sound, 3.75; Cypress (Barrie), 12.83; Dunwich, Chalmers Ch, 20.00; Kildonan, 15.00; Newmarket S S, 12.00. Total, \$26,862.71.

FOREIGN MISSION FUND.

Rec'd to 5th March, 1886, \$16459.25; Lucknow St Andrews, 5.00; Kintore, 8.00; Friend, Port Dover, 0.50; L Marnoch, 2.00; Essa 1st ch, 8.00; Brucefield (Rev John Ross), 60.00; West Adelaide, 6.45; West Adelaide S S, 2.26; Arkona, 2.37; Arkona S S, 1.50; A Friend, Oxford, 6.00; Glenallen, 15.00; Galt Central, 110.00; Mt Pleasant Avenue and Lakevale, 15.00; Beaverton, 24.70; Brook, 5.00; Cornwall Knox, 10.00; Balaklava, 10.00; Innisfil 2d Ch, 30.00; Norwood, 20.00; Toronto, West Ch S S, 35.00; Toronto West Ch S S, 20.00; Scarborough, Chalmers Ch, 20.00; Balderson & Drummond, 35.00; Balderson & Drummond S S, 11.00; Eden Mills, 13.35; Eden Mills S S, 8.35; East Seneca, 5.00; Leaskdale, 8.00; Zephyr, 6.00; Roxborough, Knox Ch, 23.00; Cold Springs, 90.00; Guelph, Chalmers Ch S S, 30.00; Sarnia S S, 19.82; Thamesford, 66.50; Oro, Knox Ch, 2.00; Hamilton, Erskine Ch, 25.00; Westwood, 25.00; Nichol, Zion Ch, 3.00; Pinkerton, 5.00; London, St Andrews, 145.00; West Gwillimbury 2d Ch, 30.00; Doon, 4.25; Vernonville, 14.00; Richmond & Stittsville, 12.00; Neepawa, N W I, 5.00; Minesing, 5.00; East Oxford, St Andrews, 22.00; East Oxford, St

Andrews S S, N W Ind, 2.00; Tilbury East, 15.00; Colin Cameron, Iroquois, 30.00; Mrs D A Cameron, Iroquois, 10.00; Morrisburg, Knox Ch, 30.00; Morrisburg, Knox Ch S S, 15.00; Morrisburg, Knox Ch SS, 15.00; Morrisburg, Knox Ch, 3.00; Toronto, East Ch, 100.00; Oakville, 20.00; Berlin, St Andrews, 11.00; Dunganon and Port Albert, 15.00; George Williamson, Hagersville, 10.00; East Williams, St Andrews, 28.60; Camden & Tamworth, 5.00; A Friend, Pine River, 20.00; St Ann's, 4.75; Smithville, 2.00; A Friend, Greenbank, 5.00; Gravenhurst, 20.00; Poland & Caldwell's Mills, 8.00; Cardinal, 15.00; Mainsville, 5.00; Nissouri, South, 12.00; Nissouri, North, 6.00; Vaughan, Knox Ch, 42.00; Vaughan, Knox Ch S S, 18.00; Bolton, Caven Ch, 42.00; Rodgerville, 68.00; Kingston, Chalmers Ch, 5.00; Ailsa Craig, 16.35; Carlisle, 18.58; Carleton & Franktown, 15.00; Moore Line, 20.00; Brookdale, 11.00; East Zorra, Burns' Ch, 17.00; Beckwith, Knox Ch, 20.00; A Friend's first fruits, 2.50; Mt Pleasant Omeme & Lakevale, 5.00; West Bentinck, 3.48; North Delaware, 3.25; South Delaware, 1.50; North Street Ch, 0.50; Blenheim, St Andrews, 14.00; Walkerston, 1.00; Saltfleet, Cheyne Ch, 20.00; Binbrook, 25.00; Ottawa, St Andrews S S, 20.00; Ottawa, St Andrews S S, 30.00; Moore, Knox Ch, 6.30; Sydenham, Knox Ch, 4.00; Lakefield SS, 40.00; Belgrave, 6.00; J H Moore, Mildmay, 2.00; Dunwich, Duff Ch, 20.00; Ripley, 9.00; Center Bruce, 3.50; West Winchester, 30.00; Townline, 2.00; Toronto, College St Ch S S, 20.00; Toronto, College St Ch S S, 25.45; Toronto, College St Ch S S, 25.00; Kincardine Tnp Chalmers Ch SS, 1.35; L'Orignal, 4.50; Hawkesbury, 3.50; Hawkesbury S S, 3.50; Stayner, 10.00; Sunnidale, 3.00; Toronto, Erskine Ch, 100.00; South Mara, 6.75; Cambridge, 3.00; Oakwood, 5.75; Hawkesville, 0.30; Linwood, 0.57; St Sylvester, and Lower Leeds, 4.00; Colborne, 14.00; Rosemont and Mulmur, 14.00; Shelburne, 30.00; Primrose, 15.00; Lady Campbellville, 10.00; A Friend, Osgood Congr, Vernon, 5.00; Corunna, 5.08; Woodbridge, 20.00; Weston, 15.00; Jarvis, 40.00; Walpole, 20.00; Springville and Bethany, 5.50; Chatham, Tnp Chalmers Ch, 15.00; Dunblane, 14.00; Alma, 11.00; Alma S S, 7.85; Bervie, 11.50; Cobourg, 25.00; Danville, 10.00; Tiverton, 17.50; N. M. Tiverton, an offering to the Lord, 2.50; Hibbert, 25.00; Baltimore, 35.50; Hampstead, 23.60; Palmerston, Knox Ch, S S, 20.00; Lansdowne, 2.95; Fairfax, 1.80; Sand Bay, 3.05; Mrs McMaster, Knox Ch, Palmerston, 10.00; Niagara, St Andrews, 7.25; Clinton, 34.00; Bethesda, 15.00; Missionary Mite Box, 5.00; Stouffville, 10.00; Normanby, Knox, 6.24; Zephyr, 4.00; Quebec, St Andrews, 35.00; Essex Centre, 2.50; Duart and Highgate, 5.00; Chiselhurst, 9.75; Mount Forest, 30.00; W Brant, 17.00; West Brant S S, 3.00; Brooklin, 15.00; Alnwick, 8.50; Lancaster, Knox Ch, 30.10; Hillsdale and Elmvale, 17.50; Gorrie, 5.25; Fordwich, 14.00; Fordwich S S, 5.00; Montreal St Paul's S S, 30.00; Emondville, 20.00; West Flamboro, 20.00; Alliston, 6.00; Carluke, 5.00; Tavistock,

12.95; Latona, 15.00; Wroxeter SS, 16.00; Duntroon, 5.00; Duntroon S S, 2.21; West Church, 5.00; St Andrews Ch, 3.00; West King and Laskay, 28.00; Milton, 10.00; Midland, 12.50; Monkton, 9.10; Uptergrove, 5.00; Brockville 1st Ch, 48.55; Dresden, 10.00; Bequest of J T McRae, Cornwall, 110.25; Ethel, 4.00; Bequest of Miss Margaret Kerr, Montreal, 25.00; Kinnear's Mills, 46.39; Montreal, St Joseph St S S, 25.00; Montreal, St Joseph St S S, 4.00; Huntingdon, St Andrews, 30.00; St Louis de Genzague, 17.00; 1-10 of Young Man's Saving, English River, 1.24; South Mountain, 7.00; English River & Howick, 18.75; Montreal, Knox Ch S S, 50.00; Montreal, St Mark S S, 10.00; A Friend, Montreal, 2.00; Arnprior, 100.00; Cumberland, 24.00; Lobo & North Caradoc S S, 38.00; Amherst Island, 8.00; Watford, 20.00; Burlington, 22.25; Woodstock, Knox Ch, 75.00; Woodstock, Knox Ch S S, 30.00; Bradford, 35.00; Millbrook, 25.00; Millbrook S S, 9.00; Centreville, 30.00; Lakeport and Colborne, 5.00; Richmond Hill, 10.00; Thornhill, 10.00; Chatham, St Andrews, 25.00; Acton, 35.00; Brockville, St John's, 10.00; Utica, 3.00; Ayr, Knox Ch, 92.45; Tottenham, Fraser Ch, 10.00; Caledon, Knox Ch, 10.00; Honeywood, 3.00; West Gwillimbury, 1st Ch, 25.00; Berne, 9.00; Leamington, 1.00; Campbell's Settlement, 1.50; Matilda, 2.00; London, 1st Ch S S, 50.00; South Gloucester, 30.00; North Bruce and St Andrews Saugeen, 42.80; Denham, 26.32; Heckston, 6.00; Port Dover, 18.00; Wendigo, 15.00; Dunville, Knox Ch, 6.00; Dunville, Knox Ch S S, 2.60; Dunn's Ch, 4.00; Ayr, Stanley St Ch, 100.00; Belmont, 15.00; Bobcaygeon, 18.00; Port Perry, 20.00; Harriston Guthrie Ch, 5.00; Wallacetown, 3.00; Milverton, 28.00; North Mornington, 25.38; Midhurst, 1.00; Craighurst, 2.00; Ridgetown, 8.00; A Friend, Kirkwall, 1.00; Mrs. A. Sutherland, Dorchester Sta, 4.00; Rocky Saugeen, 6.00; Wallaceburg & Calvin Ch, 16.00; John Foots, Weston, 20.00; South Kinloss, 10.00; Glencoe, 10.00; Wick, 40.00; Alton, 5.00; Glamis, 5.00; Campbellford, 20.00; Brockville, St John's, 10.00; Cannington, 7.00; Vittoria, 8.00; Fairbairn, 6.00; Feversham, 10.00; McIntyre, 3.00; Maxwell, 3.00; Alexandria, 10.00; Port Elgin, 39.00; Port Elgin S S, 2.00; Craigvale, 10.00; Aymer, 1.00; Aymer SS, 7.16; Little Britain & Selkirk, 3.00; Price's Corners, 5.00; Kingsbury, 15.00; Hyndman, 7.00; Toronto, St Andrews, 25.00; Glenora, 12.57; Hamilton, McNab St Ch, 145.00; Cedarville & Esplan, 7.00; Georgetown, 30.00; Limehouse, 15.00; Toronto, East Ch S S, 30.00; Dundee, 21.00; Princeton, 3.00; Meaford, 20.00; Markham, St John's, 22.00; Moore, Burns Ch, 20.00; North Gower & Wellington, 10.00; Cantley & Portland, 5.00; Port Dover S S, 10.00; Chater, N W Indians, 12.00; A Friend, London, 3.00; Innerkip, Formosa, 5.00; Dunwich, Chalmers Ch, 20.00; Kildonan, 15.00; Woodville, 50.86; Montreal, St Paul's, 620.00; Brandon, 24.00; Newmarket S S, 10.00. —Total, 22,491.08.

COLLEGE ORDINARY FUND.

Received to 5th Mar, '86, \$4784.93; Lucknow, St. Andrew's, 5.00; Kintore, 4.00; Essa, 1st Ch, 8.00; West Adelaide, 5.00; Arkona, 2.00; Toronto, College st Ch B Class, 2.55; Glenallan, 9.00; Galt, Central Ch, 135.00; Mt Pleasant, Omamee and Lakevale, 10.00; Beaverton, 11.45; Innisfil, 2nd Ch, 25.00; Norwood, 14.00; Balderson and Drummond, 17.00; Balderson and Drummond S S, 5.00; East Seneca, 5.00; Leaskdale, 12.00; Zephyr, 4.00; Colldsprings, 25.00; Thamesford, 25.15; Hamilton, Erskine Ch, 15.00; Mattawa, 4.00; Nichol, Zion Ch, 2.00; London, St Andrew's, 100.00; West Guilmbury, 2nd Ch, 15.00; Hamilton, Knox Ch, 35.00; Hamilton, Knox Ch SS, 13.00; Scarboro, St Andrew's 16.00; Vernonville, 8.00; Essex Centre, 1.50; Richmond and Stittsville, 6.00; Minesing, 1.00; East Oxford, St Andrews, 8.00; Morrisburg, Knox Ch, 10.00; Toronto, East Ch, 25.00; Oakville, 20.00; Berlin, St Andrew's, 7.00; East William, St Andrew's, 1.00; A friend, Greenbank, 2.00; Gravenhurst, 2.00; Cardinal, 10.00; Mainsville, 5.00; Nissouri South, 2.00; Nissouri North, 2.00; Vaughan, Knox Ch, 30.00; Bolton, Caven Ch, 17.00; Carlisle, 5.19; Lakefield and North Smith, 15.00; Brooksdale, 4.00; East Zorra, Burns Ch, 6.00; Beckwith, Knox Ch, 10.00; North Delaware, 2.00; North st Ch, 0.25; Blenheim, St Andrew's, 8.00; Saltfleet, Cheyne, 6.00; Binbrook, 7.00; Sydenham, Knox Ch, 4.00; North Normanby, 1.00; West Winchester, 15.00; Townline, 4.00; Stayner, 6.00; Sunnisdale, 2.00; Kippen, St Andrew, 8.00; Toronto, Erskine Ch, 100.00; Hawkesville, 0.71; Colborne, 8.00; Rosemont and Mulmur, 7.00; Shelburne, 15.00; Primrose, 13.00; Dundas, 41.00; Woodbridge, 7.00; Jarvis, 12.00; Walpole, 8.00; Alma, 9.00; Cobourg, 35.00; Tiverton, 15.00; Baltimore, 15.00; Lansdowne, 0.75; Niagara, St Andrew's, 8.50; Stouffville, 4.00; Duart and Highgate, 5.00; Chiselhurst, 3.61; West Brant, 4.00; Hillsburg, 3.21; Hillsdale and Elmvale, 16.50; Fordwich, 4.00; West Flamboro, 30.00; Amherstburg, 5.76; Alliston, 6.00; Carluke, 5.00; Peterborough, St Paul's, 55.00; Toronto, Old St Andrew's, 50.00; Tavistock, 3.00; Latona, 14.35; Midland, 5.00; Monkton, 2.00; Uptergrove, 3.00; Brockville, 1st Ch, 3.50; Osgoode, 5.00; Ethel, 3.00; Armpror, 25.00; Burlington, 10.00; Woodstock, Knox Ch, 80.00; Bradford, 25.00; Millbrook, 8.00; Centreville, 10.00; Lakeport and Colborne, 2.00; Palmerston, Knox Ch, 12.45; Chatham, St Andrew's, 25.00; Acton, 20.00; Caledon, Knox Ch, 10.00; Utica, 2.25; Honeywood, 3.00; Blytheswood, 2.00; Campbell Settlement, 1.00; South Gloucester, 10.00; North Bruce and St Andrews, Saugeen, 10.55; Durham, 8.37; Port Dover, 15.00; Dunns Ch, 8.00; Belmont, 15.00; Port Perry, 11.56; Harriston, Guthrie Ch, 5.00; Wallacetown, 2.00; Milverton, 10.50; North Mornington, 9.50; Craighurst, 1.00; Ridgetown, 14.00; Rocky Saugeen, 6.00; Wallaceburg, 16.00; South Kinloss, 3.80; Glencoe, 6.00; Alton, 5.00; Glammis, 1.00; Campbellford, 20.00; Cannington, 10.00; Vittoria, 6.00; Alexandria, 10.00;

Port Elgin, 6.00; Aylmer, 4.00; Price's Corners, 3.00; McKillop, Duff Ch, 10.00; Winthrop, Caven Ch, 10.00; Hamilton, McNab st Ch, 100.00; Cedarville and Espin, 7.00; Toronto, East Ch SS, 22.00; Princeton, 3.00; Meaford, 7.00; Cantley and Portland, 10.00—Total \$6,710.86.

WIDOWS' AND ORPHANS' FUND.

Received to 5th Mar., 1886, \$2,533.30.—Lucknow, St. Andrew's, 2.00; Z Marnoch, 1.00; Essa, 1st Ch, 3.00; Lion's Head and stations, 1.00; Glenallan, 3.50; Galt, Central Ch, 20.00; Beaverton, 9.54; Innisfil, 2nd Ch, 18.00; Norwood, 14.00; Toronto, West Ch SS, 15.00; Scarboro, Chalmers' Ch, 5.00; Balderson and Drummond, 4.00; Balderson and Drummond S S, 1.00; Glenarm, 4.00; Leaskdale, 3.00; Zephyr, 2.00; Colldsprings, 10.00; Thamesford, 10.85; Hamilton, Erskine Ch, 8.00; Pine River, 5.00; Nichol, Zion Ch, 2.00; Caledonia, Sutherland st, 10.00; West Guilmbury, 2nd Ch, 4.00; Vernonville, 4.00; Essex Centre, 3.00; Minesing, 3.00; Morrisburg, Knox Ch, 7.00; Toronto, East Ch, 10.00; Oakville, 8.00; Berlin, St Andrew's, 5.00; East Williams, St Andrew's, 9.85; A Friend, Greenbank, 1.00; Gravenhurst, 4.00; Poland and Caldwell's Mills, 2.00; Cardinal, 7.50; Mainsville, 1.50; Nissouri, South, 3.00; Nissouri, North, 2.00; Kingston, Chalmers' Ch, 36.50; Lakefield & North Smith, 15.00; Brooksdale, 6.00; East Zorra, Burns' Ch, 4.00; Saltfleet Cheyne, 6.00; Binbrook, 7.00; Sydenham, Knox Ch, 3.00; N Normanby, 1.00; Belgrave, 3.00; Beckwith, Knox Ch, 5.00; West Bentinck, 0.22; North Delaware, 3.25; South Delaware, 1.50; North Street Ch, 0.50; Bayfield Road, 5.00; West Winchester, 10.00; Townline, 2.00; Kingsbury and Brampton, 7.00; Stayner, 4.00; Sunnisdale, 1.00; South Mara, 2.75; Hawkesville, 0.60; Linwood, 0.57; Colborne, 4.50; Rosemont and Mulmur, 7.00; Shelburne, 15.00; Primrose, 3.00; Dundas, 10.00; Woodbridge, 3.00; Alma, 6.00; Cobourg, 15.00; Baltimore, 10.25; Lansdowne, 0.60; Fairfax, 0.55; Sand Bay, 1.35; Niagara, St Andrew's, 6.00; Bethesda, 6.48; Quebec, St Andrew's, 15.00; Duart and Highgate, 4.00; Monni Forest, 5.30; West Brant, 6.55; Alnwick, 2.00; Hastings, 6.66; Hillsburg, 2.00; Hillsdale and Elmvale, 7.25; Fordwich, 2.00; Egmondville, 9.00; West Flamboro, 10.00; Alliston, 5.00; Carluke, 4.00; Midland, 2.00; Monkton, 2.00; Brockville, 1st Ch, 8.85; Osgoode, 2.00; English River and Howick, 6.00; Montreal, St Mark's Ch, 5.00; Amherst Island, 3.00; Watford, 7.56; Lodesborough, 2.00; Burlington, 5.00; Bradford, 6.00; Millbrook, 4.16; Centreville, 6.22; Lakeport and Colborne, 2.00; Richmond Hill, 3.00; Thornhill, 3.40; Chatham, St Andrew's, 8.00; Acton, 10.00; Caledon, Knox Ch, 5.00; Honeywood, 2.00; Leamington, 1.00; Blytheswood, 1.00; South Gloucester, 4.00; North Bruce and St Andrew's, Saugeen, 6.75; Durham, 6.70; Ventnor, 7.00; Dunn's Ch, 2.00; Ayr, Stanley st Ch, 24.19; Belmont, 5.00; Harriston, Guthrie Ch, 1.15; Wallacetown, 4.00; Midhurst, 1.00; Craighurst, 79.00; Ridgetown, 8.00; Wallace-

burg and Calvin Ch, 7.00; Pinkerton, 1.90; Glencoe, 6.50; Wick, 8.00; Alton, 2.00; Cannington, 3.10; Reversham, 1.00; McIntyre, 1.00; Alexandria, 5.00; Port Elgin, 4.00; Craigvale, 10.00; Aylmer, 4.50; Little Britain and Selkirk, 2.00; Price's Corners, 3.00; Hyndman, 2.50; Three Rivers, 3.00; Cedarville and Espin, 4.00; Georgetown, 4.00; Limehouse, 3.00; Princeton, 2.00; Meaford, 6.00; Chater, 5.00; Kildonan, 7.50; Vaughan, Knox Ch, 7.50; Bolton, Caven Ch, 7.00—Total, \$3,318.69.

Ministers' Rates.—Received to 5th March, 1886, \$1,787.50.—Revs D L McCrae, 8.00; T Wilson, 10.00; T Fenwick, 8.00; D G Cameron, 8.00; W P Walker, 8.00; P Scott, 12.00; W Hodnett, 8.00; J Anderson, 8.00; J Hastie, 8.00; J M Macalister, 8.00; Alex McLennan, 8.00; Thos Scouler, 8.00; R D Fraser, 2 yrs, 16.00; J H S Burnett, 8.00; Jas Cameron, 8.00; Wm McConnell, 8.00; John Ross, 8.00; Jas Gourlay, 8.00; W D Balantyne, 2 yrs, 16.00; George Crow, 8.00.—Total, \$1,969.50.

AGED AND INFIRM MINISTERS' FUND.

(Correction in last Record: Instead of \$100 read—Rev John Dunbar, Toronto, \$120.)

Received to 5th Mar, 1886, \$7,336.40.—Lucknow, St. Andrew's, 5.00; Kintore, 4.25; "Z" Marnoch, 1.00; Essa, 1st Ch, 6.00; West Adelaide, 7.00; Arkona, 3.00; Lion's Head and Station, 4.00; Glenallan, 5.00; Galt, Central Ch, 20.00; Mount Pleasant, Omamee, and Lakevale, 12.00; Balaklava, 4.00; Innisfil, 2nd Ch, 12.00; Norwood, 10.00; Moore, Burns' Ch, 10.00; Toronto, West Ch SS, 10.00; Scarboro, Chalmers' Ch, 5.00; Balderson and Drummond, 8.00; Balderson and Drummond S S, 3.00; Leaskdale, 10.00; Zephyr, 6.00; Roxborough, Knox Ch, 2.50; Colldsprings, 20.00; Main Road, Warwick, 5.00; Thamesford, 13.50; Oro, Knox Ch, 2.00; Hamilton, Erskine Ch, 7.00; Nichol, Zion Ch, 2.00; Caledonia, Sutherland st, 20.00; London, St Andrew's, 50.00; Landark, St Andrew's, 10.00; West Guilmbury, 2nd, 6.00; Vernonville, 6.00; Essex Centre, 5.50; Rev Thos Fenwick, 1.00; East Oxford, St Andrew's, 3.00; Tilbury, East, 7.10; Morrisburg, Knox Ch, 7.00; Toronto, East Ch, 15.00; Oakville, 14.00; Berlin, St Andrew's, 5.00; Minesing, 15.00; East William, St Andrew's, 22.46; St Ann's, 3.35; A Friend, Greenbank, 2.00; Gravenhurst, 15.00; Poland and Caldwell's Mills, 2.00; Cardinal, 7.50; Mainsville, 1.50; Nissouri, South, 2.00; Nissouri, North, 2.00; Hamilton, McNab street Ch, 46.48; Kingston, Chalmers' Ch, 36.25; West Guilmbury, 1st Ch, 6.33; Carleton and Franktown, 5.00; Lakefield and North Smith, 20.00; Brooksdale, 2.00; East Zorra, Burns' Ch, 6.00; Beckwith, Knox Ch, 10.00; West Bentinck, 0.35; North Delaware, 2.00; North st Ch, 0.25; Blenheim, St Andrew's, 2.00; Saltfleet, Cheyne, 6.00; Binbrook, 7.00; Sydenham, Knox Ch, 3.00; Belgrave, 3.00; West Winchester, 15.00; Townline, 10.00; Quebec, Chalmers' Ch, 50.00; Stayner, 10.00; Sunnisdale, 4.00; Toronto, Erskine Ch, 50.00; South Mara, 2.75; Cambray, 4.00; Oakwood, 2.00; Hawkesville, 0.60; Linwood,

0.57; Pinkerton, 1.10; Colborne, 4.00; Rosemont and Mulmur, 7.00; Shelburne, 7.00; Primrose, 3.00; Moss, Burn's Ch, 8.00; Dundas, 10.00; Woodbridge, 5.00; Jarvis, 8.00; Walpole, 5.00; Springville and Bethany, 9.50; Alma, 7.00; Cobourg, 15.00; A Friend, per C Blackett Robinson, 20.00; Tiverton, 5.00; Baltimore, 10.50; Lansdowne, 0.30; Fairfax, 10.00; Sand Bay, 35.00; Niagara, St Andrew's, 3.50; Bethesda, 6.00; Stouffville, 5.00; Quebec, St Andrew's, 15.00; Duart and Highgate, 7.00; Mount Forest, 6.00; West Brant, 5.30; Alnwick, 2.58; Hastings, 10.00; Hillsburg, 2.58; Hillsdale and Elmvale, 7.25; Gorrie, 2.75; Fordwich, 2.00; Egmondville, 20.00; West Flamboro, 10.00; Hanover, 3.00; Alliston, 10.00; Carluke, 7.00; Duntroon, 3.00; West church, 4.00; St Andrew's, 1.00; West King and Laskay, 7.00; Midland, 3.00; Monkton, 2.00; McGillivray, 3.00; Brockville, 1st Ch, 8.85; Osgoode, 4.00; Montreal, St Joseph st S S, 10.00; St Louis de Gonzague, 5.00; South Mountain, 2.00; English River and Howick, 4.00; Indian Lands, 10.00; Milton, Knox Ch, 5.00; Montreal, St Mark's Ch, 5.00; Arnprior, 15.00; Amherst Island, 5.00; Watford, 11.60; Londesborough, 3.00; Burlington, 5.00; Woodstock, Knox Ch, 40.00; Bradford, 7.00; Millbrook, 7.00; Centreville, 8.00; Lakeport and Colborne, 2.00; Richmond Hill, 4.00; Thornhill, 4.00; Chatham, St Andrew's, 10.00; Acton, 10.00; Caledon, Knox Ch, 10.00; Honeywood, 2.00; West Gwillimbury, 1st Ch, 3.98; Leamington, 1.00; Blytheswood, 1.00; Campbell Settlement, 1.00; Matilda, 4.00; London, 1st Ch, 38.30.00; South Gloucester, 4.00; North Bruce, and St Andrew's, Saugeen, 12.65; Durham, 6.85; Ventnor, 7.00; Dunn's Ch, 4.00; Ayr, Stanley st Ch, 25.00; Belmont, 5.00; Port Perry, 15.00; Harriston, Guthrie Ch, 2.00; Wallace town, 4.00; Milverton, 3.00; Midhurst, 4.00; Craighurst, 5.00; Ridgetown, 8.00; Wallaceburg and Calvin Ch, 7.00; Pinkerton, 3.10; Glenceo, 8.00; Wick, 8.00; Alton, 3.00; Campbellford, 12.00; Brockville, St John's, 7.00; Cannington, 6.00; Feversham, 1.00; McIntyre, 1.00; Maxwell, 1.90; Port Elgin, 9.00; Craigvale, 10.00; Aylmer, 5.00; Little Britain and Selkirk, 2.00; Price's Corners, 3.00; Kingsbury, 8.00; Hyndman, 2.50; Alexandria, 6.00; Toronto, St Andrew's, 25.00; McKillop, Duff Ch, 6.00; Winthrop, Caven Ch, 8.00; Three Rivers, 3.00; Cedarville and Esplin, 5.00; Georgetown, 10.00; Limehouse, 5.00; North Gower and Wellington, 5.82; Dundee, 8.00; Princeton, 3.00; Meaford, 8.00; Rev John McFarlane, Pine River, 30.00; Chater, 4.00; Markham, St Andrew's, 8.00.—Total, \$7,376.22.

Ministry Rates—Received to 5th March, 1886, \$1,871.30.—Revs D L McCrae, 4 years, 23.00; T Wilson, 3.50; D McLeod, 5.00; D B Cameron, 4.00; J M Munro, 4.00; J Ewing, 4.00; W P Walker, 3.50; P Wardrope, D D, 2 yrs, 14.00; P Scott, 4.00; W Hodnett, 4.00; Evan Macaulay, 3.75; John Stewart, 5 yrs, 10.00; J. Anderson, 4.00; J M Macalister, 4.00; Alex McLennan, 3.50; J A Murray, 10.00; R D Fraser, 2 yrs, 9.00; J R S Burnett,

3.75; James Patterson, 2 yrs, 10.00; James Cameron, 4.50; D B McKae, 15.00; John Ross, 4.50; J Gourlay, 4.00; Wm McConnell, 2 yrs, 7.00; George Crow, 3.75; James Stuart, Prescott, 25.00; James McIlroy, 4 yrs, 12.00.—Total, \$1,876.05.

STIPEND AUGMENTATION FUND.

Received to 5th March, 1886, \$12,054.03; Lucknow, St Andrew's Ch, 10.00; Kintore, 21.00; "Z," Marnech, 2.00; Lake Road, 4.27; Essa, 1st Church, 12.00; Lingwick, 13.00; Townline, 5.00; West Adelaide, 9.00; Arkona, 5.00; Clear Springs, 2.50; Plympton South, 7.50; Perth, St Andrew's Ch, 29.00; Toronto College st Bible Class, 9.00; Glenallan, 15.00; Balaklava, 7.00; Streetsville, 80.00; Balderson and Drummond, 28.00; Balderson and Drummond SS, 9.00; East Seneca, 20.00; Leaskdale, 24.00; Zephyr, 15.00; Roxborough, Knox Ch, 10.00; Coldsprings, 39.00; Brantford, Zion Ch, 200.00; Thamesford, 56.25; Ottawa, Bank-st Ch, 74.00; East Gloucester, 35.00; Oro, Knox Ch, 10.00; Elma Centre, 8.00; Hamilton, Erskine Ch, 50.00; White Lake, 15.00; Nichol, Zion Ch, 2.00; Caledonia, Sutherland-st Ch, 10.00; London, St Andrew's Church, 100.00; West Gwillimbury, 2nd Ch, 20.00; Beverly, 19.00; Hamilton, Knox Ch, 120.00; Hamilton, Knox Ch S S, 20.00; Fenelon Falls, 17.00; Springville and Bethany, 21.00; Watertown, 15.00; Ernestown and Bath, 2.00; Grafton, 23.00; Leamington, 10.00; Blytheswood, 10.00; Campbell Settlement, 5.00; Essex Centre, 6.00; Langside, 10.00; Richmond and Stittsville, 16.00; Goderich, Knox Ch, 45.00; Neepawa, 26.00; Dunganon and Port Albert, 30.00; East Oxford, St Andrew's Ch, 9.00; Marlinghurst, &c, 10.00; Morrisburg, Knox Ch, 19.00; Oakville, 30.00; Berlin, St Andrew's Ch, 8.00; East Williams, St Andrew's Ch, 36.50; Camden and Tamworth, 35.00; Gravenhurst, 20.00; Poland and Caldwell's Mills, 4.00; Cardinal, 15.00; Mainsville, 5.00; Nissouri South, 2.00; Nissouri North, 2.00; Hamilton, McNab-st Ch, 205.25; Belleville, St Andrew's Ch, 80.60; Manchester, 3.00; Smith Hill, 5.00; Brookside, 3.00; East Zorra, Burns Ch, 6.00; Beckwith, Knox Ch, 5.00; Markham, St John's Ch, 12.65; Pittsburg, St John's Ch, 10.00; West Bentinck, 7.37; Saltfleet, 30.00; Binbrook, 10.00; Moore, Knox Ch, 4.00; Sydenham, 20.00; Belgrave, 27.00; A Friend, Woodford, 1.00; West Winchester, 15.00; Townline, 7.00; Beachburg and Front Westmeath, 12.00; Quebec, Chalmers Ch, 1.25; Kingsbury and Brampton, 8.00; Stayner, 24.00; Sunnisdale, 10.00; Toronto, Erskine Ch, 120.00; Cambridge, 3.00; Admaston, 15.00; Linwood, 1.00; Stonewall, 3.10; Rockwood, 3.15; Grassmere, 2.25; McIntosh, 9.51; Belmore, 6.27; St Sylvester and Lower Leeds, 20.00; Colborne, 13.00; Shelburne, 19.00; Corunna, 6.00; Dundas, 46.60; Seabrook, St Andrew's Church, 50.00; Weston, 10.00; Rosemont and Mulmur, 20.00; Jarvis, 24.00; Walpole, 20.00; Alma, 8.00; Toronto, Charles-st Ch, 20.00; Cobourg, 100.55; Danville, 16.00; Oaklands, 8.00; Burnside,

25.35; Three Rivers, 30.00; Georgetown, 30.00; Limehouse, 5.00; Tiverton, 6.00; Baltimore, 25.00; Lansdowne, 10.00; Fairfax, 6.00; Sand Bay, 3.25; Clinton, 115.00; Stouffville, 15.00; Metis, 10.00; Quebec, St Andrew's Ch, 125.00; Richmond, 21.00; Duart and Highgate, 12.00; Summerstown, 21.00; Caistor, 5.00; Mount Forest, 30.00; West Brant, 1.00; Alnwick, 2.00; Williamstown. St Andrew's Ch, 56.00; Hillsburg, 3.64; Egmondville, 10.00; Cypress Mission, 10.00; West Flamboro, 40.00; Harwich, 25.00; Ivy, 7.60; John Lindsay, St Limehouse, 5.00; Alliston, 15.00; Carluke, 10.00; Toronto, Old St Andrew's Ch, 600.00; Tavistock, 8.00; Park Hill, 11.00; Bracebridge, 15.00; Winslow, 7.00; West King and Laskay, 46.00; Milton, Knox Ch, 25.10; Midland, 17.00; Monkton, 4.50; Uptergrove, 10.00; Brockville, 1st Ch, 33.42; Osgoode, 5.00; Ethel, 1.00; Huntingdon, St Andrew's Ch, 26.70; St Hyacinthe, 7.00; Montreal, St Joseph-st S S, 30.00; Rockburn and Gore, 4.00; Harrington and Arundel, 10.00; Grande Prieure, 25.00; Lachute, Henry's Ch, 6.00; Laguerre, 15.00; Garden Hill and Knoxville, 10.00; South Mountain, 2.00; English River and Howick, 13.00; New Glasgow, 3.00; Dundee, 7.00; Colquhoun, 20.00; Athelstane, 10.00; Montreal, St Gabriel-st Ch, 87.00; Montreal, St Mark's Ch, 30.00; McGillivray, 3.00; London, King-st East, 13.30; St Mary's, 1st Ch, 12.20; Arnprior, 100.00; Proof Line, 8.00; Amherst Island, 10.00; Watford, 6.44; Toronto, Charles st Ch, 56.00; Woodstock, Knox Ch, 131.72; Bradford, 18.00; Winterbourne, 2.00; Lakeport and Colborne, 5.00; Richmond Hill, 20.00; Thornhill, 10.00; Regina, 10.00; Palmerston, Knox Ch, 13.00; Chatham, St Andrew's Ch, 32.00; Tottenham, 15.00; Caledonia, Knox Ch, 13.00; Honeywood, 4.00; Martintown, St Andrew's Ch, 12.00; West Gwillimbury, 1st Ch, 25.00; Leamington, 5.00; Blytheswood, 5.00; Campbell Settlement, 2.50; Matilda, 15.00; London, 1st Ch S S, 30.00; Bothwell, 5.00; North Bruce and St Andrew's, Saugeen, 33.60; Durham, 3.78; Melrose, 25.00; Stayner, 1.50; Spencerville, 27.00; Ventnor, 1.00; Heckton, 3.00; Danville, 3.00; Dunn's Ch, 6.00; Ratho, 10.75; Port Perry, 19.46; Harriston, Guthrie Ch, 10.00; Milverton, 25.20; North Mornington, 22.85; Ridgetown, 40.00; Lion's Head, etc, 5.00; Wallaceburg and Calvin Ch, 36.00; 10 per cent of Barrie missionary fields, 23.81; North Pelham, 5.00; South Kinloss, 7.50; Campbellford, 30.00; Beckwith, St John's Ch, 10.00; Cannington, 4.75; Fairbairn, 2.00; Greenbank, 4.05; Feversham, 11.00; McIntyre, 6.33; Maxwell, 12.00; Alexandria, 12.00; Port Elgin, 2.90; Craigvale, 5.00; Aylmer, 4.00; Price's Corners, 3.00; Hyndman, 7.00; Toronto, St Andrew's Ch, 100.00; Winthrop, 5.00; Cedarville and Esplin, 25.00; Princeton, 5.00; Meaford, 9.00; North Gower and Wellington, 20.00; Cantley and Portland, 3.50; Chater, 27.40; Parry Sound, 15.65; Cypress (Barrie), 1.42; Oxford Mills, 25.00; Innerkip, 7.50; Dunwich, Chalmers Church, 19.00; Vaughan, Knox Ch, 18.00; Bolton, Caven Ch, 24.00; Oak Lake, 7.00. Total, \$17,932.52.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th March, 1886, \$30,-
941.02; W Goodfellow, Albion, 5.00;
Millbank, 23.00; Brussels, 75.00;
John Woods, Chingacousey, 1st Ch,
24.00; James McCallum, Belgrave,
3.00; North Bruce, 100.50; East
Adelaide, 12.00; Dover, 32.00; Hib-
bert, 29.00; Woodstock, Knox Ch,
20.00; Rev Dr Bain, Kingston, 4.00;
Flamboro', 113.33; Elma Centre,
18.00; West Adelaide, 5.00; Tilbury
East, 77.50; Ethel, 15.45; A Govin-
lock, McKillop, 3.30; Nassagaweya,
38.00; Warwick, 23.00; Bridgen,
24.00; W W Nixon, Walpole, 5.00;
Cayuga, 20.00; Hagarsville, 10.00;
Oneida, 77.75; Indiana, 4.00; Avon-
ton, 116.50; Glenmorris, 231.00; An-
drew Telfer, Toronto, 100.00; Cam-
lachie, 19.50; Wm Adamson, Tor-
onto, 25.00; Ravenswood, 73.00;
Cranbrook, 28.34; Rev John Morri-
son, Preston, 5.00; Harwich, 20.00;
Sutton, 20.60; Port Dover, 11.67;
Bethesda, 15.00; J McCalla, St Ca-
tharines, 100.00; Delaware, 33.17;
A L Gibson, Wroxeter, 5.00; B
Fairly, Guelph, 10.00; Wendigo,
13.00; North Mornington, 10.00;
Arkona, 18.00; Wm Muir, Burford,
2.00; Neil Currie, Toronto, 100.00;
Woodstock, 54.34; Robert McLean,
Toronto, 50.00; L M Livingston, To-
ronto, 100.00; Thos Bain, M P, Stra-
bane, 50.00; Jas Gibson, Ottawa,
33.33; Wyoming, 3.33; Perth, 16.50;
Rev Henry Norris, Glenallan, 5.00;
Wendigo, 16.00; Park Hill, 18.50;
Moss, 73.00; Londesborough, 9.00;
Fullarton and Avonbank, 6.00; Rev
Robt Hamilton, Motherwell, 50.00;
South Kinloss, 60.00; Erin, 33.50;
Vernonville, 17.00; Bethesda, 5.00;
Dr Clarke, Toronto, 33.33; Brussels,
14.50; Milverton, 18.00; Rev D L
McCrae, Cobourg, 10.00; John Gel-
bert, Beverly, 5.00; Rev J H Rat-
cliffe, 34.00; Bear Creek, 68.12;
Wick, 20.00; D S McFarlane, Clare-
mont, 16.00; Simcoe, 14.00; Galt,
Knox Ch, 134.16; Rev W Cochrane,
D D, Brantford, 100.00; Port Elgin,
33.95; London, St Andrew's Church,
168.32; Napier, 31.66; Hillsburg,
5.00; Innerkip, 45.00; Ratho, 22.50;
J M Clark, Smith's Falls, 50.00;
Embro, 202.60; A T Crombie, Tor-
onto, 16.16; Thames Road and Kirk-
ton, 116.64; John Hume, George-
town, 5.00; D McMurphy, Hillsburg,
10.00; Rothsay, 6.00; Hollin, 11.00;
North Bruce, 17.75; Paisley, 55.00;
David Sterton, Guelph, 32.66; Rev
Dr Wardrope, Guelph, 50.00; Proof
Line, 115.50; David Gray, Bridgen,
5.00; Thamesford, 47.00. Total,
\$34,746.48.

MANITOBA COLLEGE FUND.

Received to 5th March, 1886,
\$128.70.—"Z" Marnoch, 1.00; Essa,
1st Ch, 2.00; Glenallan, 4.00; Scar-
boro, Chalmers' Ch, 5.00; Balderson
and Drummond, 4.00; Balderson
and Drummond S S, 2.00; Glenarn,
6.00; Leaskdale, 5.00; Zephyr, 2.25;
Roxborough, Knox Church, 6.00;
Thamesford, 10.95; Hamilton, Er-
skine Ch, 19.00; Nichol, Zion Ch,
1.00; Caledonia, Sutherland St, 5.00;
Vernonville, 4.00; Tilbury, East,
10.38; Toronto, East Ch, 10.00;
Berlin, 2.00; Gravenhurst, 2.00;
Toronto, College St Ch, B class, 1.00;
Nissouri, South, 1.00; Nissouri,
North, 1.00; Vaughan, Knox Ch,

11.00; Bolton, Caven Ch, 7.00;
Lakefield and North Smith, 9.00;
Brookside, 4.00; East Zorra, Burns
Ch, 3.00; Beckwith, Knox Ch, 5.00;
West Bentinck, 2.50; Saltfleet,
Cheyne Ch, 2.00; Binbrook, 2.00;
Belgrave, 1.50; West Winchester,
4.00; Townline, 2.00; Quebec, Chal-
mers Ch, 20.00; Stayner, 5.00; Sun-
nisdale, 2.00; Birtle, 6.00; Hawkes-
ville, 0.60; Colborne, 2.00; Shel-
burne, 5.00; Primrose, 8.00;
Dundas, 10.00; Woodbridge, 4.00;
Jarris, 5.00; Walpole, 4.00; Alma,
2.00; Cobourg, 15.00; Tiverton,
5.00; Clinton, Willis Ch, 10.00;
Hillsburg, 4.00; Egmondville, 5.00;
West Flamboro, 20.00; Toronto,
Old St. Andrews, 38.00; Tavistock,
2.00; Midland, 2.00; Monkton, 1.00;
Brookville, 1st Ch, 9.00; Arnprior,
15.00; Avonbank, 6.00; Fullarton,
7.00; Lakeport and Colborne, 1.00;
Chatham, St Andrews, 10.00;
Acton, 19.80; Honeywood, 2.50;
North Bruce and St Andrews Sauge-
teen, 6.80; Dunn's Ch, 1.00; Ridge-
town, 2.00; Cannington, 7.00;
Kingsbury, 4.50; Hyndman, 2.50;
McKillop, Duff Ch, 5.00; Port Elgin,
5.00; Price's Corners, 1.00; Ham-
ilton, McNab St Ch, 20.00; Cedar-
ville and Esplan, 4.00; West Bay,
C B N S, 5.00; Georgetown, 5.00;
Toronto, East Ch S S, 12.00; Lime-
house, 4.00; Princeton, 2.00; Thames
Road, 10.00; Kirkton, 10.00.—Total,
\$2326.98.

KNOX COLLEGE ORDINARY FUND.

Toronto, West Ch S S, \$10.00;
Scarboro, Chalmers Ch, 15.00; Bel-
grave, 1.55; Hampstead, 2.50;
Clinton, Willis Ch, 53.50; Bethesda,
10.00; Alnwick, 3.00; Egmondville,
16.50; Rev Robert Hamilton, Meth-
erwell, 10.00; Andrew Wilson, Nel-
son, 5.00; T McCrae, Guelph, 20.00.

KNOX COLLEGE ORDINARY DEBT.

John Henderson, Manitoa, Man,
\$15.00.

CHURCH AND MANSE BUILDING FUND.

William Davidson, Carlingford,
\$5.00; Andrew Greenhill, Prescott,
5.00; James Fowler, Morrisburg,
3.00; Morrisburg, Knox Ch S S,
15.00; Toronto, Erskine Ch S S,
30.00; Scarboro, St Andrews Ch,
55.00.

KNOX COLLEGE STUDENTS MISS SOC.

Innisfil, 2nd Ch, \$50.00; Toronto,
West Ch S S, 15.00; Toronto, Col-
lege St Ch S S, 15.00.

FOREIGN MISSIONS—ERROMANGA.

Ottawa, St Andrews S S, \$20.00;
Montreal, St Paul's S S, 10.00.

FOREIGN MISSION—NEW HERBIDES AND DAYSPRING.

Sarnia S S, Day Spring, \$35.00;
Sarnia S S, New Herbildes, 30.00;
Woodstock, Knox Ch S S, 10.00;
Forest S S, 5.00; Port Elgin S S,
2.00.

WELLAND MISSION.

Mrs J J S, Greenville, \$1.00.

BIBLE SOCIETY.

Hampstead, \$2.00.

REV. C. CHINIQUEY.

Eadie's Station, \$15.50; A Young
Man, Beaverton, 1.00; E R New-
market, 4.00.

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Treasurer of the Board, 198 St.
James St., Montreal, to 7th April,
1886:—

Already acknowledged, \$15,026.50.
Per Rev A MacGillivray, 1,129.25;
per Rev J Matthieu, 502.25; Brock,
5.00; Omeme, Mt Pleasant and
Lakevale, 15.00; Guelph, Chalmers
Ch, 20.00; East Seneca, 5.00; Bal-
derson, 23.00; Balderson S Schools,
7.00; Hon D Wark, Fredrickton, N
B, 5.00; Cold Springs, Ont, 36.00;
English River and Howick, 19.25;
James McNairn, Buctouche, N B,
3.00; London, St And's, 60.00; In-
dian Lands, 30.00; Kintore, 5.00;
Essex Centre, 2.00; Oakville, 15.00;
Danville, Q, 7.00; Mooretown, 5.90;
Blackheath S S, 3.11; Bequest Miss
Baxter, Ellangowan, Scotland, 2,
416.67; Belgrave, Knox, 6.40;
Brookside, 10.00; National Bible
Soc of Scotland, 86.01; Jarvis, 24.00;
Uptergrove, 3.00; Chatham, T ship,
Chalmers Ch, 10.00; Tiverton, 18.00;
Mrs A Paton, Tiverton, 2.00; Que-
bec, St Andrews, 40.00; John A
Imrie, Toronto, 10.00; A Friend,
Montreal, 1.00; Leaskdale, 10.00;
Zephyr, 4.00; Athelstan, 10.00;
Rev N Macphee, Dalkett, 5.00;
Fordwich, 14.00; Fordwich S S,
6.00; Gorrie, 4.00; Avonmore, 5.00;
Lunenburg, 4.00; Kirkhill, 4.25;
Tara, S S, 10.00; West Flamboro,
21.00; Montreal, St Marks, 30.00;
Alexandria, 15.00; Brookville, St
John's, 7.00; Aylmer, 2.00; Arnp-
rior, 50.00; Milverton, 14.60;
Mornington, 4.00; Acton, Knox,
20.00; Delhousie Mills and Cote St
George, 5.00; Baltimore S S, 15.00;
Lachute, First, 4.00; Tavistock,
3.00; Clifford, 8.15; Wick, 18.00;
Hillsdale and Elmvale, 20.00; Wat-
ford, 19.86; Price's Corners, Bethel
Ch, 4.00; Dundee, Zion Ch, 16.00;
Guelph, Chalmers Ch, 5.00; Inner-
kip S S, 17.00; Chater, Man, 11.05;
Grimsby, 10.00; Muir's Settlement,
2.88; Scotstown, 2.93; Mimosa,
5.00; G D Fergusson, Fergus, 200.00;
Rochesterville, 5.00; Rochesterville
S S, 6.00; "Z" Marnoch, 1.00;
Essa, 1st Ch, 8.00; Toronto, College
St Ch, B class, 2.00; Glenallan,
8.00; Galt Central Ch, 95.00; Corn-
wall, Knox Ch S S, 25.00; Balaklava,
7.50; Innisfil, 2d Ch, 30.00; Scarboro,
Chalmers Ch, 15.00; Thamesford,
38.85; Hamilton, Erskine Ch, 20.00;
Westwood, 25.00; Nichol, Zion Ch,
4.00; Caledonia, Sutherland St,
5.00; West Gwillimbury, 2d Ch,
17.00; Hamilton, Knox Ch, 20.00;
Hamilton, Knox Ch S S, 10.00;
Vernonville, 8.00; Minesing, 5.00;
Dungannon and Port Albion, 15.00;
East Oxford, St Andrews, 5.00;
Morrisburg, Knox Ch, 10.00; Tor-
onto, East Ch, 20.77; Berlin, St
Andrews, 7.00; East Williams, St
Andrews, 19.10; Gravenhurst, 5.00;
Poland and Caldwell's Mills, 3.60;
Cardinal, 10.00; Mainsville, 4.00;
Nissouri, South, 7.00; Nissouri

North, 4.00; Vaughan, Knox Ch, 51.00; Bolton, Caven Ch, 28.00; Beckwith, Knox Ch, 10.00; George Marshall sr, London, 10.00; West Bentinck, 0.23; North Delaware, 2.00; South Delaware, 1.00; North St Ch, 0.25; East Zorra, Burns Ch, 16.00; Blenheim, St Andrews, 7.00; Saltfleet, 15.00; Binbrook, 20.00; Sydenham, Knox Ch, 2.00; Lakefield S S, 25.00; Claremont (add'l) 1.00; West Winchester, 35.00; Townline, 2.00; Toronto, College St Ch S S, 17.00; Staynor, 10.00; Sundale, 2.00; Toronto, Erskine Ch, 50.00; Cambray, 3.00; Linwood, 1.00; Pinkerton, 1.16; Colborne, 3.00; Rosemont and Mulmur, 17.50; Shelburne, 15.00; Primrose, 15.00; A Friend, Osgoode, 6.00; Woodbridge, 15.00; Weston, 15.00; Alana, 11.00; Walpole, 10.00; Cobourg, 30.00; Baltimore, 25.25; Fairfax, 0.25; Sand Bay, 0.75; Bethesda, 20.00; Stouffville, 5.00; E R Newmarket, 3.00; Duart and Highgate, 7.00; Mount Forest, 10.00; West Brant, 2.50; Alnwick, 8.00; Egmondville, 18.75; Alliston, 4.30; Carluke, 8.00; Duntroon, 5.00; West Ch, 4.00; St Andrews, 2.00; Milton, Knox Ch, 5.00; Midland, 11.00; Monkton, 5.10; Brockville, 1st Ch, 9.75; Ethel, 4.00; Burlington, 10.00; Woodstock, Knox Ch, 30.00; Woodstock, Knox Ch, B class, 14.00; Woodstock, Knox Ch, S S, 30.00; Bradiot, 10.00; Toronto, Cookes Ch, 50.00; Lakeport and Colborne, 4.00; Richmond Hill, 15.00; Thornhill, 10.00; Chatham, St Andrews, 10.00; Utica, 4.00; Caledon, Knox Ch, 15.00; Honeywood, 2.50; Blytheswood, 1.00; Matilda, 2.00; London, 1st Ch S S, 30.00; North Bruce and St Andrews Sangeen, 25.70; Durham, 8.87; Tottenham, 8.00; Port Dover, 14.00; Dunn's Ch, 2.00; Ayr, Stanley St Ch, 40.00; Belmont, 8.00; Harriston, Guthrie Ch, 5.00; Wallacestown, 2.00; Midhurst, 2.00; Craighurst, 2.00; Ridgetown, 2.00; Wallaceburg and Calvin Ch, 13.00; Glencoe, 5.00; Alton, 4.00; Campbellford, 10.00; Canington, 8.15; Victoria, 4.50; Feversham, 4.00; Feversham, 6.00; McIntyre, 2.00; Maxwell, 2.00; Port Elgin, 10.55; Port Elgin S S, 3.00; Craigvale, 5.00; Little Britain and Selkirk, 3.00; Hyndman, 7.00; Hamilton, McNab St Ch, 80.00; Cedarville & Esplin, 3.00; Toronto, East Ch S S, 15.00; Princeton, 5.00; Meaford, Erskine, 10.14; Limehouse, 4.00; Kildonan, 10.00.

Per Miss H M MacGregor, Halifax—Charlottetown, Zion Ch, 10.00; A B R M, St Andrews, N B, 5.00; Halifax, Park St (add'l), 0.50; Leitch's Creek, 4.00; Glace Bay, (add'l), 10.00; Friend, Springside, 2.00; Mt Stewart P E I, 10.00; Glenelg Cal and E R St Mary's, 10.00; Bocabee and Waweig, 2.00; Charlo N Mills and Louison, 7.00; Bonshaw and Tryon, 4.00; R S Munn, Harbor Grace, 5.00; John Jillard, Harbor Grace, 5.00; Nashwaak and Stanley, 4.00; St Ann's and N Shore, 15.00; Grand River, 6.10; Halifax, St Andrews, 10.00; Sydney, St Andrews, (add'l), 30.00; Windsor, St John's, 24.71; Middle River, C B, 3.74; Fredericton, St Paul's, 10.00; U Musquodoboit, Dean Sec, 0.25; Halifax, St John's, 30.00; Murray Harbour, P E I, 22.00.—Total, \$22,048.98.

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. R. H. Warden, Treasurer, Montreal, to 7th April, 1886:—

Already acknowledged, \$4,544.73: Grafton S S, 4.00; Roxborough, 6.00; Coillie Righ S S, 1.50; Covey Hill S S, 13.50; Sarnia S S, 60.00; Three Ladies, Paris, Ont, 150.00; Brockville, St John's S S, 25.00; Danville, Que, 3.00; Ottawa, St Andrew's S S, 25.00; Thorold S S, 25.00; Montreal, Knox S S, 50.00; New Glasgow, N S, United Ch S S, 12.00; Forest S S, 5.00; Oshawa S S, 12.50; Bristol Corners S S, 7.00; Grimsby S S, 12.68; Galt, Central Ch, 15.00; Hamilton, Knox Ch S S, 60.00; Morrisburg, Knox Ch S S, 15.00; Georgetown S S, 10.00; Mimosa, 2.00.—Total, \$5,954.93.

UNION COLLEGE FUND.

Rev. R. H. Warden, Montreal, Agent.

Already acknowledged, \$1,712.21; South Mountain, 5.00; English River and Howick, 15.30; Elgin, 10.00; Montreal, St Marks, 5.00; Buckingham, 8.00.—Total, \$1,755.51.

Received by Helen M. Macgregor, Agent of the Pres. Church in the Maritime Provinces, 130 Gottingen St, to April 4th, 1886.

FOREIGN MISSION FUND.

Acknowledged already, \$9,865.65; Zion Ch, Charlottetown, 65.00; Leitch's Creek, C B, 5.00; O P Q, Pictou, 10.00; Glace Bay, ad'l, 10.00; St Andrew's, Spring Hill, 52.25; Mt Stewart, P E I, 54.00; Friend, Stewiacke, ad'l, 1.00; Dinwoodie Family, Scotsburn, 10.00; Bocabee and Waweig, 8.00; Redbank, ad'l, 1.00; Charlo, N Mills, &c, 25.00; Belfast, 130.00; Five Islands, 6.75; Springside, Eastville, S C, 8.00; Rev D McLeod, Priceville, Ont, 2.00; Sherbrooke, 55.68; Bonshaw and Tryon, 6.00; Ellridge A Hirker, Quoddy, 1.00; Shoal Bay, 1.00; Sheet Harbour, 3.30; Strathlorne Aux W F M S, 10.00; Yarmouth Aux W F M S, 25.00; Neal's Har W F M S, 4.00; "Helping Hands" M Band, 40.00; L Glace Bay Aux W F M S, 11.00; United Ch, New Glasgow, N M S, 40.00; R S Munn, Harbor Grace, 10.00; Stanley S S, N B, (pro concert) 10.00; St Ann's and North Shore, 25.00; Friend, Stellarton, 2.20; St James Ch, Dartmouth, ad'l, 8.25; Grand River, C B, 10.00; Bridgewater, ad'l, 4.00; St Andrew's, Halifax, 45.00; Princeton M and B Soc, P E I, 174.00; St Andrew's, Sydney, ad'l, 20.00; Shemogue and Port Elgin, 4.62; St Matthew's, Pugwash and Oxford, 12.00; Int Geddie Mem Fd, 77.00; River Charlo S S, N B, 5.00; St John's Ch, Windsor, 60.10; East River, Pictou, 64.00; Knox SS, Shediac, 10.00; Calvin SS, 20.00; St John's, Dalhousie, N B, 22.60; Malcolm McMillan, Sydney Mines, 1.00; Ronald McKinnon, L Bras d'Or, 1.00; Middle River, C B, 6.08; St Paul's, Fredericton, 85.00; Dean Sec, U Musquodoboit, 3.21; T C James, Ch'town, 25.00; St John's Ch, Halifax, 100.00; Murray Harbour, P E I, 38.00.—Total, \$11,231.49.

DAYS PRING AND MISSION SCHOOLS.

Acknowledged already, \$3,260.59.—Portapique S S, 8.59; A B R M, St Andrew's, N B, 5.00; Park St S S, Halifax, add'l, 40.00; Mount Stewart, P E I, 6.00; Glenelg, Cal, and E R, St Mary's, 6.00; St Andrew's S S, Truro, 21.95; Bocabee and Waweig, 2.00; Shelburne, 17.00; Belfast, 26.00; Springside, 17.62; Harbour Grace, Nfld, 35.00; Lunenburg S S, add'l, 21.00; St Andrew's S S, Sydney Mines, 13.45; St Ann's and North Shore, 3.00; Clifton, 25.10; Little Harbour S S, 13.00; Cooke's S S, Kingston, 10.00; St Matthew's S S, Montreal, 25.00; Erskine J M S, Montreal, 50.00; Chalmers J M S, Montreal, 35.00; St Andrew's S S, Sydney, 23.00; Shemogue and Port Elgin, 3.48; Oxford S S, 1.23; Pugwash River, 11.15; St John's S S, St John (6 day box), 3.67; St John's S S, St John (Xmas offering), 7.47; Grove S S, Richmond, 30.62; East River, Pictou, 13.00; 1st Pres Cong, Truro, 29.13; Lake Ainslie, add'l, 1.00; St James's S S, Charlottetown, 30.00; St James and Union Ch, N B, 13.85; Lawrencetown and Cow Bay, 16.00.—Total, \$3,838.81.

HOME MISSIONS.

Acknowledged already, \$3,489.89.—Zion Ch, Charlottetown, 25.00; Knox Ch, Pictou, 35.00; Park st, Halifax, add'l, 1.00; Leitch's Creek, C B, 3.00; Glace Bay, 20.00; Interest, 2.00; Mount Stewart, P E I, 4.00; Glenelg, Cal, and E R, St Mary's, 20.00; Bocabee and Waweig, 8.00; Charlo, N Mills, &c, 5.00; Springside, Newton M, S C, 9.50; Milford and Gay's River, 27.06; Bonshaw and Tryon, 4.00; Harbour Grace, 20.00; Nashwaak and Stanley, 4.00; St Ann's and North Shore, 16.00; Montague, 7.00; Grand River, 8.00; Bridgewater, 10.00; St Andrew's, Halifax, 25.00; Princeton M & B Soc, P E I, 40.00; St And's, Sydney, 30.00; Pugwash and Oxford, 10.00; St John's Ch, Windsor, 29.75; Sherbrooke and Goldenville, 25.25; Middle River, C B, 3.00; St Paul's, Fredericton, 15.00; Dean Sec, Upper Musquodoboit, 1.42; St John's Ch, Halifax, 50.00; Murray Harbour, P E I, 14.00; Buctouche and Scotch Set, 4.00.—Total, \$3,965.87.

AUGMENTATION FUND.

Acknowledged already, \$10,058.44.—Zion Ch, Charlottetown, 30.00; Richmond Bay, West, 20.00; Park st Ch, Halifax, add'l, 54.80; Leitch's Creek, 20.00; Antigonish, 100.00; St Stephen's Ch, St John, 140.00; West and Clyde Rivers and Brookfield, 60.00; Whale Cove, Margaree, 5.00; Chipman, N B, 65.00; St Paul's, Woodstock, 25.00; Glenelg, Cal, and E R, St Mary's, 65.00; St James Ch, Charlottetown, 80.00; Kompt, add'l, 7.00; Charlo, N Mills, &c, 10.00; Black River, N B, 25.00; Belfast, 70.00; Wolfville, 15.00; L Stewiacke, 23.00; Shubenacadie, 37.00; N Salem, 5.00; Knox Ch, Shediac, 12.00; St David's, Port Hastings, 15.00; Hamilton, Bermuda, 30.00; St Paul's, Truro, 75.00; Georgetown, 30.00; Barrington, 15.00; Lunenburg, 120.00; "Rocks," 5.00; Nashwaak and Stanley, 25.00; Valleyfield & Brown's Creek, 25.00;

St Ann's and North Shore, 30.00; St James' Ch, Dartmouth, 100.00; Woodville, Cal, and Sands, 20.00; Grand River, C.B., 18.75; St Peter's, 6.25; Cove Head, P.E.I., 30.00; Spring Hill, 50.00; Mahone Bay, 45.00; Bridgewater, 60.00; St And's, Halifax, 77.45; Princetown M. & B Soc, P.E.I., 75.00; St And's, Sydney, 30.00; St James & Union Ch, 34.00; Stellarton, 120.00; Shemogue and Port Elgin, 18.00; New Richmond, add'l, 20.00; Grove Ch, Richmond, add'l, 8.70; Canard, 40.00; East River, Pictou, 75.00; Calvin Ch, St John, 20.00; Middle River, C.B., 12.50; St Paul's, Fredericton, 105.00; Lake Ainslie, 10.00; St Matthew's, Pugwash and Oxford, 50.00; Fishers' Grant, 10.00; Zion Ch, Charlottetown, add'l, 20.00; Lawrencetown and Cow Bay, add'l, 16.09; Strath Lorne, C.B., 30.00. Total, \$12,393.89.

COLLEGE FUND.

Acknowledged already, \$7,239.99; Zion Church, Charlottetown, 15.00; Richmond Grove Ch, 9.20; Leitch's Creek, C.B., 2.00; Glace Bay, 12.00; Mt Stewart, P.E.I., 10.00; Carleton and Chebogue, 1.20; Bocabec and Waweig, 4.00; Charlo, N.Mills, etc., 6.00; interest on 7,000, for half year, at 6 per cent, 210.00; Chalmers Ch, Halifax, 40.00; Harbour Grace, Nfld, 12.00; St Ann's and North Shore, 3.70; interest on \$2,000, 70.00; Bridgewater, 11.00; St Andrew's Ch, Halifax, 15.00; interest, 8.13; Princetown M. & B Society, 44.00; St Andrew's, Sydney, 6.00; St Matthew's, Pugwash and Oxford, 5.00; St John's Ch, Windsor, 7.06; Middle River, C.B., 3.58; St Paul's, Fredericton, 20.00; Lawrencetown and Cow Bay, 5.25; St John's Ch, Halifax, 40.00. Total, \$7,793.35.

COLLEGE BURSARY FUND.

Acknowledged already, \$236.66.—Chalmers' Ch, Halifax, 15.00; St Ann's and North Shore, 2.00; St Andrew's, Halifax, 10.00; St James' and Union Ch, 1.00.—Total, \$294.66.

MEETINGS OF PRESBYTERIES.

Guelph, Chalmers' Church, 18th May, 10 a.m.
Sarnia, 29th June, 9 a.m.
Lan. & Renfrew, Carleton Pl., 24th May, 7 p.m.
P.E. Island, Summerside, 4th May.
Maitland, Kincardine, 13th July, 2 p.m.
Montreal, D. Morrice Hall, 6th July, 10 a.m.
Quebec, Sherbrooke, 6th July, 10 a.m.
Paris, Ingersoll, 11th May, 2 p.m.
St John, St. Andrew's Kirk, 4th May, 4 p.m.
Brockville, Cardinal, 6th July, 2 p.m.
Wallace, Oxford, 4th May, 4 p.m.
Winnipeg, Knox Church, 17th May, 7.30 p.m.
Peterborough, Port Hope, 6th July, 10 a.m.
Stratford, Knox Church, 11th May, 10 a.m.
Huron, Londresboro', 11 May, 10.30 a.m.
Lindsay, Cannington, 25th May, 11 a.m.
Rock Lake, Manitou, 5th May, 7 p.m.
Chatham, 1st Pres. Church, 13 July, 10 a.m.
London, 1st Presb. Ch., 13th July, 2.30 p.m.
Bruce, Paisley, 12th July, 2 p.m.
Barrie, Barrie, 25th May, 11 a.m.
Kingston, Belleville, 11th May, 10 a.m.

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already, \$1,406.45; Zion Church, Charlottetown, 10.00; Leitch's Creek, 2.00; Glace Bay, 4.00; Glenelg, Cal, and E.R., St Mary's, 10.00; Bocabec and Waweig, 2.00; Charlo, N.Mills, etc., 12.00; Bonshaw and Tryon, 3.00; St Ann's and North Shore, 6.00; Bridgewater, 8.00; St Andrew's, Halifax, 10.00; St Andrew's, Sydney, 12.00; Pugwash and Oxford, 5.00; interest, 30.00; St John's, Windsor, 10.25; Carleton and Chebogue, 2.00; East River, Pictou, 8.00; Middle River, C.B., 4.39; St Paul's, Fredericton, 3.00; Lake Ainslie, 6.00; St James' and Union Ch, 3.00; Knox Ch, Wallace, 4.00; St John's Ch, Halifax, 10.14; Buctouche and Scotch Set, 6.00.

Ministers' Percentage.—Revs J D McGillivray, 1885, 3.75; D Sutherland, 1886 and 1887, 5.00; A McIntosh, 1885, 3.00; T Nicholson, 1885, 3.00; Jas Allan, 1877 to '85, with interest, 27.90.—Total, \$1,619.88.

SYNOD FUND.

Acknowledged already, \$48.78.—Leitch's Creek, 2.00; St Ann's and North Shore, 2.00; St Andrew's, Halifax, 5.00.—Total, \$57.78.

FOR REV. C. CHINQUY.

Mrs Saml Lawrence, Margaree, S.B., \$2.00; "A Springfield Presbyterian," 3.00; Mrs Duncanson, Halifax, 4.00; Lady friend, 2.00.

WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND. JAMES CROIL, TREASURER, MONTREAL.

London, St Andrew's, Rev J A Murray, \$20.00; Walpole, Rev John Wells, 5.00; Jarvis, do, 8.00; Cornwall, St John's, Rev Dr MacNish, 75.00; Stanley, N.B., Rev J S Mullan, 4.00; Duntroon, Rev A Macdonald, West Ch, 5.00; Duntroon, 6.00; St And Ch, 2.00; Arnprior, Rev D J Maclean, 16.00; Sonya, Rev A Currie,

12.00; Dundee, Rev D McEachern, 18.00; Vaughan, Rev D Camelon, 12.00; Beechridge, Rev J Macdonald, 9.00; Victoria, B.C., Rev Donald Fraser, 15.00.

MANITOBA COLLEGE.

Received by D McArthur and Rev Dr King, to April 3rd.

For Debt.—Previously acknowledged, \$4,537.00; James McLennan, Q.C., Toronto, 50.00; A friend, 25.00.

For Ordinary Revenue.—Previously acknowledged \$1,043.33; Three Rivers, Q., 3.00; The Presbyterian Church of Ireland 486.11; Williamson, Hephzibah Ch, per Rev R.H. Warden, 2.60; Montreal, Chalmers Ch Juv Miss Soc, do, 10.00; do Knox Ch, do, 100.00; do, Cote des Neiges, 5.00; Adelsstane, Q., 10.00; Elgin, Q., 5.00; St Louis de Gonzague, 3.00.—\$1,668.04.

CONGREGATIONAL CONTRIBUTIONS IN AID OF THE THEOLOGICAL DEPARTMENT OF MANITOBA COLLEGE. Received by Rev D.M. Gordon.

High Bluff, \$35.00; Minnedosa, 25.00; Medicine Hat, 30.00; Edmonton, 15.75; Pilot Mound, 16.00; Rat Portage, 5.35; Collection in Rocky Mountains, per Rev D Stalker, 8.00; Oct. 1895, Regina, 20.00; Gladstone, 17.00; Neepawa, 22.00; Edmonton, 15.00; Rossburn, 4.00; Minnedosa (balance), 2.50; Roseland, 10.00; Chateau, 20.00; Portage la Prairie, 165.00; St Andrew's Church Mission, Winnipeg, 5.80; Neepawa, 12.00; Burnside, 2.00; Millford, 10.00; Balmoral, 7.15; Burnside (add'l), 13.00; Knox Ch, Winnipeg, 400.00; St Paul's Ch, Port Arthur, 22.00; Indian Head and Qu'Appelle, 10.00; Killarney, 3.60; Cathcart, 10.00; Clearsprings, 2.00; Marringhurst, 11.30; Auburn, 5.00; Edmonton, 20.00; St Andrew's Ch, Winnipeg, 123.25; Medicine Hat, 5.00; Little Britain and Selkirk, 5.00; 1st Presbyterian Ch, Brandon, 82.00; Roseland, 3.15; Rock Lake, 17.00.

Glengarry, Alexandria, 6th July, 11 a.m.
Toronto, St. Jas. Sq. Ch., 20th May, 10 a.m.
Hamilton, Central Ch., 18th May, 10 a.m.
Ottawa, Knox Ch., 4th May, 10 a.m.

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XI.

JUNE, 1886.

No 6.

CONTENTS.

	Page		Page
Christian Giving	141	Ecclesiastical News	154
Missionary Cabinet—Boniface and Anscher	142	Temperance Notes	155
Trinidad, Death of Rev. J. W. Macleod	144	The Presbyterian Alliance	156
International Sabbath-school Lessons	145	Formosa, Letters from Missionaries	156
Our Own Church	147	French Evangelization	157
Manitoba Items	148	Criminal Statistics	159
The Colleges	149	Japan	160
Woman's Work	150	Literature	161
Meetings of Presbyteries	151	Official Notices	161
The Synods	152	A Page for the Young	162
Obituary Notices	153	Acknowledgments	163

Christian Giving.

ONE of our Sister Churches has under consideration the addition to the "Directory for Public Worship" of a chapter with respect to "Giving." The offerings of the Christian people are to be recognized as a regular part and act of public worship; and the sacred character of the act is to be duly and openly recognized. Giving is to be thus organized and regulated on a Scriptural basis; and it is hoped that in this way the Church will be relieved from the depressing influence of "special appeals" and chronic deficits.

As pointed out by Dr. Yeomans in the *Presbyterian Review* (New York) for April, the present method of giving is largely a matter of impulse, and it is too fitful and unsteady in its operations. Taking a period of five or ten years, there is marked increase in the revenue of our own Church; yet we all know too well how necessary a part of our agency "special efforts" have become.

When we give from mere impulse, when we give out of human pity, when we give from any motive other than the love of Christ, ours is not Christian giving in the highest sense. Missionary intelligence is an excellent stimulant to giving; so are sermons

and lectures and enthusiastic public meetings, with addresses from returned missionaries; but much as these agencies have accomplished, they have not succeeded in enlarging the stream of beneficence with equal step to the ever-widening demands. Our old-fashioned ways are too dependent upon mere feeling and upon personal considerations. We give to support the Formosa Mission because of our confidence in, and our affection for, Dr. Mackay; we give for Erromanga, because we have seen and heard and loved Mr. Robertson; and so on with other fields and other men. It would be far better if all our givings had reference solely to our Lord and Master, who has placed us under infinite obligations to Himself, and to whom we would thus express our gratitude. The Lord is our creditor; "He keeps the account, makes the appeal, supplies the motive, bestows the ability, and holds out His hand for the tribute." Christ should be constantly in our thoughts when we are making our contributions. How much owest thou to my Lord? To whom does our wealth belong? Who has placed us under the deepest possible obligations by laying down His life for us?

Ought we to give a tenth of our substance? This must be left to the individual conscience. Many easily exceed the tenth part, and give one-fifth or more. The Scriptural injunction is to lay aside of our

substance on the first day of the week. It is a sacred duty thus to join "giving" with such other acts of worship as prayer, praise, and reading the Holy Scriptures. Prayers and alms go together. We pray to Him who is our Ruler and our Judge as well as our Saviour; and we offer gifts to Him, because He has given us Himself and all things else in earth and heaven.

Is it not well, then, that our Church should take measures to recognize the devout character of Christian giving? The "Offering" is part of the public service. Every one has as good a right to the privilege of giving for the support of religion as to the right of praying or praising God. In sending the Gospel among the heathen, it is found that converts easily recognize the duty of giving to Him who "gave Himself for us."

Missionary Cabinet.

BONIFACE AND ANSCHAR.*

SAIN**T** BONIFACE, "the Apostle of Germany," as he has been called, was born in Devonshire, England, A.D. 680. His name has rightfully a place in the list of great missionaries, as he was among the first to preach the Gospel in Germany, and he continued the arduous task during thirty years. In recognition of his services to Christianity and civilization he was raised to the dignity of Archbishop of Mayence, though to the last day of his life he esteemed it a higher honour to preach the Gospel to the rude dwellers in the forests of Thuringia and Friesland. In proof of his faith and courage the following story is told:—"At Geismar, in Upper Hesse, there stood an ancient oak that had long been held sacred to Thor, the God of Thunder, and was regarded with superstitious reverence by the people. Beneath its shade the most solemn pagan rites had been performed for centuries. In vain had Boniface declared against idolatry; that old oak tree counteracted, in the minds of his hearers, every good impression which he made. He determined to destroy it. With axe in hand,

accompanied by his clergy, he advanced, in presence of a great multitude, towards the object of their awe and worship. The pagans looked on with mingled feelings of wonder, rage, and terror, expecting every moment that the sacriligious assailants would be struck dead by the avenging deity; but as the stalwart missionary plied his axe, it was apparent that Thor could not protect his own. A crashing was soon heard in the topmost boughs; the helpless idol thundered to the ground, and there arose a cry from the heathen crowd, 'The Lord, He is God!' The timber was used by Boniface to construct a chapel in which the true God might be worshipped." Boniface is said to have planted the Christian Church among a hundred thousand Germans. He founded schools and colleges, consolidated the work of two centuries by appointing bishops and instituting provincial synods, and settled devoted labourers in the remotest districts of the vast wilderness. He finished his course with the crown of martyrdom on the 5th of June, 755, in the 75th year of his age. In one of his excursions, his party was attacked by a band of infuriated heathens. In the slaughter that ensued, Boniface fell, and, placing a volume of the Gospel beneath his head for a pillow, he calmly awaited the fatal blow which was to number him with those who sleep in the Lord.

ANSCHAR, "the Apostle of the North," was born at Corbie, near Amiens, in the year 801. When a boy of thirteen he heard the news that shook the world to its centre—the death of Charlemagne, Emperor of France and Germany. Anschar had seen this great man in all his glory, and had heard of his magnificent burial at Aix-la-Chapelle. The effect upon Anschar of this mockery of death was just what might have been expected from one of his thoughtful turn of mind. It showed him the vanity of human life and of popular applause, and filled him with an earnest desire to live for immortality. The victories of Charlemagne had secured a foothold for Christianity in Central Europe, but the wild regions of Scandinavia were peopled by a race of lawless adventurers, who swooped down upon the civilization of France, Germany, and England with the destroying force of an avalanche. Their sails whitened every sea. They swept Iona and its monastery

* **HEROES OF THE MISSION FIELD**, by Right Rev. W. Pakenham Walsh, D.D., Bishop of Ossory. Hodder & Stoughton, London.

out of existence ; they ruled in Ireland for several centuries, and in the end they conquered England. Anschar was the first Christian missionary to these seemingly untameable pagans. He heard and heeded the call which summoned him to rescue the perishing. Harold Klak, King of Denmark, when on a visit to Germany, had been baptized in the cathedral of Mayence, and sought for a missionary with sufficient daring to return with him and preach the Gospel to the fierce sea-kings of Jutland and Sweden. Anschar responded to the call. His friends at Corbie remonstrated with him, and tried to prevent him entering upon such a hopeless task. But he would go. Autbert, the steward of his monastery,—a man of noble spirit—volunteered to accompany him. They sailed in the same ship with Klak, and before they reached their destination, the zealous missionary had completely won the King's respect. Anschar's first work was to found a school in Schleswig in which to train such Danish youths for the ministry as might be obtained, by purchase or otherwise, from the savage population. He encountered much opposition and many difficulties, but he toiled on with some measure of success. His friend Autbert took ill, returned home and died. A rebellion broke out ; Klak was expelled from his kingdom, and Anschar was obliged to retire from his field of labour. But a new enterprise awaited him. Olaf, King of Sweden, had sent ambassadors to the Court of Louis the Pious, the Emperor of Germany ; among other things they said that many of the Swedes were anxious to have Christian teachers sent to them. Anschar was again summoned to the palace, and commissioned to go to Sweden. He sailed at once with a friend named Witmar. They were attacked by pirates and plundered of every thing they possessed, and reached the ancient capital, Sigunta, with nothing but their lives ; but they were graciously received by Olaf, who gave them permission to preach to his subjects. The good work prospered, and in course of time Anschar was appointed Archbishop of Hamburg, which became the centre of missionary operations for the northern kingdoms. Meanwhile the Swedish mission was entrusted to one Bishop Gauzbert, who was successful for a time,

but by and by the pagans rose in rebellion and expelled him from the country. Nor did it fare much better with Anschar, for the Norsemen swooped down upon Hamburg, sacked the town, burnt the church, and destroyed the mission. It is said that when the gentle and heroic missionary gazed upon the desolation, he calmly exclaimed, "The Lord gave and the Lord hath taken away ; and blessed be the name of the Lord." Soon after this, Anschar was providentially entrusted with an embassy to Horick, King of Denmark, and so won the confidence of that monarch that he was allowed to resume the Danish mission at Schleswig. Although the work was frequently interrupted by outbursts of opposition, the spread of Christianity was rapid. Anschar resolved to revive the Swedish mission also, and so great was his influence now with Horick that he obtained from him a letter to the King of Sweden, in which he said that "he had never in his life seen so good a man, and that for this reason he had allowed him to do what he wished respecting Christianity in Denmark, and hoped that King Olaf would do the same, for he certainly aimed at nothing but what was good and right." On his arrival in Sweden he found the pagans were opposed to the new religion. His companions pronounced it madness to proceed, but Anschar's reply was, "I am ready to die here for His name's sake." Noble Anschar ! For thirty-four years he laboured among these wild Norsemen, and won his way to their hearts by a life of self-denial, and by the power of gentleness and truth. He did not obtain what he often looked and even longed for—the martyr's crown, but he had the satisfaction of laying the foundations of Christianity in both Sweden and Denmark, and passed away peacefully to his reward on the 3rd of February, 865. He spent his last days in calmly arranging the concerns of his mission stations ; and then, with his eyes fixed on heaven, he entered into rest, these words lingering on his lips, "Have mercy upon me, O God, according to Thy loving kindness." "God be merciful to me, a sinner." "Father, into Thy hands I commend my spirit."

FROM India the Rev. Narayan Sheshadria reports fifty-one baptisms last year, 1884, and twenty since.

Trinidad.

DEATH OF REV. J. W. MACLEOD.

REV. JOHN W. MACLEOD, for five years missionary at Princetown, Trinidad, passed away to his rest April 1st, 1886. It has occurred to me that the following might be of interest and profit to your readers:—Mr. Macleod, on coming to Trinidad, set himself to understand clearly the lines on which the work had been conducted, and the reason for whatever appeared otherwise than he had expected. Enquiries were freely made and advice freely asked. In course of time this ceased, and later, we who knew him from the first came, in turn, to look to him for advice in matters of doubt and delicacy, and to modify our course in deference to his calm judgment. I think there is a lesson in this for young missionaries and ministers. The spirit that is willing to learn will soon be allowed to teach. Mr. Macleod was extremely careful about all money matters. He was so from the first, and the uncertainty of his life seemed to increase this carefulness. His new church was finished in October, 1884. Without waiting till the end of the year, he asked me to audit all the accounts.

Speaking of *Books*, he said:—"I read, when young, Bunyan and Doddridge and Boston, and I have no doubt God's Spirit blessed them to me; but they did not altogether meet my case. It was Dr. Hodge's 'Way of Life' that first made the way of salvation clear to my mind." At another time, he said that 'The Philosophy of the Plan of Salvation' had been of great service to him. This little book was also of great service to myself. Of devotional works, he said:—"A good many of them do me no good. I just throw them aside for my Greek Testament. One seems to get so near the root of the matter there, it is refreshing. But I like the works of Dr. Matheson." And when he could no longer use his Greek Testament or any heavy book, he kept a copy of "My Aspirations" within reach.

Once, in the stillness of the midnight hour, he said to me:—"I was nine years preparing for the work of the ministry, and only five years in the service. But I am not sorry. And very happy years they were, as I look back. Sometimes I seemed

to be doing very little or nothing at all. But I see now that a good work was going on, and I see clearly that this Hindi work has done great good in all the districts—great good at which we may well be glad." At another time, he asked me what I thought fitted to satisfy the soul as to the certainty of salvation. I replied: "The conviction that when nothing else could, faith in the Lord Jesus brought me peace and changed the whole bent of my nature." "Very good," he said, "but I was not thinking of that. I was looking to the promise of God to give eternal life to the believer. Is not that sure? The evening before he died we received letters from Rev. E. Scott, as Secretary to the Foreign Mission Committee, giving us the cheering prospect of a new missionary for Princetown. During the night I thought he was dozing when he said, 'O, I am so glad at that good news.'" "In the letter?" I said. "Yes, in Mr. Scott's letter, about a missionary for Princetown, and I hope he will be greatly blessed. Very pleasant has our intercourse been, all these five years, and you will miss me; but I hope you and he will grow to like each other."

A few hours before he died, I read to him the 14th chapter of St. John, commenting on some of the verses. After speaking on the words, "Because I live ye shall live also," he said, "How good and sure that is!" and repeated the text with much earnestness.

The first intimation we had that his end was very near was his remark to his wife, "Bess, it is getting dark." I then asked him if he had anything that he wished to say. He replied:—"I want my wife to bring up my children in the fear of God." These were his last words; and are they not fitted to touch the hearts of Christian parents? Will they not be a precious legacy to his widow and two little boys?

Mr. Macleod was greatly respected, and will be sincerely mourned by his attached congregation and his brother missionaries.

He was carried to the grave and lowered into it by Rev. Lalbihari, by Joseph Annajee and C. C. Soodeen (two of his elders), and by teachers—all converts from Hinduism. We laid his body in our allotment of the new Tunapuna cemetery, thus consecrating it forever as our Christian burial place.

JOHN MORTON.

Jesus, the Bread of Life.

JUNE 6.

JOHN vi.; 22-40.

Golden Text, John 6 : 34.

ON the morning of the day after the miracle of the loaves, a number of people still remained on the spot. They noticed that Jesus did not go with His disciples in the boat, and fancied he was yet on their side of the lake. Meanwhile, a number of boats had come across from Tiberias, in which they embarked and crossed over to Capernaum, seeking for Him. V. 25. *Rabbi*—Master, or Teacher. *When*—They could not imagine when nor how, he had come from Bethsaida, V. 26. It seems probable, from v. 59, that this discourse was delivered in the synagogue. The purpose of it was to teach them the true lesson of the miracle they had witnessed—to make them understand that it had a far deeper significance than that of merely satisfying their hunger. *Verily*—a solemn truth I am now about to announce. V. 27. *Labour not for the meat which perisheth*—which supports your perishing bodies. What Christ reproved was not honest and necessary labour for one's livelihood, but that excessive all-engrossing toil and worry exhibited by men of the world, to the exclusion of all thought of the life to come. V. 28. *What shall we do?*—Is there any new ceremonial that we can engage in, other than we have been accustomed to, that will qualify us for a share in the new kingdom of which you speak? They would do almost anything. Saul asked the same question, also the gaoler of Philippi, Acts 9 : 6 ; 16 : 30, v. 29. Nowhere in all the Bible is the great Protestant doctrine of Justification by Faith more clearly insisted upon. What is Faith? See Sh. Cat., 86. Vs. 30-31. *What sign?*—thinking over the miracle of yesterday, they would not forget the impression left on their minds, nor their rash proposal to make Him their King, but they are startled by the new claims advanced by Jesus; that they should accept Him as their pattern of life and object of belief is more than they are prepared to accord to Him. To convince them of that they would require as stupendous a miracle to be wrought by Christ as that attributed to Moses. Vs. 32-33. Jesus refutes them by shewing (1) that God sent the manna, not Moses; (2) that the manna of the wilderness was not the true bread of which He had been speaking. *The bread of God*—is not for forty years, but for all time; it is not for the Jews only, but for the whole world. V. 34. In this they see a promise which they cannot understand; they still think of the meat that perisheth. Vs. 35-40. *I am the bread of life*, connect with that central truth what follows, "*he that cometh to Me*" and you have a grand conception of the Divine and human agency working together for man's salvation. God provides the bread of life. Man must come and by faith receive it.—John 3 : 16.

Jesus, the Christ.

JUNE 13.

JOHN vii. : 37-52.

Golden Text, Matt. 16 : 16.

JESUS had been eighteen months in Galilee without visiting Judea. He had not even attended during that time any of the three great annual feasts which every pious Jew was expected to do; but now He did go to the Feast of Tabernacles in the face of danger from the Pharisees. This feast was held from the 15th to the 22nd of October—the first and last days being Sabbaths. See Lev. 23 ; 34-44. It commemorated the tent life of Israel in the wilderness, and came also to be observed as a joyous "harvest-home." People came in crowds to Jerusalem from all parts of the country, and during the whole week lived in booths made of green boughs, erected on the flat roofs of the houses and in the streets and fields. Jerusalem never looked so gay and picturesque as when this feast was going on. Jesus had come alone,—*incognito*, as we would say—not wishing for notoriety, v. 10. His non-appearance was the cause of general remark in private circles, though few ventured to mention His name for fear of excommunication. Suddenly, when the feast was at its height, Jesus is seen standing in the Temple porch preaching to the crowds that gathered about him. Just then a procession swept along. The priest was carrying a golden pitcher with water from the fountain of Siloam, to be poured on the altar of sacrifice. V. 37. There was a momentary pause in the ceremonies; the music had ceased; Jesus, feeling that this was His opportunity, summoned all His vocal strength and gave solemn utterance to those memorable words:—"If any man thirst, let him come unto Me!" "That water which you have just drawn from Siloam is but a type. I am come to give you the living water, of which if a man drink he shall never thirst," ch. 4 : 14. See Isa. 55 : 1-3. Our Saviour must have had that prophecy vividly in His mind. V. 39. *The Holy Ghost was not yet given*—rather, was not manifested as it would be after Christ's ascension, and as we know it was at Pentecost. The Holy Ghost is co-existent with the Father and the Son, Matt. 28 : 19 ; 2 Cor. 13 : 14 ; 1 Thess. 4 : 8 ; 1 Jno. 5 : 6, 7. V. 41. *This is the Christ*—Messiah (Hebrew) and Christos (Greek) mean the same, "Anointed." V. 41-42. Did they not know that Jesus was born in Bethlehem? Their quotations substantiated Christ's claims, for He literally fulfilled their O. T. predictions, Micah 5 : 2. V. 46. *The officers*—the Temple police, overawed by the majesty and excellence of His discourse, give noble testimony to Christ's power over the hearts and consciences of men. V. 50. Nicodemus answers the question in v. 48 with characteristic caution, yet very wisely. *No prophet out of Galilee?* Wrong again, for both Jonah and Elijah were of Galilee. Ashamed to confess Christ! Rom. 1 : 16.

Jesus and Abraham.

JUNE 20

JOHN viii. : 31-38; 44-59.

Golden Text, John 8 : 56.

JESUS was still at Jerusalem, preaching to the multitudes present at the Feast of Tabernacles respecting Himself and His work. Those who heard His extraordinary claims were divided in opinion as to His Messiahship, ch. 7 : 43. V. 31. *Which believed in Him*—"which had believed Him," R. V., i.e., acknowledged His claims without submitting themselves to His teaching; an intellectual belief, not a saving faith. *If ye continue*—steadfastness in the faith is a test of sincerity, ch. 15 : 4; 1 Cor. 15 : 58. *Disciples*—scholars who receive teaching from a master. *Free*—not from wholesome restraints, but from sinful propensities. Vs. 34-35. The servant of sin—slave to it. Evil habits gain the mastery, and compel people to do what they know to be wrong; hence, if your connection with the family of God be that of a slave, it is uncertain and precarious. V. 36. True freedom consists in relationship to Christ, Rom. 8 : 17. Vs. 37-38. To be descended from Abraham was one thing, to be possessed of Abraham's faith another thing. Their conduct proved that they had not the spirit of their great ancestor, Gen. 26 : 5. Abraham "rejoiced" in the prophetic anticipation of Christ's coming, v. 56. *Ye seek to kill Me*—sufficient proof that they were still enslaved by Satan. V. 44. Their relationship to the devil exhibits itself in like tendencies; through his agency, Gen. 3 : 1, our first parents sinned, and death passed upon all the race, Rom. 5 : 12. V. 46. *Convinceth me of sin?* By this question Christ asserted His sinlessness. V. 48. They could only answer His argument by slander. *A Samaritan*—was to the Jews the impersonation of every thing hateful, ch. 4 : 9. *A devil*—an evil spirit. V. 49. Christ's whole life was in beautiful harmony with the relationship He claimed to God. V. 50. Here is a reproof of self-seeking vain-glory, Prov. 27 : 2. Christ is willing to leave the decision of this great issue in His Father's hands. Vs. 51-52. *Shall never see death*—death does not end all; it is only the gate through which we pass into the life immortal—a sublime truth which they were incapable of comprehending. V. 57. Our Lord was at this time not more than thirty-three years old. He had not reached the full age of Jewish manhood, fifty years. Christ did not say that He had seen Abraham, but that Abraham had seen Him—referring to the intercourse Abraham had with God, called the "Angel of the Lord," Gen. 22 : 11, whom Christ here identifies with Himself. V. 58. *Abraham was*—was created. I AM—Christ existed from all eternity with the Father, ch. 1 : 1-3; 10 : 30. V. 59. Jesus has taken to Himself divine attributes, they would stone Him for blasphemy, Lev. 24 : 16. Christ's service is perfect freedom, Gal. 5 : 1.

Jesus and the Blind Man.

JULY 4.

JOHN ix. : 1-17.

Golden Text, John 9 : 25.

THIS miracle is only recorded by John, and of the six miracles connected with blindness this is the only instance in which the person is said to have been born blind. It may further be regarded as one of the proofs of Christ's Messiahship, Isa. 29 : 18, to which He Himself directed the attention of John the Baptist, Matt. 11 : 5. V. 1. The place was probably near one of the gates of the Temple where the poor and the afflicted were wont to congregate, expecting alms of those who passed that way, as Jesus now did, Acts 3 : 2. V. 2. Even the disciples were not free from the superstitious belief that every trouble and calamity was a judgment visited for some particular sin. Though Christ had often taught them otherwise, as in Luke 13 : 4, 5. In this case, the man being born blind, they too readily drew the inference that he must be suffering on account of some grievous sin committed by his parents. V. 3. Our Lord's answer contains a warning against the tendency of judging other men's lives, teaching us to look more closely into our own hearts and conduct. It is idle to speculate on the origin of evil; it is far more important to recognize its existence and to seek to profit by the afflictions and troubles which come to us. This man was a sinner, as were also his parents, but he was not visited with blindness on that account, but that the grace of God and the power of Christ might be manifested in his restoration. We may further learn that affliction, in itself grievous to be borne, is one of God's means of drawing us nearer to himself, Ps. 119 : 67. V. 4. Christ here intimates that the work He had to do in this world was appointed to Him, and that it behoved Him to accomplish it to the minutest details, that no part of it should be left undone. *While it is day*—the time of opportunity is our day. If we allow that to pass, we may lose both the inclination and the ability to work. *The night cometh*—that will terminate our earthly existence. We cannot reflect on this too seriously nor too often, for there is no second probation, Eccles. 9 : 10. V. 5. Compare ch. 1 : 9; 8 : 12; 12 : 46. Christ is the Sun of Righteousness, Mal. 4 : 2. V. 7. To wash in the pool of Siloam was a purely symbolical act, as in the case of Naaman, 2 Kings 5 : 10. *He went his way*—an example to us of unquestioning faith. V. 8. The astonishment of the neighbours attested the reality of the miracle, for many of them had long known him to be stone-blind. This blind man represents in a figure our own sinful condition by nature, Rev. 3 : 17. He was not seeking Christ, but Christ seeing his condition had compassion upon him; so it is not our love to Christ but His love toward us which procures our salvation, ch. 15 : 9; 1 John, 4 : 10.

Our Own Church.

ONE of the Presbyteries has wisely thrown out the hint that the returns of the statistics should all be made conformable to the calendar year. This naturally suggests another step in the march of improvement. Why should not all the accounts of the Church be for the calendar year? The temptation to leave them open even to the *thirteenth* hour is sometimes very strong, but it would be better for all parties if the accounts of the congregations and of the Church were closed on the 31st of December. The Church of Scotland adopted that plan some years ago.

UNIFICATION OF FOREIGN MISSIONS.—

Judging from the deliverances of the Presbyteries, there seems ground to hope that the coming General Assembly will do away with the anomaly of having two large committees to administer the small amount of some \$60,000 per annum. At the time of the Union there was a show of reason for the dual system, as the Eastern people were not supposed to know anything about the Foreign Missions of the Western section of the Dominion, nor the Western people with those of the East; but happily that is all changed now. The work in all its branches is thoroughly understood and appreciated. The work is one: to divide it is to weaken it. The present system is complicated and makes our relation to the Foreign Mission work very difficult to be understood by those outside of our Church who desire to look into such things.

OUR FOREIGN MISSIONS.—The Committee (Eastern section) met at New Glasgow, May 5. It was found that the debt at date amounted to about \$3,000. Mr. W. L. Macrae, who had been licensed by the Presbytery of Halifax on the 28th April, was appointed missionary to Princetown, Trinidad, the place vacated by the late Rev. J. W. Macleod. The resolution of the W. F. M. Society, offering to guarantee the salary of an additional missionary to Santo and asking the board to appoint such a missionary was carefully considered. The committee expressed their gratification with the valuable services of the Society and fully

sympathized with its desire to strengthen Mr. Annand's hands in Santo; but in view of the increasing debt upon the fund and the probability of an early amalgamation of the F. M. funds of the Eastern and Western sections of the church, it was agreed to defer the further consideration of the subject till after the meeting of the General Assembly. The committee for the Western section met in Toronto. There were nine applications from ladies to be sent out as missionaries. The receipts for the year are about \$40,000. The report to be submitted to the General Assembly is highly encouraging.

OLD LINES DISAPPEARING.—A friend, writing from Carleton Place, tells us of the difficult and delicate duty devolving upon a committee of Presbytery in the rearrangement of congregations, with a view to the better overtaking the work of the district, and of the triumph of Christian principle in carrying out the desired changes. Congregations had to be asked to divide themselves, and aged men and women to sever hallowed connections and to leave places where they had worshipped for more than forty years, and to worship elsewhere under pastors whom they had not called, but whose ministry they were willing to accept for the sake of the general good. Under the new arrangement, the old name of McNab and Horton disappears. Renfrew, strong, united and healthy, will form a separate charge under Dr. Campbell; White Lake and Burnstown will be under the pastorate of Mr. Bremner, and Castleford, Stewartville and Dewars will be under the care of Mr. J. B. Stewart. "Such an arrangement," says our friend, "could not have been attempted a few years ago; but the Union has brought it about, and is every year, more and more, continuing to be a blessing to the congregations in the counties of Lanark and Renfrew."

Another correspondent in the Presbytery of Quebec tells how the old St. Andrew's Church at Brompton Gore has been closed in order that two congregations may worship together in Knox Church, Flodden. Behold how good and pleasant a thing it is for brethren to dwell together in unity!

PERSONAL.—Rev. Dr. Smellie's jubilee was celebrated at Fergus on the 15th April by the congregation of Melville Church,

among whom he has laboured so long and successfully. Many from other congregations being also present to convey their congratulations on the happy event. Dr. Smellie began his ministerial career in the parish of Ladykirk, Orkney, Scotland, in 1835, where he remained until 1843, when he was inducted to the pastorate of St. Andrew's Church, Fergus, in connection with the Church of Scotland. In 1844, Dr. Smellie, with the most of his congregation, attached himself to the Church at that time formed in sympathy with the Free Church of Scotland. It is Dr. Smellie's good fortune to have outlived the differences which separated him from his *alma mater*, and to be able to give testimony at this advanced stage in his ministerial experience that it is a good and pleasant thing for brethren to dwell together in unity. It is mentioned that Mrs. James Anderson of Fergus was present at Dr. Smellie's ordination in Scotland fifty years ago, came out with him to Canada, has been a member of his congregation ever since, and attended this jubilee service.

The venerable *Father Chiniquy* of St. Anne's, Kankakee, Ill., has been visiting and addressing congregations in the Province of Ontario. *Rev. G. A. Howie*, the blind preacher, intends to be present at the meeting of the General Assembly and to renew his application to be received as a minister of this Church. *Rev. James Fleck* of Montreal, *Rev. D. Gordon* of Harrington, *Rev. J. Fairlie* of L'Orignal, *Rev. J. Hogg* of Moncton, *Rev. J. Carruthers* of Pictou, and *Rev. C. B. Pitblado* of Winnipeg, are booked for the old country. *Rev. D. M. Gordon* of Winnipeg is to spend his vacation in the Maritime Provinces.

LARGE ADDITIONS.—Not long since there were ninety and nine admitted to the membership of St. Paul's Church, Peterborough, Ont. At the close of a service of special interest, *Rev. E. F. Torrance*, the pastor, had the pleasure of introducing them to the congregation and presenting them with communion cards. Several others were afterwards enrolled as new members. At a recent communion in St. Matthew's Church, Wallace, N.S., *Rev. H. B. Mackay*, pastor, fifty-three members were added to the roll.

The Christian population of Madras, in the ten years from 1871 to 1881, has increased 165,682.

ORDINATIONS AND INDUCTIONS.

ST. JOHN, N.B.:—Messrs. J. A. Cahill, W. C. Calder, W. Macdonald, J. Ross and W. Had-dow were licensed and ordained *ad Presbyterium vagam* by the Presbytery of St. John on the 3rd and 4th of May.

MOUNT STEWART: *P. E. Island*.—*Rev. A. B. Stewart* was inducted on the 20th of May.

PETROLEA: *Sarnia*.—*Rev. A. Beamer*, formerly of Wardsville, was inducted on the 29th of April.

TORONTO: *St. James' Square Church*.—The induction of *Rev. Dr. Kellogg* was appointed to take place on the 20th of May.

LAGUERRE: *Montreal*.—*Mr. Hugh Maclean*, recently from the Free Church of Scotland, is to be ordained and inducted on the 1st of June.

COW BAY: *Sydney*.—*Rev. W. Grant* was inducted on the 14th of May.

CALLS.—*Rev. E. Brown*, to Dorchester and Crumlin, *London*; *Rev. Archibald Lee* of Russelltown, *Montreal*, to Sherbrooke, *Que.*

DEMISSIONS.—*Rev. Archibald Brown* of New Dublin, *N.S.* *Rev. James Rosborough*, of Shelburne, *N.S.*

LICENSURES.—Messrs. J. W. Maclellan, R. Macleod, and W. L. Macrae, by the Presbytery of Halifax; Messrs. William Farquharson and Alexander N. Campbell, by the Presbytery of Chatham; *Mr. John MacLaren*, by the Presbytery of Montreal.

NEW CHURCHES.

PETERBOROUGH.—The new St. Andrew's Church was opened for worship on the 2nd of May. *Dr. Cochrane* of Brantford conducted the services in the morning and in the evening, and *Rev. D. J. Macdonnell*, former pastor of the congregation, in the afternoon. The church is a very handsome one, and the congregation is in a prosperous condition.

OWEN SOUND.—Knox Church, Owen Sound, greatly enlarged and entirely remodelled, was reopened for public worship on the 9th of May, *Principal Grant* officiating both morning and evening. The church is now seated for 1,000. Instead of "the tea meeting," which usually accompanies church opening, there was a meeting without the tea,—a good-fellowship meeting—which afforded members of other Churches an opportunity of expressing their felicitations. It is said to have passed off remarkably well. *The Rev. A. H. Scott*, who is one of our young ministers, is to be congratulated on this important step forward.

MANITOBA ITEMS.

Mission work and the departure from Winnipeg of twenty or thirty student missionaries to different parts of the country have been the feature of the last month. The North-West alone is a larger mission field than the Church had throughout its

whole borders only half a dozen years ago. These lately appointed missionaries occupy points from Port Arthur and Rainy River to Fort McLeod and Fort Saskatchewan, some 1,300 miles apart. The coming of a considerable number of last year students, who may remain permanently, is the most distinctive feature of this year's mission work. Knox, Queen's, Montreal, and Manitoba College missionary societies are all sending us free labourers to help in our great work. Changes among ordained missionaries are taking place in many cases. Rev. Mr. Mackenzie, of Rat Portage, has accepted a call to Morden. Rev. Mr. Bryden was inducted last month in Selkirk. Revs. Lawrence, Pringle and McLaren conducted the very interesting service. Rev. J. Hogg leaves Port Arthur for Carberry or Minnedosa. Rev. A. Robertson leaves Lethbridge to take another field. Rev. S. Polson, of Clear Springs, has gone to Lintrathen. D. Anderson, B.A., and W. Omand, B.A., of Manitoba College, who have returned from Britain, are appointed to fields in Brandon Presbytery. The condition of the Indians is likely to attract considerable attention at the meeting of the Synod of Manitoba and the North-West. There has been much maladministration, but the Indian question is a difficult one. There seems to be need of the Christian Churches pressing to obtain religious and educational advantages for the Indian tribes. The heathen Indian is a dangerous neighbour to the white, chiefly on account of his vicious tendencies. Christian missions are the only hope for the improvement of the Indian. As an illustration, it is thought by some that Okanase and Fort Ellice Reserves, with their two bands, one of Chippewas and the other of Sioux, might now be attached as ordinary Home Mission stations to neighbouring white congregations. There is hope for the Indian, if we are faithful and persevering. Manitoba College theological session closed in April. Dr. King was too ill to be present; Rev. Mr. Pitblado took his place for the evening as chairman. Three students finished in Theology. A valedictory was read and a suitable reply made. Scholarships and prizes were taken by Mr. Macarthur in Theology in third year; Mr. G. Laird, B.A., General Proficiency, second year; A. McLean, B.A., Church History, second year; G. Munroe, General Proficiency,

first year. The classification given Theological students was third year. McArthur, Moore, B.A., Simpson (3), second year; Laird, B.A., McLean, B.A., Winchester, McVicar, B.A., Fraser, Steele (6), first year; Munroe, McMillan, Gordon (3). Total, 12. In addition, twelve at least of the students of the College in Arts have the ministry in view. Manitoba College sends up this year to the different years of the University of Manitoba thirty-five students, of whom twelve, if successful, will receive their B.A. in June.

THE COLLEGES.


QUEEN'S COLLEGE, KINGSTON:—The forty-fifth session was brought to a close in the last week of April with the customary ceremonies. Principal Grant preached the baccalaureate sermon. The Science lecture was delivered by Dr. Bell of the Geological Survey, Ottawa, on the "Hudson Bay and its Adaptability for Commerce." Mr. Sandford Fleming was elected Chancellor for the third time, and delivered a thoughtful address. Representatives of the different classes delivered their valedictories. There was great enthusiasm over the laureation of the graduates, the ladies receiving a special ovation as they advanced to the dais and received their hoods. The interest reached a climax when Dr. Mundell, who lost his sight by an explosion during a chemical experiment, was led up by his brother, also a doctor, to receive his degrees. He was one of the most distinguished students of the Royal College of Physicians and Surgeons. Rev. Silas Tertius Rand, a Baptist minister, distinguished as a linguist, and also as a missionary among the Indians in the Maritime Provinces, received the degree of LL.D., as did also Rev. Æneas M. McDowall, a Roman Catholic priest, and an author of acknowledged ability. Principal Forrest of Dalhousie University, Halifax, received the degree of Doctor of Divinity, a like honour being conferred upon Rev. David Watson, of Thorah—in connection with the Church of Scotland. There were twelve graduates in Theology, one of whom, Mr. R. Mackay of Pictou, N.S., took the degree of B. D. Rev. G. M. Milligan of Toronto delivered an earnest address to the graduating class. The proceedings were enlivened with a brilliant conversazione, and, upon the whole, the past session is said to have been

one of the best in the history of the College. The Endowment Association means business. Reports were received from the branches, which showed that considerable progress had been made. The local committees are each charged with the duty of promoting some special object, such as the endowment of a chair, lectureship or scholarship, or the equipment of the library or museum.

PRESBYTERIAN COLLEGE, HALIFAX:—The session closed on the 29th of April, the closing services being held in St. Andrew's Church. Rev. Dr. Burns, Chairman of the Board, presided. Principal Macknight presented a report of the session. Nineteen students attended; seven for the third year, nine for the second and three for the third. The following students completed their course:—W. C. Calder, H. J. Furneaux, W. Macdonald, J. W. MacLennan, R. Macleod, W. L. Macrae and W. Ross. Prizes were awarded. The degree of B.D. was conferred on J. W. MacLennan. Dr. Burns spoke of the requirements of the Library, and a collection was taken in aid of its funds. The students were addressed by the Principal, the Rev. T. F. Fotheringham, and Rev. N. McKay. At a meeting of the Board of Management, held in the forenoon, it was decided to report to the General Assembly and to the Maritime Synod that a summer session is impracticable. This decision has been reached, after correspondence with other institutions and much consideration. The Board is in arrears for current expenses, about \$2,000, a very considerable number of congregations having failed to send in contributions. The Alumni Association paid the expenses connected with a special course of lectures delivered to the students during the session by thirteen ministers of the Church.

Woman's Work.

WESTERN SECTION.

 **THE TENTH ANNIVERSARY** of the W. F. M. Society, Presbyterian Church in Canada, was held in St. Andrew's Church, London, Ont., Tuesday, 20th April. From 150 to 200 delegates were present, the branches in the West being well represented. The welcome of the London ladies was most hearty, and their kindness and

attention to the comfort of the delegates unwearied. The reports read and adopted were all satisfactory, denoting marked progress in the work both Home and Foreign. The following is a summary:—Life members, 93; ordinary members, 5,080. Of these, 1,527 are members of the General Society; members in Mission Bands, 1,111; Presbyterial Societies, 16; Auxiliaries, 191; Mission Bands, 49; increase of Auxiliaries this year 56, and of Mission Bands 25. Contributed by Auxiliaries, \$10,472; by Mission Bands, \$2,425; from other sources, \$521.01; from all sources, \$13,493.55.

FOREIGN WORK.—Three schools in the North-West,—at Mistawasis, Crowstand, and Bird-tail Creek Reserves—the salaries of two lady teachers not yet located, and \$600 for increase of work in North-West: the girls' school in Formosa; the salaries of three lady missionaries, one lady medical missionary, three young lady teachers, and the expenses of six schools, Bible women, helpers, and a sum for the completion of a bungalow for the lady missionaries in India.

DISPOSAL OF MONEY.—On motion of Miss McLennan, Toronto, seconded by Mrs. Thompson, London, it was decided, "That we forward to the F. M. Committee the sum of \$9,700 required by estimate; also the sum of \$300 for Trinidad, and \$300 for the New Hebrides, to be used for school purposes,—reserve \$2,000—and notify the F. M. Committee that this sum is at their disposal for proposed educational work in India and for extension of work among our own Indians, the balance—\$759.64—remaining for current expenses.

OFFICERS OF THE SOCIETY.—President, Mrs. Ewart; Vice-Presidents: Mrs. MacLaren, Mrs. Macdonnell, Mrs. Cameron, Mrs. McMurrich; Recording Secretary, Mrs. MacMurchy; Home Secretary, Mrs. Campbell; Foreign Secretary, Mrs. Harvie; Treasurer, Mrs. MacLennan.

COMMITTEE OF MANAGEMENT.—Thirty-six ladies, including the officers resident in Toronto, with the Presidents of Presbyterial Societies, Auxiliaries, and Mission Bands. The next annual meeting will be held in the city of Toronto.

NEW MISSIONARY.—*Miss Oliver*, who has just completed her medical course and taken her degree, will (D.V.) sail for India in the month of October next. She will greatly strengthen the hands of Dr. Eliza-

both Beatty and the other ladies in the field. At the Hour of Prayer observed by the Society, between the hours of 5 and 6 o'clock on Sunday evening, all the missionaries, with their work of faith and labour of love, will be commended to the loving care of the God of missions.

L. J. H.

EASTERN SECTION.

The ninth annual meeting of this Society was held at St. Matthew's Church, Halifax, on the 8th and 9th April. The attendance was large, including representatives from nineteen Auxiliaries. Mrs. Burns, President, presided. Addresses were delivered on practical subjects, papers were read, questions were asked and answered and much information was diffused, and all the members were stimulated to more earnest exertion in the promotion of mission work. Our New Hebrides missionaries, Mr. and Mrs. Annand, were present, and gave most impressive addresses, showing vividly the condition of the heathen among whom they are going to labour. They are likely to be located on the large and populous island of Santo, which at this moment is in a condition of unmitigated heathenism. The question was started, Shall Mr. Annand and Mrs. Annand be sent to that island without another missionary to help them? The ladies came to the conclusion that another should be sent, and they resolved to guarantee the salary until the Board is able to assume it. Subscriptions were given amounting to over \$300, and Mrs. Waddell, Halifax, was appointed treasurer of the "Santo Fund." Greetings were exchanged with the kindred society, Western Section; and it was resolved to ask co-operation in raising the large amount for outfit, &c., necessary to be secured before another missionary is sent to Santo. The attention of the Society having been called to the Liquor License Bill before the Legislature, they petitioned in its favour, and sent their petition by a delegation to both Houses. The Society raised during the year \$2,072.09. It devoted \$1,624 to the support of the lady teachers in Trinidad. Other appropriations amounted to about \$262. A balance of \$184 remains unexpended. A pleasing incident of the meeting was a visit, with sisterly greetings, from Methodist and Baptist ladies. The officers for the ensuing year are:—Presi-

dent, Mrs. R. F. Burns; Vice-Presidents: Mrs. James, Mrs. J. McMillan, Mrs. J. Creighton, Mrs. E. Smith, and the presidents of Auxiliaries and Mission Bands; Corresponding Secretary, Miss Campbell; Recording Secretary, Miss Thompson; Treasurer, Mrs. S. Waddell. The next anniversary will be held in Pictou in September, the autumn being found more convenient for meeting than the spring.

Meetings of Presbyteries.

HALIFAX, N.S., April 28:—A delegation was appointed to visit Lower Musquodoboit in the interest of Augmentation, and with the view to an early settlement. Leave of absence for three months was granted to Mr. McKeen of Bermuda. The unification of Foreign Mission work was approved, Dr. Pollok dissenting. The remit on printing was in the main approved of. With reference to supply of vacancies, the remit was not approved, but satisfaction was expressed with the present mode of supply in the Eastern Section, which is through the H. M. Board. Commissioners to the General Assembly were appointed. Messrs. W. L. Macrae, J. W. McLennan, B. D., and Roderic Macleod were licensed to preach the Gospel. Rev. Adam Gunn was authorized to moderate in a call at Noel when the congregation is ready. A conference on the State of Religion and on Sabbath School Work was held in the evening.—A. SIMPSON, *Clerk*.

LUNENBURG AND SHELBURNE, April 20:—The Report on the Statistics of Presbytery was submitted by the Clerk, showing that the amounts given for the schemes of the Church are a little more than double the amount given eight years ago. The progress has been steady and gradual. The efforts put forth for Augmentation have not interfered with any other scheme of the Church. This, considering the depressed condition of the fisheries, is creditable to the people. The Presbytery overture the General Assembly to make the year for statistical returns coincide with the calendar year. They also ask the Assembly to reduce the rate for Assembly Fund to *three cents* per member. Rev. James Rosborough tendered resignation of the charge of Shelburne on the ground of inadequate support. Mr. Millar was appointed to bring the claims of Shelburne before the Augmentation Committee.—D. S. FRASER, *Clerk*.

SYDNEY, April 14:—Reports on Statistics and Sabbath Schools were received and adopted. Arrangements were made for the induction of Rev. W. Grant at Cow Bay on the 11th of May. Unification of Foreign Mission work was approved. Also the remit on printing.

A resolution was adopted unanimously thanking God for the visit of the evangelists Meikle and Gerrior to Sydney, and the good work they were able to do. The Presbytery cordially invited the evangelists to bring their "Gospel Tent" to Cape Breton, and spend a portion of the summer within the Presbytery's bounds.—A. FARQUHARSON, *Clk.*

TRURO, April 20:—Student catechists were appointed to Maccan, Westchester, Harmony, and North River. The Augmentation Committee was asked for \$200 for Parrsboro' and \$180 for Coldstream. Rev. J. K. Smith, Galt, was nominated for Moderator of the General Assembly. A committee was appointed to arrange for the celebration of the centenary of the Truro Presbytery. Leave of absence for three months was granted to Rev. J. F. Dugan. The remit regarding unification was approved, and also the proposed plan. The remaining remits are to be considered at a meeting on the last Tuesday of May.—J. H. CHASE, *Clk.*

ST. JOHN, May 3 and 4:—The following graduates of the Presbyterian College, Halifax, were, after the usual trials, licensed and ordained, and were then appointed to mission charges in the Presbytery. Messrs. J. A. Cahill, W. C. Calder, Willard Macdonald, James Ross, and Robert Haddow. The Home Mission field of the Presbytery is very extensive; and stations are numerous, and numerically weak. The following fields were erected into charges for ordained missionaries:—New Kincardine, Quaco, St. George, Hampton Village, Riverside, Pisarinco, South Richmond and Springfield. It is hoped that with the aid of the Home Mission Board, and the Women's Home Mission Society, St. John, the salaries of the missionaries will be levelled up to \$750. Commissioners to the General Assembly were appointed, and congregations recommended to pay their travelling expenses. The petition of Calvin Church for permission to mortgage their property \$3,000 was granted.—JAS. BENNETT, *Clk.*

OTTAWA:—Mr. Jamieson's resignation of the charge of Aylmer has been accepted. Mr. Fairlie received three months' leave of absence to visit Britain. Messrs. Jamieson and Christie have applied for leave to retire from the active duties of the ministry. Mr. J. H. George of the Methodist Church made application to be received as a minister of this Church.

STRATFORD May 11:—Circular letters were read, intimating that application would be made to the General Assembly on behalf of the following ministers to be received into this Church: Rev. D. McKay of the Church of Scotland, Rev. George Maxwell of the Evangelical Union, Mr. Josh. Watt of the Congregational denomination, Mr. H. C. Ross of the Canada Methodist Church, Rev. W. E. D'Argent of the American Presbyterian Church, Rev. Thos. H. Patchell of the Methodist Church, and Rev.

T. E. Calvert, M.A., of the United Presbyterian Church of Scotland. It was resolved to appoint the Commissioners from this Presbytery hereafter by rotation, except in special circumstances. Mr. Gordon of Harrington obtained leave of absence until the end of October, that he might visit Scotland for the benefit of his health. Some time was occupied in considering the question of the Bible in public schools.—A. F. TULLY, *Clk.*

The Synods.

HAMILTON AND LONDON.—This Synod met in St. Andrew's Church, Sarnia, on the 12th of April. The opening sermon was preached by Rev. W. Robertson, of Chesterfield, the retiring moderator. Rev. George Burson, of St. Catharines, was elected moderator for the current year. Reports on the State of Religion, Temperance, Sabbath-Schools, and Sabbath-Observance were discussed and adopted respectively. It was agreed to adopt an overture of the Presbytery of Hamilton, giving Presbyteries the right of making nominations for the Moderatorship of the General Assembly. Father Chiniquy being present was invited to address the Synod, which he did with his old-time power and eloquence. Among the strangers who were present and to whom the courtesies of the Synod were extended were ministers of the Episcopalian, Methodist, and Baptist churches and several Presbyterians from the United States. W. COCHRANE, *Clk.*

MONTREAL AND OTTAWA.—The Synod met in St. Andrew's Church, Perth, on the 20th of April. Dr. MacNish, of Cornwall, preached the opening sermon, and Rev. D. J. Maclean, of Arnprior, was elected Moderator for the ensuing year. The reports intended to be transmitted to the General Assembly were severally considered and adopted. Presbyteries were recommended to hold conferences on the State of Religion and sessions to urge the duty of family worship upon all the families in the congregations. The formation of Sabbath-School Associations was pressed upon the attention of Presbyteries, and that every effort be made to impress the young with the importance of personal religion. Professor Scrimger presented a report on Protestant Education in the Province of Quebec, with special reference to the education of French Protestants. A resolution was adopted expressing satisfaction with the action of the General Assembly in appointing a committee to deal with the question of co-operation with the different Protestant churches in Home Mission work. The report on temperance was of an encouraging nature, showing that there had been a marked decrease of the evils of intemperance during the year, in the towns and cities as well as in the rural districts. A series of resolutions were adopted in favour of total abstinence,

prohibition, and the Scott Act. It was resolved to petition the Legislature to make no change in the Canada Temperance Act, except in the direction of greater stringency. JAMES WATSON, *Clk.*

TORONTO AND KINGSTON.—The Synod met at Galt on the 5th of May. Rev. William Bennett, Moderator. The report on the State of Religion submitted by Rev. D. Maclaren, was on the whole hopeful and encouraging, although fears were expressed that family worship and the religious training of the young receive less attention in some quarters than they should. Special services have been held in many places with good results. Prayer meetings have generally been well attended. Rev. G. M. Milligan, gave in the report on Sabbath-schools. The returns were incomplete, but, as far as they went, indicated good progress; scholars on the roll, 23,459, contributions, \$11,650, of which \$4,662, for missions. Principal Caven submitted the report on Sabbath-observance. It was recommended that the General Assembly should enter into correspondence with other churches with a view to bringing combined Christian sentiment to bear upon this subject. The report on Temperance, Rev. E. Cockburn, convener, stated that the results of Canada Temperance Act were on the whole beneficial,—but it was as yet on its trial—provision should be made for its vigorous enforcement. A resolution favoring total prohibition was adopted. It was resolved to erect a new Presbytery to be called the Presbytery of Orangeville. An overture was received and ordered to be transmitted to the Presbyteries anent the Colleges with special reference to the number of colleges required by the Church and where they should be located. Next meeting was appointed to be held in Brampton. JOHN GRAY, *Clk.*

Obituary.

REV. ANGUS MCMASTER.—This venerable retired minister of our Church died suddenly at Arran, Scotland, on the 6th of April. He was 84 years of age. He was educated in Glasgow University, and after a short ministry in Scotland came to northern New Brunswick in 1840. Ministers were few and far between in that region at that time, and Mr. McMaster's "parish" was for some years very extensive. He was settled at New Mills in 1848, and continued there till his retirement from the active work of the ministry in 1871. In 1860 his congregation was visited with a very notable revival, the results of which remain to this day. On his retirement, Mr. McMaster returned to Arran and spent his closing years among his relatives. He was never mar-

ried; but he claimed the privilege of becoming a regular contributor at the highest rate to the Widows' Fund, to which his benefactions must have been very considerable. His salary seldom or ever exceeded \$400 a year, yet he so managed that he was able to be a liberal giver to all the funds of the Church.

REV. WILLIAM BARR.—Yet another of the old commuting ministers has passed away. Mr. Barr died at Brantford, Ont., on the 5th of May, in the 71st year of his age. He was a native of Strabane, near Londonderry, Ireland. He studied theology under Dr. Chalmers in Edinburgh, was licensed to preach the Gospel in 1846, and in that year came to Canada. His first charge was that of Hornby, in the county of Halton. He was afterwards, for ten years, minister at Wawanosh, in the county of Huron. Here his health gave way, and he was obliged to retire from the active duties of the ministry a number of years ago. In the early years of his ministry Mr. Barr underwent the work of a pioneer, doing good service in the Master's vineyard; always and everywhere commending the Gospel, which he preached by a consistent life. Amiable and accomplished, he was respected by all who knew him. He has left a widow and seven children.

DAVID HENDERSON died at Wallace, N.S., on the 1st of April, in the 61st year of his age. He was ordained to the eldership on the 10th of January last, but he was for many years an active worker in the congregation. It was at the close of a series of evangelistic meetings, which were greatly blessed of God, that he took his last illness. When, full of zeal and good works, the Master came and called him home, saying "Well done, good and faithful servant, enter thou into the joy of thy Lord."

ALEXANDER JAMIESON, elder in the congregation at Renfrew, died on the 22nd of April after a lingering illness. During many years he had been an exceedingly active worker and a useful and much respected member of the session. A kind and warm-hearted friend has thus been removed from his minister's side, by whom and by the congregation at large the loss will be long felt.

ELIZA JANE MOORE, wife of the Rev. K. F. Junor, M.D., late of Formosa, China,

died in New York suddenly on the 27th of April.

MRS. HENDERSON, wife of Rev. Alexander Henderson, of Hyde Park, Ont., died suddenly on the 27th of April.

MRS. MACDONALD, wife of the Rev. J. A. Macdonald, minister of Horning's Mills, died in the end of April, much lamented.

MRS. JANE DICKEY, widow of the late Rev. John Dickey of North Williamsburgh, died there on the 25th of March in the 83rd year of her age.

Ecclesiastical News.

SCOTLAND.—The Glasgow Free Presbytery mourn the decease of Mr. John McLure, lawyer, one of their most earnest and helpful elders; and of the Rev. Mr. Urquhart, Hope street Gaelic Church. The Rev. Daniel Thorburn, Leith, has received the degree of D. D. from Edinburgh University. The venerable Dr. Inglis, so well-known as one of the pioneer New Hebrides Missionaries, has been appointed by the Wigtown Presbytery one of their representatives to the Free General Assembly. East Kilbride Congregation reports a revival of religion. From the Free Church *Record* also, we notice a very marked and general revival movement within the bounds of the Glasgow Synod, one congregation reporting evidences of a very gracious outpouring of the Holy Spirit. The "West End" movement in Glasgow city still continues, many more of the young people having given themselves to the Lord for "salvation and service." In memory of the departed, a striking portrait of the late Sir Henry Moncrieff has been presented to Free St. Cuthbert's, by Mr. McKelvie, one of the oldest members; while a granite monument has been erected over the grave of the late Dr. Kennedy, of Dingwall, with an excellent likeness engraved upon it. The U. P. Church, Mr. Dickson's congregation, Dundee, has adopted the system of weekly offerings. There has been, in Edinburgh Presbytery, an increase of 300 members, and of \$30,000, revenue. Lauder congregation, by a vote of 105 to 15, has decided to introduce instrumental music; while in Dr. Whyte's, Lauriston Place, Edinburgh, it has been rejected—only one-fourth of the members voting in its favour. Kilbarchan Church holds its centenary services this year. Prof. Duff will be nominated as moderator of the U. P. Synod. The Queen has given a commission to Mr. Hutchison, R. S. A., for a marble bust of the late Principal Tulloch. Dr. Cameron Lees "kissed hands," on his appointment as one of Her Majesty's chaplains. The Rev. Donald McLeod, Glasgow, has been saying hard things about voluntarism; while Mr. Bannerman, of Perth,

has been quoting the American experiences of the late Principal Cunningham who expressed his belief, that "when the people are animated by spiritual life, the church becomes fully adequate to her duty." The Rev. Thomas Gentles, of the Abbey, Paisley, who has been very seriously ill, is away to the Mediterranean. The Marquis of Breadalbane, whose ancestors have been Free Church men, has declined the appointment of Lord High Commissioner at the General Assembly this year. Mr. Quarrier's work in the Orphan's Homes of Scotland, continues to prosper wonderfully, the Lord helping him on every hand. For sometime he has been asking the Lord about a training ship for boys, and the other day, a donor sent him \$10,000 for that purpose. A short time previously he received in answer to prayer, \$25,000 for a church, now he has \$5,000 for the Superintendent's house. In the Homes of the Bridge of Weir, there are 400 children supplied with daily bread, clothing and shelter by Him who has promised to be a father to the fatherless. A very remarkable work of grace has been carried on among the young people at the Homes, by the use of the ordinary means. D.

It is said that Mrs. Oliphant will write the biography of the late Principal Tulloch. Dr. James McGregor of Edinburgh, has entered heartily into the "White Cross" movement, the declared objects of which are:—

1. "To treat all women with respect, and endeavour to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions, and to try to help my younger brothers.
5. To use every possible means to fulfil the command, "Keep thyself pure."

The White Cross movement was started in England, in 1885, by the Bishop of Durham. Its healthful influence is already spreading rapidly on both sides of the Atlantic. The Salvation Army is working vigorously and successfully in Glasgow. Meetings are conducted at the rate of more than a thousand a month, and it is claimed that thousands of drunkards and degraded waifs have been visited and restored by the preaching of the Word. Rev. W. Ross, Glasgow, has added another to the many agencies at work in connection with his church, in the Cowcaddens. It is called the "Home Improvement Society," and the inaugural meeting was attended by a large number of wives, mothers and women, "their lords and masters" having agreed for one evening to keep house, so that the females might have liberty to attend.

The Synod of the Presbyterian Church of England met in London, in the end of April. Dr. McEwan of Clapham, Moderator, in his

opening address referred with satisfaction to the tendency of other Churches to come nearer to us in their polity and practice. The work of a true Church, he said, was to seek the evangelization of the people, not in antagonism to other churches, but in supplement of their work, and where they could co-operate with them; by exhibiting the love and unity of the Presbyterian brotherhood, and by breathing a genuine missionary spirit. After the dispensation of the commission a lengthened conference was held on the state of Religion. The Home and Foreign Missionary Report afforded evidence of the vitality of the Church and its increasing activity and usefulness. It now numbers 286 congregations, with 61,021 communicants. The receipts for the year were upwards of \$1,000,000, or \$3,750 per congregation. A proposal submitted by Dr. Dykes to institute a new order of "Missionary Ministers" to labour in the Home Mission field, without being thereby eligible to a call from any regular charge, gave rise to a lengthened discussion, but it was agreed to postpone further action in this behalf for another year. The paramount importance of looking more strictly after the rising generation, and the advantages of ministers occasionally interchanging pulpits were advocated.

CANADA.—*Rt. Rev. Dr. Sullivan*, Missionary Bishop of Algoma, has been visiting his old friends in the east, with a view to reminding them of the claims which his mission among the Indians and scattered settlers of his wide diocese has upon their practical sympathies. He makes out a good case, shewing (1) That they need assistance, and (2) That they deserve it. There are twenty-four missionaries in the field employed under his supervision in the Algoma District, and in the prosecution of their work they have to encounter many difficulties and submit to many privations. *The Salvation Army* has taken possession of their handsome and commodious new quarters in Toronto, where they seem to have been doing a good work. Mr. William Gooderham, a prominent Methodist layman who has done much to disarm prejudice against the Army in Toronto, is to attend the International S. A. Congress to be held in London shortly. Speaking of their "big drums and tambourines," some one pertly asks the question whether, after all, they are so much more objectionable than regimental parades and military funerals that are now becoming common on Sundays. The closing exercises of the Methodist Victoria University at Cobourg, extended over nearly a whole week, and proved to be exceedingly interesting. People are beginning to talk of a union of the Methodists and Congregationalists with the Presbyterians, as a not impossible event in the near future. In the meantime, it is pleasant to note that a friendly feeling exists among all denominations in Canada towards each other, and "sectarianism" is rapidly disappearing.

IRELAND.—The excitement over the proposed Home Rule legislation has not abated anything, it is rather surging higher and higher. The Protestants cannot be reconciled to Home Rule. They do not believe that the leopard can change its spots. What Rome has ever been it is still. If Parnell and his followers get legislation into their hands the inevitable result will be that Ulster will be dragged down to the level of the other Provinces and Belfast will see its decadence begin. The Presbyterians of Ireland suffered as much in the past as the Roman Catholics did, they were victims of religious ascendancy, they were oppressed by the tyranny of landlords and the heartless rapacity of agents, but they are not Home Rulers, the very word is detested by them. Not since the Revolution of 1688 has such a cloud threatened the men that have made Ulster what it is, prosperous and intelligent, as threaten them now. May God in his mercy avert what appears to be in store for them.

A petition, 371 yards long and signed by 30,000 women of Ulster, has been handed in at the Home Office. It is addressed to the Queen, and beseeches her to withhold her assent from any Home Rule bill which may be passed. The first three signatures to the petition are those of the Duchess of Abercorn, the wife of Bishop Knox, and Mrs. Henderson, of Norwood Tower, Belfast.

The Colleges in Belfast and Derry closed their sessions early in April and in both cases the prosperity has been very marked. The venerable President of the former, W. D. Killen, D. D., continues to perform the duties of his chair with his wonted force. It is 45 years since he was elected Professor, and he had been 11 or 12 years before that a minister. He was ordained in November 1829. Another Professor takes precedence of Dr. Killen on the roll of ordained ministers. Professor Wallace was ordained in 1826. Yet in mental vigour he is as bright as ever, although 60 years will have elapsed next December since he was ordained. It was reported that Magee College had shared in the awakening that English and Scotch Colleges enjoyed last year. Never have these Colleges done better work, never was their usefulness more conspicuous. H.

TEMPERANCE NOTES.—An esteemed correspondent is of opinion that the editor of the *Record* has got "Scott Act on the brain." That is not exactly in accordance with fact. We advocate temperance, and every measure that is calculated to suppress intemperance has our approval so far as it appears to meet the end in view. But we are not particularly enamored with the Scott Act, for the reason that in many quarters it has proved to be glaringly inoperative. As a tentative measure, however, it is worthy of a fair trial, it may lead to something better, and in the meantime we deem it right to keep our readers informed as to its developments. The Dominion Parliament has been flooded with petitions from conferences,

synods, and provincial temperance organizations, strongly objecting to any relaxation of the Act. It is self-evident that to exclude the sale of wine and beer from the provisions of the Act would be tantamount to repealing it altogether. A mass meeting in favour of entire Prohibition was recently held in Toronto, Mayor Howland presiding. There was a large attendance and much enthusiasm. The Toronto license commissioners have wisely decided against issuing licenses to hotels on the Island.

THE PRESBYTERIAN ALLIANCE.—The committees appointed by the Belfast Council have been at work on both sides of the Atlantic and are already shaping their courses for the next general meeting which is to be held in London commencing on the 26th of June, 1888. Should no unforeseen circumstances arise it is probable that something may then be done towards the better organization of the Alliance by the appointment of permanent officers and by imparting somewhat more of definiteness to its aims than heretofore. In the nature of things the Alliance must continue to be chiefly a deliberative body. It cannot interfere in any way with the polity or usages of the churches of which it is composed, yet it may serve an important purpose. The Council has been endeavoring to give expression to its catholicity in at least two ways,—first by extending a friendly hand of sympathy to the feeble, struggling, Reformed churches on the continent; second, by an earnest endeavour to encourage cooperation and, wherever possible, organic union of missionary forces in heathen countries. In regard to the first, some results have already been reached. The continental churches have been greatly encouraged and in some instances have received pecuniary aid. In regard to the other, all that can be done at present by the Alliance is to endeavour to create and promulgate a healthy public sentiment in reference to the best means of advancing the cause of Christianity in heathen countries. It is manifest that in a country like the United States, where there are some thirteen separate and distinct Presbyterian churches, there must of necessity be many hindrances in the way, but it is satisfactory to learn that the enquiries that have already been made shew not only that the need of closer cooperation in mission work is felt by all, but that there is also a wide-spread desire for it. Who can tell but this may be the means of opening the eyes of the Home churches, on both sides of the Atlantic, to the hurtfulness of perpetuating differences which on heathen ground become stumbling-blocks and barriers to them who are weak in the faith.

It is reported that there are thirty missionaries in India who are sons of missionaries, and thirteen of them are supported by American societies.

Formosa.

IN the accompanying letter, Mr. Jamieson tells how the converts of the Formosa Mission celebrated the anniversary of Dr. Mackay's landing at Formosa. I send a few lines from Mr. Mackay himself in reference to the joyous gathering:—

"Fourteen years ago yesterday (March 9, 1872) I arrived here. All was dark around. Idolatry was rampant. The people were bitter towards any foreigner. There were no churches, no hospitals, no preachers, no students, no friends. I knew neither European nor Chinese. Year after year passed away rapidly. But of the persecutions, trials and woes; of the sleepless nights; of the weeping hours and bitter sorrows; of the travelling barefoot, drenched with wet; of the nights in ox stables, damp huts and filthy, small, dark rooms; of the days with students in wet grass, on the mountain tops, and by the sea side; of the risks in a savage country, seeing bleeding heads brought in to dance around; of the narrow escapes from death by sea, by the savages, by mobs, by sickness, and by the French, you will never fully know. Fourteen years of toil, of which you will never fully know, have passed away."

Then, referring to the wonderful contrast presented by the great and joyous celebration of March 9, 1886, he says:—

"I will tell you, what I told the great multitude in and about the College, that being shut out from my beloved Formosa was the hardest thing I had to bear during all the fourteen years. I care nothing for presents, etc., etc, I do care for 1,273 converts here in Formosa, all assembled together. There is no sham, no romance, no excitement, no sentimentalism, here. No; but stubborn fact. When I landed, there was but one. Yesterday 1,273 rejoiced in singing praises to the Lord God Almighty. There is no use for sham modesty. I have toiled here, and done my best. At the same time, to God, to God, to God alone, be all the praise, honour, and glory. Farewell! I leave for the east coast to-morrow.

"Ever yours sincerely,

"G. L. MCKAY."

We do not wonder at those people of Formosa being filled with joy on account of what the Lord has done for them. In what He has done, He is letting us know what He can do. May we not hear Him saying to us what He said to the prophet about a very different matter, "I will show you greater things than these?"

THOMAS WARDROPE.

LETTER FROM REV. JOHN JAMIESON.

The 9th March was the fourteenth anniversary of Dr. Mackay's landing at Tamsui. Many of the converts from the various stations resolved to meet here on that day, and in a public manner express to Dr. Mackay their gratitude for his self-denying labours among them. For some days before people were arriving from far stations, old converts coming four and five days' journey, and on the afternoon of the 9th there were counted present 1,273. The grounds round the village and girls' school were decorated with arches of green branches, and at night all was lighted up by Chinese lanterns; a candle also burned in each window of the two buildings. At Oxford College skilful hands had been at work, and the interior of the large hall was tastefully decorated with wreaths of flowers. The British and Chinese flags waved in front of the building.

In the evening, the hall of the college was filled to overflowing. During the day Dr. Mackay had received many letters of congratulation, expressing good will, from mandarins and merchants in Bang-kah and Tamsui. In the evening A-Hoá referred to some of these, and also read to Dr. Mackay an address from the Church in North Formosa, stating some facts connected with his labours and sufferings in bringing the mission to its present prosperous condition. Accompanying the address there was presented to the Doctor a very beautifully carved walking stick, the head and point being of gold, and costing in all over \$100. In response, Dr. Mackay spoke briefly and with much feeling. What they said about his labours and sufferings for the Church was true—"what is, is; what is not, is not." He did not desire their silver or gold, but he knew that very many loved him dearly, so he would accept their gift on that account. The most trying time of all in his experience during these fourteen years was when confined by the blockade to Hongkong. His heart was in Formosa, but he could not return. In the name of the Church in Canada we also, through A-Hoá, expressed our hope that God would spare Dr. Mackay many more years to lead souls into the Church of Christ. We thanked him for his great kindness to us personally, and unwearied patience in teaching us fuller meaning of Bible truths and directing us in the ways of a foreign country. At night there was a grand display of fireworks contributed by mandarins and Chinese officials, not converts. All the arrangements in providing for and accommodating so many people were carried out successfully by A-Hoá and his helpers. The expenses connected with the gathering were met by the converts. Since this meeting, accompanied by A-Hoá and others, Dr. Mackay has visited all the stations on the east coast. Though only absent ten days he baptized over 1,200 persons, ordained more than thirty elders, and appointed more than forty deacons. He preached sometimes

for four hours at a time, though often suffering from fever,—and A-Hoá says that his words were with more power than he had ever known before. Many of the people were moved to tears, and many were brought to repentance. Large crowds assembled, often in the open air, sometimes 600 or 700 being present. It should, however, be borne in mind that those baptized on this trip have been regular hearers for four years or more.

One great reason for the prosperity of this mission is that Dr. Mackay's sole care is for the Church: he himself is of no account. Where others would be elated with success he is humble to a fault, doing the work but not letting the world or even the Church know of it. As I mentioned once before, two of the chapels that were torn down require to be rebuilt, and many of the chapels on the east coast need to be repaired on account of damages caused by a typhoon last summer. In one village every house was levelled to the ground, and the people fled to the chapel, but it also soon gave way. In the Kap-tsu-lan district there are now nineteen stations occupied, but some of them not yet provided with chapels. The building of good, substantial chapels at Bang-kah, Sin-tiam and Sek-khan has had a very good effect on the people far and near. We are told that crowds still stare at the one in Bang-kah, and they are convinced the work is to be permanent, not to be overthrown by any force or violence. All foreigners who see the buildings are surprised that they could have been put up for what they did cost. It was only by most careful management, with thorough knowledge of the work, that this was accomplished.

Where was poor Formosa Church just a year ago to-day? The converts were severely tried; they stood firm; God helped them. Dr. Mackay has done his part, the preachers are trying to do theirs. Formosa looks to you; weeks will pass before you even see our letters. Whatever you do, we beg of you, for sake of the Lord's work, do it quickly. J. J.

French Evangelization.

EXTRACTS FROM A REPORT READ BEFORE
THE WOMEN'S PRESBYTERIAN MISSION-
ARY SOCIETY OF MONTREAL.

SO far as is known, fifty years ago, there was not one French Protestant in our country. Now there are some ten thousand in the Dominion of Canada, and twenty-five thousand in the neighbouring States. May we not thank God and take courage and say, "What hath God wrought!" True, in regard to these 35,000, it may be said, they are most of them poor, and influential. They move about a great deal.

But then they are of the same class as that to whom our Lord himself did minister. They belong to the same rank, as did they who received the Saviour's message. All the high and leading classes were arrayed against him when He lived. And this is largely true in every age. It was true in Paul's time. He has left on record that "not many wise men after the flesh are called, not many mighty, not many noble; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty: . . . that no flesh should glory in his presence." That it is the poorer and humbler classes that are first and chiefly won to the Gospel is very significant, and stamps it as a good work, allied to the good work of propagation of truth in every age. That to the poor the Gospel is preached is a sign that this work is of God. They move about, it is said, and often this is very discouraging to the missionaries, but, like the early Christians, who, having been driven out of Jerusalem by persecution, went everywhere preaching the Word; so, wherever these converted French brethren go, they preach the Word, they communicate to their fellow-countrymen the blessed gospel, which has brought joy and hope to their own souls. This is particularly true of the converted pupils of our Pointe-aux-Trembles schools.

	1884	1885
Mission Schools.....	17	21
Teachers	22	26
Pupils	537	707

Here is an increase in the number of pupils in attendance upon our mission schools of more than twenty-five per cent. in one year. Of these 707 pupils, 223, or about one third, are the children of Roman Catholic parents, while four-fifths of the remainder are the children of recent converts from Romanism.

Some thirty to forty fields have been occupied by our missionaries and colporteurs. During the year 1884-85 in the mission stations some 245 new communicants were received into church-fellowship, being an increase of 20 per cent over the previous year.

PRESBYTERY OF MONTREAL.—While our interest covers the whole field of French Evangelization, yet there is a very special interest in the work prosecuted within the

bounds of our own Presbytery. Here we have quite large fields, and a number of earnest missionaries, who are doing good work, and reaping not a little success. In our own city we have several missionaries and churches. 1st. St. John's Church, ably ministered to the Rev. C. A. Doudiet, embracing more than 150 families, and nearly the same number of church members. Numbers of Roman Catholics drop in at his Sabbath evening services, and he has been instrumental in leading many of them to the Saviour.

This church suffered severely from the hands of the French mob, now more than a year since, but has been repaired at an expenditure of \$127, all of which has been raised by the congregation itself, except some \$29 which yet remains to be paid. The mission school in connection with this Church, is attended by some 30 children, of whom 14 are R. Catholics. In this Church a little company of Italians worships every Sabbath afternoon, numbering some 40 to 50 people, to whom Rev. Mr. Internoscia preaches the Gospel. Shortly after the first of this year, he had the joy of receiving 18 of their number into church-fellowship, upon profession of their faith. These are the first-fruits of the Italian Mission in our city.

CANNING ST. CHURCH is presided over by the Rev. A. B. Cruchet with much ability, and with some results, which we hope will be more and more apparent, as time goes on. Sabbath attendance from 35 to 40, and a S. School and Bible Class numbering some 22 scholars. Mr. C. visits R. Catholic families, and endeavours to win them to the Truth. *The Hochelaga Mission* is comparatively a new station, occupied by the Rev. R. P. Duclous, editor of *L'Aurore*. His labours are being much blessed. His attendance on the Sabbath reaches as high as 40, and often Roman Catholics among them. One family of Roman Catholics, eight in number, has embraced the gospel. Another family, after some hesitation, abjured Romanism, and were re-baptized at their own desire. One family, that had left the Church of Rome, lost three children from small-pox. This was a deep trial to their faith, and they were tempted to believe this affliction a judgment, for having embraced Protestantism, but finally they saw differently, and remained stedfast in the faith.

One family, Mr. and Mrs Nadeau, both of some education, whom the missionary had the joy of leading from Romanism into the liberty of the gospel, went to *Grossé Isle*, where Mr. N. has a government appointment. A Miss——, a teacher in the Roman Catholic School has been enquiring the way to Christ, and she seems to bid fair to become a believer.

Other workers are laboring in other fields. Rev. Mr. Seylaz, at St. Hyacinthe with encouraging results, Mr. Hamilton at Grenville, Mr. Boudreau at New Glasgow and Abercrombie, Mr. Vessot at St. Valerien, Mr. Bouchard at St. Martin, Mr. Lod in Arundel.

Mr. Boudreau speaks of as many as *seven* R. Catholics at a time, having come from St. Jerome to New Glasgow by train, to hear the Gospel. Both he and Mr. Bouchard report many French families as less accessible, during the recent political agitation, but this has all passed away. Mr. Boudreau remarks:—"The difficulties connected with the work are disappearing, and were it not for the fact that families emigrate, our numbers would be continually increasing. Evidences are not wanting, that the Church of Rome is losing its power. For though there are not many who abjure the doctrines of Rome, publicly, there is a large number who are in sympathy with us, and are waiting for a convenient season to leave that Church. At *Shawbridge*, within the Montreal Presbytery, there was much excitement last summer among the Protestant community, caused by the great number of R. Catholics attending the services held by a Mr. Thomas. Sometimes over 50 R. Catholics attended his Sabbath evening services. Our Pointe-aux-Trembles schools continue to do steady and efficient work. Under the able Principal, Mr. Bourgoïn and his co-workers, 92 pupils are in attendance, of whom 39 are there for the first time. 39 are from R. Catholic homes, and 50 are children of converts of some years' standing.

The condition of the work of French Evangelization was never more promising. There are many hindrances to it, e.g., on the part of influential and wealthy Protestants, many of whom, alas, send their daughters to convents, where the incipient seed of Romanism is so skilfully and secretly sown. But the work is bound to go on, because it is God's work. Never was Jesuitism more

active in using its power and influence to prop up the establishment of Rome. But never were the doors more widely open than now, and the one great need of our work is labourers. No fewer than nineteen labourers, trained to preach the Gospel in our own institutions, have been called to more extended fields of labour in the United States, but the work still progresses among us, notwithstanding. The Church at large is but half awake to her great responsibilities, and we halt and doubt, and waver, instead of going forward in faith. Let the whole Church "come to the help of the Lord against the mighty," and of this great tyranny and towering political despotism over men's souls we will be able to say, in our strong faith, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

CRIMINAL STATISTICS.

The Churches have a deep and an abiding interest in the criminal statistics of the country. It is the function of the Church not only to save men's souls, but also to sanctify their lives; and crime decreases in proportion to the faithfulness and success with which the Gospel is preached. In 1884, the total convictions for "offences against the person" amounted to 489. Of these, 30 were Baptists, 236 Roman Catholics, 86 Church of England, 40 Methodists, and 36 Presbyterians. The crimes against property were thus divided:—Baptists 12, Roman Catholics 124, Church of England 36, Methodists 2, and Presbyterians 15. Minor offences against property numbered as follows:—Baptists 37, Roman Catholics 719, Church of England 224, Methodists 181, and Presbyterians 119. Of malicious offences against property, Roman Catholics committed 13; all other denominations counted but 5. Forgery against the currency is a rare crime. It stands as follows: Baptists 2, Roman Catholics 6, Church of England 4, Methodists 4, and Presbyterians 2. Of other offences against property, Baptists numbered 86, Roman Catholics 1,241, Episcopalians 426, Methodists 273, and Presbyterians 191. It will be seen that Presbyterian criminals do not exceed in number those of other denominations. In fact, they are relatively fewer.

Japan.

THE following address, delivered in Tremont Temple, Boston, by Rev. C. L. Eby, a missionary of the Methodist Church of Canada, at present in this country, will repay perusal, and is specially worthy the attention of all mission boards and societies :

"Put in a nutshell," Mr. Eby says, "the signs of the times in Japan are two :—In the first place, a stupendous political progress that is incomprehensible to any one who has not been there, a progress that is so rapid as almost to appear unsafe, and yet which has been accomplished so gradually, though it seems by leaps and starts to people afar, that is really safe, and will be permanent, I trust, by the benediction of God and the help of the Christian Church, which is now spreading rapidly in Japan.

In the second place, the stupendous opportunity in Japan before the churches for the Christianization of an empire of thirty-seven millions. People who have not been in Japan, and those who see only through the eyes of merchants there, can hardly comprehend the fact that a nation of thirty-seven millions inside of thirty years can have so completely changed from the old oriental groove in which Japan had moved for millenniums and that all her civilization of the past is giving way to a new material and intellectual reform, on western models, paving the way for an immediate moral and spiritual revolution. And yet this is simply a fulfillment of God's promise of the olden time that a nation shall be born in a day.

Japan is not yet wholly open to the world. It is closed to a large extent ; and why ? This is the present great question that the Christian world should look at and understand. Japan is closed, not because of the Japanese, but because of the combination of eighteen "Christian" nations, whose attempts to make a treaty wholesale and, at the same time, to satisfy the selfishness of each, result in no revision of the treaty at all, and in keeping Japan down, unless she consents to turn her land into the hunting-ground of Western cupidity. Those treaties that were formed years ago for barbaric Japan are still held upon the nation which has grown up to be a youth almost equal to the adult nations of otherlands, in fact superior to some so-called Christian nations. Western nations keep these treaties in rigid force and hold New Japan in swaddling clothes, when they should be removed, and progress and growth encouraged by international equity. What is demanded now is not a reform within, but a reform without, Japan ; and that Great Britain and the United States of America, whose moral convictions are in favor of the proper treatment of Japan, should abandon the unjust compact of Western

nations, and, true to their moral convictions, treat Japan as an independent nation.

Thank God that the missionary force has cleared its skirts of that accursed thing by a united protest against the treatment that Japan receives from Christendom. The result is that in Japan to-day, with the other forces that have been culminating in this Empire, from the Prime Minister, Count Ito, and the foreign minister, Count Inouye, the greatest names in the Imperial Cabinet, down to the lowest in power in the Empire, it is almost universally felt that Christianity is not a bane, but a help to Japan. And hence the remarkable fact that there is not, upon this round planet, a spot where Christianity is more free, where Christian preachers and workers are better protected than in Japan ; not a spot over which waves the Stars and Stripes or the Union Jack, where Christianity has a fairer field or more unrestricted freedom than in the whole Empire of Japan, from the city of Tokio to the hamlets of the mountains ; or where a man who can speak with force and power can more easily gather thousands upon thousands of hearers.

You have there the great opportunity of the present day before the Christian Church. And in this problem two or three things must be kept in mind : The foreigner cannot evangelize Japan. The native Church must do it. We must send strong men for a time as leaders, Japanese Christians will give the rank and file, and in a short time Japan will be a Christian nation.

The next thing that is needed in Japan in a consolidation of forces. Multiplication of denominationalism simply turns God's hand into a paint brush. We want consolidation until each of the five fingers there is a unit. Let this audience and all Christendom thank God that a polyglot Presbyterianism of six different denominations working there, has become one in Japan. God has honored that union with superabundant success, and it has deserved it. Let us pray earnestly that the next great stumbling block in a multitudinous Methodism may be taken out of the way, and that, instead of the propagandism of what might almost be called sub-denominational sectarianism, the many Methodisms of Japan shall there become one, and go forth with the wonted power and fire of her first evangel. And then, with the other churches united, let these five fingers turn upon one palm, the hand of God in Japan. And what is that palm ? The concentration of all Churches and all Christendom in a larger effort to revolutionize the intellect and the education of the Japanese people. And then, over and above all, let a University be given to Japan that shall reflect the sympathy of all Christendom, and develop for all time on Christian basis the thought of an Empire now stretching out her hands to God. Large plans alone can compass adequately the vast opportunity for the speedy conversion of a nation. You can never catch a lion with a mouse-trap ; nor save an empire by playing at missions.

The Presbyterian Record.

MONTREAL: JUNE, 1886.

JAMES CROIL.
ROBERT MURRAY. } Editors.

Price: 25 cts. per annum, in *Parcels* to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.

KNOX CONGREGATION, Toronto, takes the lead with a circulation of 500 copies of the *Record* monthly.

In the absence of the Managing Editor we cannot undertake to *print* the Local Supplements to which we have been inviting attention, but this can be done *cheaper* and far better by the individual congregations, each having its local printer. We have sent out a few sample covers and have still a few left which we will forward on application.

UNTIL further notice, remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

Literature.

THE TREASURY OF DAVID, by REV. C. H. SPURGEON: Vol. vii; price \$2.00, *Funk & Wagnalls*, New York. This is the seventh and last volume of a work that will be regarded by future generations of Bible students as the most elaborate and important commentary on the Psalms that this age of commentaries has produced. This gigantic work has occupied the author twenty years in its preparation. No labour has been spared and many difficulties have been overcome; and although Mr. Spurgeon confesses to "a tinge of sadness" in laying aside his pen, he is to be congratulated at seeing the accomplishment of his work, and the very favorable reception it has met with by those who are best qualified to criticize it.

THE MARRIAGE RING: A series of fifteen discourses in the Brooklyn Tabernacle, about the married state, and kindred topics, such as the "Choice of a Wife, and of a Husband"; "The Duties of Wives to Husbands and *vice versa*"; "Boarding House and Hotel Life *versus* Home"; "Hereditry," &c., *Funk & Wagnalls*, New York. Price, \$1.50. These sermons are eminently characteristic of the writer. For their pith and pathos, and practical vitality they rank among Dr. Talmage's happiest efforts, and are calculated to do a world of good.

THE SEEKING SAVIOUR, by the late Dr. W. P. Mackay, of Hull. Toronto, The Willard Tract Society, pp. 248: price, 90 cents. These Posthumous Papers of the author of "Grace and Truth," are thoroughly evangelical and practical. There is a force and freshness about them that will make them helpful to all classes of people, old and young.

THE SIMPLICITY THAT IS IN CHRIST.—A volume of thirty excellent Sermons by Leonard Woolsey Bacon: FUNK & WAGNALLS, New York, \$1.50. Also from the same publishers:—

THE TWO BOOKS OF NATURE AND REVELATION, by George D. Armstrong, D.D., pp. 213; price \$1.00. An able treatise on the essential harmony of Revelation and Science.

AMONG THE TREES AT ELMRIDGE, by Ella Rodman Church. THE PRESBYTERIAN BOARD OF PUBLICATION, Phila., \$1.25—A capital volume for the S. S. Library.

Official Announcements.

For notice of meeting of the General Assembly on the 9th instant, see the *May Record*.

PRESBYTERIAN COLLEGE, MONTREAL.

WANTED.—A married man of experience and unexceptionable character to undertake the management of the residence, including boarding department and care of the buildings, of the Presbyterian College, Montreal. Applications, in writing only, with testimonials to be sent to John Stirling, Esq., 373 St. Paul Street, Montreal, from whom further details may be obtained.

McGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1886-87 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University, as follows:—

FACULTY OF ARTS—Opening September 16th, 1886.

DONALDA SPECIAL COURSE FOR WOMEN—Sept. 16th.

FACULTY OF APPLIED SCIENCE—Civil Engineering, Mechanical Engineering, Mining Engineering and Practical Chemistry—September 16th.

FACULTY OF MEDICINE—October 1st.

FACULTY OF LAW—October 1st.

McGILL NORMAL SCHOOL—September 1st.

Copies of the Calendar may be obtained on application to the undersigned.

The complete Calendar, with University Lists, Examination papers, etc., will shortly appear and may also be had of the undersigned.

W. C. BAYNES, B.A., SECRETARY,
Address, McGill College.

MEETINGS OF PRESBYTERIES.

Peterborough, Port Hope, 6th July, 10 a.m.
Sarnia, Sarnia, 29th June, 9 a.m.
Chatham, 1st Presb. Ch., 13th July, 10 a.m.
Bruce, Paisley, 12th July, 2 p.m.
Montreal, D. Morrice Hall, 6th July, 10 a.m.
Quebec, Sherbrooke, 6th July, 10 a.m.
Glengarry, Alexandria, 6th July, 11 a.m.
Kingston, Belleville, 5th July, 7.30 p.m.
Maitland, Kincardine, 13th July, 2 p.m.
Brockville, Cardinal, 6th July, 2 p.m.
London, 1st Presb. Ch., 13th July, 2.30 p.m.
Whitby, Whitby, 20th July, 10.30 a.m.
Ottawa, Bank Street Church, 3rd Aug., 10 a.m.
Owen Sound, Division St. Ch., July 6, 1.30 pm.

A Page for the Young.

A BIBLE PYRAMID.

I am.
 I am He.
 I am the Door.
 I am the true Vine.
 I am the Bread of Life.
 I am Alpha and Omega.
 I am the Good Shepherd.
 I am the Light of the Word.
 I am the Resurrection and the Life.
 I am the Way, the Truth, and the Life.
 I am He that liveth and was dead, and behold
 I am alive for evermore, and have the keys of
 hell and death.

"NONE TO MAKE!"

"I am sorry to hear," said a local preacher to a gardener in Yorkshire, "that you have lost your son."

"Yes, indeed," replied the man; "it is quite true."

The preacher went on to say, "I hope he made his peace with God."

"None to make," was the reply.

The preacher, thinking the man did not understand him, repeated, "I hope he made his peace with God."

"None to make," replied the gardener.

"What do you say?" said the preacher,

"None to make," was the man's reply once more.

"What do you mean?" the preacher asked.

"None to make," was all he could get from the gardener.

This question was repeated several times, and always brought from the man the same answer. So the preacher left him, no doubt thinking him a dark, and ignorant person. However, the man with his rake on his shoulder soon followed, and coming up with him, said:—

"What were you saying, sir, just now about my son?"

"I was saying that I hope he has made his peace with God."

"Well, I say he'd none to make."

At last the gardener expained, himself and said:—

"What did Jesus Christ say upon the cross? Did he not say, 'It is finished'?"

"Ah," said the preacher, "you are right: you are right. 'It is finished.' He had none to make."

And surely nothing is more plainly set forth in Scripture than the fact Christ has made peace by the blood of the cross" (Col. i. 20), and accomplished such a work of eternal redemption that whosoever believeth in Him, now risen and ascended, has peace with God.

A KING'S GIFT.

One day George III was walking in the neighborhood of Windsor, when he chanced to see a little boy of ten years old taking care of some sheep.

"What have you there, my boy?"

"The A B C book, sir," replied the boy, boldly.

"Can you read, then?" inquired the king.

"A little, sir."

"Can you spell words of two syllables?"

"Yes, sir; I think so?"

"Well, spell 'abbot.'"

"A-b, ab, b-o-t, bot- abbot,"

"Well done! that will do. Can you read as well as you can spell? Do you go to school? and can you read the Bible?"

"Mother is too poor to send me to school, and she has only part of a Bible, and that is so torn and dirty that it is of no use."

"Oh that is bad, very bad! What is her name, and where does she live?" asked the king.

The boy told the king and he wrote it down in his pocket-book.

As soon as he arrived at the castle he sent for his secretary and said to him: "My poor people around there have not sufficient means for instruction, and more must be provided for them. Send this packet immediately to the person to whom it is addressed, and at the same time let it be known to the poor woman for whom it is intended that this book is given on one condition—that is, that she shall continue to have her child taught to read: and let money be provided for her to send him to school."

The good king put a five pound note into the Bible, and wrote on the Title-page of the book: "From George III., for Mrs. ———." "Let it be sent forthwith: for it is our will that everyone in our kingdom shall have the opportunity of reading the Bible."

The poor woman, after the death of the king, was offered large sums for that Bible, but she refused them saying, that she would never part with it during her lifetime, and that when it was God's will to lay her on her dying bed, she wished it to be put under her pillow.

A VALUABLE BOOK.

There is one book which is worth more than all others, for it is full of wisdom. It is read more than any other book in the world. It has been translated into all the written languages of the earth. It has been more profusely illustrated with pictures than any other book. It is full of history, of battle scenes, of biographies, or stories of poetry. It has its geography in mountains, its valleys, its rivers lakes and seas. It has in fact everything in it that could interest man. That book is THE BIBLE.

Acknowledgments.

Received by the Rev. Wm. Reid, D. D., Agent of the Church at Toronto, to 5th May, 1886. Office, 50 Church Street, Post Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th April, 1886, \$2,325.70.—Mitchell, 35.00; Vaughan, St Andrews and Fisherville, 5.00; Chingacousy 1st, 1.60; Cheltenham, 1.00 Mount Pleasant, 1.00; Drumbo, Willis, 2.00; Brussels, Knox, 6.00; L'Original, 1.00; Hawkesbury, 2.00; Sutton, 3.00; Gananoque, 6.00; Avonmore, 3.00; Rochesterville, 4.00; Lynedoch, 5.75; Blyth, St Andrews, 8.00; Kemptville and Oxford Mills, 5.00; Orillia, 10.00; Penetanguishene & Wyebidge, 1.50; Belmore, 2.00; McIntosh, 3.00; Rodgerville, 6.58; Waddington, N.Y., 9.00; Kincardine, Tp Chalmers, 4.00; Innisfil, St Johns, 1.00; Hyde Park 1.00; Euphrasia, Temple Hill, 1.00; Holland, Knox, 1.00; Fergus, Melville, 12.00; White Lake & Burnstown, 5.00; Rosemont, 2.20; Mulmur, 1.92; Aylwin & Desert, 2.00; London South, 3.00; Langwick, 2.00; Bear Creek, 1.65; Point Edward, 5.00; Fingal, 10.00; Victoria, B.C., 10.00; Galt, Knox, 35.00; Park Hill, 7.00; Cranbrook, 2.00; Boularderie, 1.00; Brantford, 1st, 1.00; Toronto, Chalmers, 6.00; Smith's Falls, St Andrews, 3.00; Lyn, 2.04; Caintown, 2.00; Lanark, 4.00; Alexandria, 3.00; Cartwright and Ballyduff, 3.00; Toronto, St And's, 28.50; Pakenham, 3.00; Stirling, St Andrews, 3.00; Seaforth, 1st, 12.00; Woodstock Chalmers, 10.00; Essa, Burns, 2.00; Waterdown, 4.00; Cumberland, 6.00; Kingston, St Andrews, 10.00; Fort Coulange, 2.00; U Litchfield, 1.60; Hespeler, 4.50; Galt, Central, 20.00; Inverness, 5.00; Paris, Dumfries St, 15.00; Malton, 2.00; Clifford, 2.00; Orangeville, 8.00; Ottawa, Knox, 12.00; East Puslinch, Duff, 11.00; Tilbury East, 5.00; Rothsay, 5.00; Brantford, Zion, 15.00; Embro, 9.00; Kippen, 4.00; Scarboro, Knox, 10.32; Southampton, 9.00; Athelstane, 10.00; Pembroke, 3.70; Kennebec Road, 1.00; Belleville, John St, 10.00; Aurora, 3.00; Toronto, Knox 34.48; Parkdale, 5.00; Underwood, 2.00; Elora, Chalmers, 9.00; Ivy, 2.00; Napanee, 5.00; Toronto, St James Sq, 22.50; Renfrew, 10.00; Langside, 2.00; Keene, 8.00; Peterborough, St Pauls 30.00; Nepean and Bells Corners, 2.00; Adjala, 2.00; Kingston, St Andrews, 13.00; Perth, St St Andrews, 3.20; Ottawa, St Pauls, 9.00; Streetsville, 6.00; Ramsay, 2.00; Ross and Cobden, 2.00; Leslieville, 5.00; Goderich, Knox, 12.00; Ripley, 5.00; Shakespeare, 5.76; Hampden, 2.00; Weston, 1.50; Sarnia, St Andrews, 15.00; Kingston, Cooke's, 6.00; Buckingham, 5.00; Sydney, St Andrews, 7.00; Frederickton, St Pauls, 10.00; Halifax, St John's, 12.00; Carleton, N.B., 3.00; Windsor, 5.00; Glassville, 1.00; Cove Head, P.E.I., 5.00; New Dublin, 2.00; Vale Colliery and Sutherland's R., 2.00; Malagaawatch, 1.50; Chatham, St Andrews, N.B., 16.50; Black River, St Stephens, 2.00; Lunenburg, 5.90; Riversdale,

2.00; La Have, 3.00; Shelburne, 3.00; Mahone Bay, 4.00; Lockeport, 2.00; Bridgewater, 4.00; The Rocks 1.00; Toronto, Erskine, 12.00; Fenelon Falls, 2.92; Woodville, 8.12; Brock and Manilla, 5.20; Uxbridge, 6.00; Sunderland, 1.48; Vroomanton, 1.00; South Mara, 1.88; Scott and Uxbridge, 3.36; Leaskdale, 1.92; Zephyr, 1.64; Lindsay, 7.84; Cannington, 2.60; Wick, 3.32; Greenbank, 2.68; Balsover, 1.12; Cambray 2.08; Chesterfield, 8.00; Kilsyth, 5.00; Montreal, St Gabriel, 15.00; Brampton, 10.00; Martintown, St Andrews, 5.00; Wyoming, 4.00; Plympton, 4.00; Toronto, Cooke's, 6.50; Ospringle, 3.00.—Total, \$3,237.07.

HOME MISSION FUND.

Received to 5th April, 1886, \$26,862.81.—Mitchell, 6.70; Windham, 15.00; Norwich, 44.67; Vaughan, St Andrews and Fisherville, 42.00; King, St Andrews, 30.00; Chingacousy, 1st, 25.00; Chingacousy, 2nd, 35.00; Drumbo, Willis, 10.00; Forest, 3.45; Brussels, Knox, 30.00; A Friend, Niagara, 4.00; Mimosa, 10.00; Kingston, Chalmers Ch Miss Band, *25.00; Ashton, 10.00; L'Original, 1.00; Mono Mills, 10.00; Mono East, 20.00; Caledon, St Andrews, 10.00; Gananoque, 45.00; Rochesterville, 16.00; Rochesterville S.S., 6.00; Delhi, 1.00; Scottstown, 4.63; Arthur, 11.28; Priceville, St Columba, 15.00; Bethesda S.S., 1.00; Wingham, 34.00; Blyth, St Andrews, 69.50; Wakefield and Masham, 15.00; Scarboro, St Andrews, 22.75; Eganville, 9.68; Markham, Melville, 17.00; Orillia, 50.00; West Puslinch, 9.00; Unionville, 7.60; Church of Scotland, 242.72; Penetanguishene and Wyebidge, 3.00; Belmore, 16.55; McIntosh, 34.20; North Brant, 17.00; Woodstock, Chalmers, 60.00; Innisfil, St Johns, 15.00; Hyde Park, 7.00; Trenton, St Andrews, 5.00; Melrose, &c., 21.00; A friend to Mission, N.W.T. 500.00; Roslin, 5.00; Rock Lake, 14.00; Aylwin & Desert, 10.00; Markham, St Johns, 2.00; Elmira, Ill, 16.50; Tilbury Centre, 3.00; West Adelaide, 1.75; Bear Creek, 15.00; Point Edward, 15.86; Chingacousy, 2nd, 13.00; Singhampton, 10.00; Victoria, B.C., 75.00; London, St Andrews S.S., 40.00; Galt, Knox, 85.00; Paris Dumfries St, 156.00; Richmond, Chalmers, 10.00; Theford, 17.85; Alberton, 5.00; S Enton, Harley, 1.00; East Nottawasaga, 5.00; Cremore, 7.50; Dunedin, 6.75; East King, 8.00; Cranbrook, 10.00; Moorefield, 8.00; Brantford, 1st, 20.00; Toronto, Chalmers, 50.00; United Presbyterian College, Edinburgh, Scotland, Missionary Society, 5,739.45; Caledon, Melville, 9.00; Napier, 10.00; Alvinston, 10.00; Brampton, 50.00; Scott and Uxbridge, St Andrews, 15.00; Oro, Esson, 3.00; Oro, Willis, 4.00; Pickering, St Andrews, 25.00; Lyn, 10.00; Caintown, 4.29; Farmersville, 3.34; Fairfield East, 2.50; Keene, 36.00; Hornings Mills, 7.00; Hamilton, St Pauls, 100.00; Cookstown, 27.00; Craighurst, 3.00; Vernonville, 3.00; Seaforth, 1st, 96.79; Culloden, 7.00; Huron, 13.00; Middleville and Dalhousie, 2.50; Pakenham, 8.00; Almonte, St Johns, 40.00; Rockwood, 9.00; Mat-

tawa, 8.00; Grand Valley, 4.00; Essa, Burns, 10.00; Wolfe Island, St Andrews, 8.00; Port Arthur, 15.00; Millford Group, 11.00; Fort Coulange, 9.00; U Litchfield, 2.40; Bequest of Thomas Phillips, Brampton, 25.00; Mono Centre, 1.40; Ingersoll; St Andrews, 64.00; Paris, Dumfries St, 60.00; Kenyon, 11.00; Malton, 14.00; St Helen's, 23.00; Stratford, St Andrews, 15.00; Clifford, 15.57; Ottawa, Knox, 60.00; Wellesley, 12.00; East Puslinch, Duff, 72.00; Morris, 8.00; Rothsay, 18.00; Tiverton S.S., 6.00; Sommerville, 3.00; Southampton, 40.00; Belleville, John St, 100.00; Edmonton, 12.00; Nottawasaga West, 2.00; D H Currie, Nottawasaga money found, 1.00; Aurora, 20.00; Calgary, 8.00; Parkdale, 60.00; Underwood, 8.00; Molesworth, 6.50; Ivy, 2.00; Napanee, 6.00; Dresden, 6.25; Ospringle, 5.00; Caledonia, Argyle and Allan Settlement, 70.00; Uxbridge, 40.00; Renfrew, 80.00; Belleville, St Andrews, Muskoka, 20.00; Belleville, St Andrews, 60.00; Bethesda 6.25; One who owes much, 2.00; Enniskillen and Cartwright, 17.00; Windsor, 40.00; St Andrews, 12.00; Nepean and Bells Corners, 4.00; Adjala, 4.00; Kingston, St Andrews, 200.00; J M Brockville, 40.00; Perth, St Andrews, 21.30; Whitechurch, 25.00; East Wawanosh, 16.00; Ottawa, St Pauls, 115.03; Ottawa, St Pauls S.S., 27.57; Newcastle, 16.35; Ramsay, 20.00; Oxford, 1.10; Leslieville, 15.00; Shakespeare, 20.00; Aldborough, Argyl, 20.00; Ihorold, 20.00; Hull, 5.00; Sarnia, St Andrews, 20.00; Sarnia, St Andrews, Muskoka, 27.00; Executors of Estate of the late Mr Aiken Tp Brant, 214.64; Chesterfield 90.00; Hamilton, McNab S.S., 46.00; Montreal, Erskine Ch, add, 125.00; Montreal, Chalmers Juv Miss Soc, 50.00; Montreal Presby Wom Miss Soc, N.W., 42.00; Montreal American Presby, 200.00; Lachute, 1st, 10.00; Lake Megantic, 4.00; Mrs McBeth, St Andrews, Huntingdon, 4.50; Montreal, St Marks, S.S., 7.00; Toronto, Cooke's, 30.00; Stratford, Knox, 150.00; Parry Sound S.S., 4.00; Tilbury East, 4.54; Wyoming, 25.00; Plympton, 15.00; Montreal, St Gabriel, 25.00; Day Mills, 4.21.—Total, \$38,061.35.

FOREIGN MISSION FUND.

Received to 5th April, 1886, \$22,491.08.—Mitchell, 3.25; Windham, 15.00; Norwich, 47.48; Norwich, 4.00; Vaughan, St Andrews and Fisherville, 28.00; King, St And's, 10.00; Cheltenham, 9.50; Mount Pleasant, 15.33; Chingacousy, 1st, 15.00; Chingacousy, 2nd, 25.00; Drumbo, Willis, 7.00; Forest, 2.25; Brussels, Knox, 6.00; Drummondville S.S., 10.00; Mimosa, 6.00; Ashton, 5.00; West Flamboro, 10.00; L'Original, 1.00; Mono Mills, 5.00; Mono East, 15.00; Caledon, St Andrews, 5.00; Sutton, 10.00; The late Electry How, Charleston, 1130.00; Wroxceter, 29.76; Gananoque, 20; Avonmore, 9.00; Rochesterville, 11.98; Rochesterville S.S., 7.85; Lynedoch, 37.50; Delhi, 6.00; Silver Hill, 3.00; Priceville, St Columba, 5.00; Bethesda (For), S.S., 1.00; Wingham, 31.00; Blyth, St And's, 52.48; Blyth, St Andrews S.S., 10.00; Wakefield and Masham, 15.00;

Eganville, 4.21; Scotch Bush, 4.20; Markham, Melville, 14.75; Ballinafad, 9.60; Orillia, 50.00; West Puslinch, 3.00; Unionville, 7.60; Waddington, N. Y., 75.47; Penetanguishene and Wyebridge, 4.00; Belmore, 16.90; McIntosh, 42.80; North Brant, 15.00; Woodstock, Chalmers, 45.00; Innisfil, St Johns, 18.00; Hyde Park, 5.00; Komoka, S. S., 16.25; Euphrase, Temple Hill, 5.00; Holland, Knox, 5.00; Amos, 9.57; Mrs M Kellie, Skye, 3.00; Mrs M Kellie, Skye, 3.00; Trenton, St Andrews, 15.00; Melrose, 40, 15.00; London, King St East S S, 9.80; Roslin, 5.00; White Lake and Burnstown, 10.00; Rock Lake, 5.00; Aylwin and Desert, 5.00; Markham, St Johns, 2.00; Elmira, Ill., 17.75; Tilbury Centre, 2.00; London South, 20.00; Lingwick, 4.00; Prince Albert, N W T, S S, 10.85; Bear Creek, 18.00; Point Edward, 11.09; Chinguacousy, 2nd Ch S S, 13.00; Fingal, 30.00; Singhampton, 4.00; Victoria, B C, 40.00; London, St Andrews S S, 27.00; Galt, Knox, 83.00; Paris, Dumfries St, 112.01; Richmond, Chalmers, 7.00; Alberton, 5.00; East Nottawasaga, 2.00; Cremore, 5.00; Dunedin, 4.00; East King, 4.75; Cranbrook, 13.00; Moorfield, 4.00; Millbank, 17.00; Teeswater, Westminster, 78.50; Brantford, 1st, 12.30; Toronto, Chalmers, 74.00; Caledon, Melville, 5.00; Essex Centre, 1.00; Napier, 10.00; Alvinston, 10.00; Brantford, 60.00; Scott and Uxbridge, St Andrews, 15.00; Oro, Esson, 3.00; Oro Willis, 3.00; Pickering, St Johns, 7.00; Lanark, 30.00; Lyne, 10.00; Hornings Mills, 3.00; Hamilton, St Pauls S S, 25.00; Cookstown, 13.00; Bayfield Road, 12.90; Craighurst, 3.00; Vernonville, 3.00; Beachburg, 25.00; Seafort, 1st, 10.00; Huron, 11.60; Jessie, Ottawa, 1.00; Pakenham, 10.00; A Friend of Missions, Leducote, 5.00; Mattawa, 8.00; Bear Creek (Member), 5.00; Grand Valley, 4.00; South Luther, 3.00; Providence, S. House, 0.67; Waldemar, 2.35; Essa, Burns, 5.00; Goderich Tp Nairn, 6.00; Wolfe Island, St Andrews, 8.00; Watertown, 20.00; Port Arthur, 15.00; Fort Coulonge, 9.00; U Litchfield, 3.00; Lunenburg, 5.00; Ingersoll, St Andrews, 85.00; Paris Dumfries St, 50.00; Kenyon, 40.00; Malton, 20.00; East Ashfield, 9.00; Response to Dr McKay's telegram, Teeswater, 1.00; Clifford, 12.35; Orangeville, 17.25; Orangeville S. S., 17.00; Ottawa, Knox, 40.00; Wellesley, 12.00; East Puslinch, Duff, 43.00; Rothsay, 13.00; Brantford, Zion, 50.00; Bayfield Road S S, 4.00; Embro, 69.25; Fenelon Falls, 4.00; Southampton, 18.00; Pembroke, 32.00; Belleville, John St, 30.00; Deceased member Melville Ch. Brussels, 7.50; Aurora, 16.00; Parkdale, 60.00; Underwood, 8.00; Molesworth, 6.50; Salem (Elderslie), 6.00; Ivy, 2.00; Napanee, 5.00; Osprings, 5.00; Caledonia, Argyle St and Allan Settlement, 60.00; Niagara, St Andrews S S, 10.00; Renfrew, 55.00; Belleville, St Andrews, 50.00; A thank offering, Toronto, 50.00; Bethesda, 6.00; East Gloucester, 8.75; Enniskillen and Cartwright, 16.00; Langside, 5.00; Lake Road, 16.75; Windsor, 40.00; Nepean and Bells Corners, 2.00; Woman's Foreign

Missionary Society, 9,700.00; Woman's F Missionary Society, Miss Oliver's outfit, 300.00; Adajala, 4.00; Fingal, 10.00; Kingston, St And's, 100.00; J.M. Brockville, 30.00; Perth, St Andrews, 27.13; Rev L McPhail, Perth, 10.00; Pickering, St And's, 20.00; Whitechurch, 25.00; East Wawanosh, 16.00; Ottawa, St Pauls, 75.97; Ottawa, St Pauls S S, 33.43; Streetsville, 15.00; Ross & Cobden, 15.00; Oxford, 6.00; Summerstown, 5.00; Leslieville, 15.00; Shakespear, 18.00; Aldborough, Argyle, 20.00; Hampden, 4.75; Thorold, 20.00; Hull, 1.66; Beverly, 68.00; Sarnia, St Andrews's, a friend, 6.00; Executors of Estate of the late Mr Aiken Tp. Brant, 214.64; Buckingham, 10.00; Rock Lake, 6.00; Chesterfield, 30.00; Hamilton, McNab St Ch S S, 46.00; Hyde Park, 20.00; Kilsyth, 10.00; Glangary Presbytery S Schools, for improvement of one of the Glangary Schools, Formosa, 100.00; Montreal, St Marks S S, 7.00; Stratford, St Andrews S S, 7.50; Stratford, St Andrews S S, 7.50; Montreal, Erskine addl, 125.00; Montreal, Chalmers Juv Miss Soc, 45.00; Montreal Presby Wom Miss Soc, 85.00; Montreal Presby Wom Miss Soc, 25.00; Lachute, 1st, 6.00; Westmeath, 3.10; Garden Hill and Knoxville, 6.00; Lake Megantic, 4.00; Toronto, Cooke's, 30.00; Mount Pleasant S S, 4.88; Martintown, St Andrews S S, 20.00; North Caradoc, 16.00; Stratford Knox, 170.00; Parry Sound S S, 4.00; A friend, Debec, Carleton Co, 8.00; Tilbury East, 4.54; Adamston, 15.00; Martintown, St Andrews's, 74.00; Wyoming, 10.00; Plympton, 15.00; Montreal, St Gabriel, 60.00; Montreal, St Gabriel S S, 20.00; Day Mills, 2.00; Little Rapids, 4.03. —Total, \$38,281.70.

STIPEND AUGMENTATION FUND.

Received to 5th April, 1886, \$18,047.52.—Mitchell, 0.25; Vaughan, St Andrews's and Fisherville, 30.00; Chinguacousy, 1st, 25.00; Chinguacousy, 2nd, 30.00; Drumbo, Willis, 8.00; Forest, 6.00; Ashton, 10.00; Sutton, 20.00; Gananogue, 75.00; Rochester, 48.35; Lynedoch, 3.00; Priceville, St Columbia, 15.00; Blyth, St Andrews, 20.00; Wakefield and Masham, 14.48; Scarborough, St Andrews, 2.00; Duntroon, 11.98; West Church, 8.35; St Andrews, 2.57; Eganville, 8.50; Scotch Bush, 2.95; Orillia, 100.00; Colborne, 60.00; Penetanguishene and Wyebridge, 15.00; Innisfil St John's, 11.00; Euphrasia, Temple Hill, 22.00; Holland, Knox, 12.00; Trenton, St Andrews, 35.00; Hull, 10.00; Maple Valley, 24.00; Roslin, 21.00; Rock Lake, 15.00; Point Edward, 18.49; Dover, 10.55; Greenwood Group, 11.75; Angus, 8.00; Mrs Adams, Angus, 1.00; New Lowell, 8.00; Airrie, 7.00; Victoria, B C, 50.00; Richmond, Chalmers's, 6.00; Theodford, 3.84; Amherstburg, 5.00; Ailsa Craig, 6.00; Bluevale, 5.65; East Nottawasaga, 5.55; Cremore, 10.00; Dunedin, 5.55; East King, 8.00; Millbank, 12.00; Toronto, Chalmers's, 85.00; Napier, 5.00; Alvinston, 10.00; Scott and Uxbridge, St Andrews's, 10.00; Oro Willis, 3.00; Pickering, St Andrews's, 5.00; Lanark, 25.00; Hornings Mills, 3.00; Daywood and Johnson,

2.30; Caradoc, Cooke's, 11.00; Fergus Melville, 1.00; Alexandria, 4.00; Middleville and Dalhousie, 6.50; Emerson, 20.00; Pakenham, 27.22; Almonte, St John's, 30.00; Stirling, St Andrews's, 20.00; Carman, 17.00; Mattawa, 10.00; Grand Valley, 13.95; South Luther, 7.00; Providence S. House, 0.72; Waldemar, 2.66; Essa, Burns', 7.00; Eadies, 4.60; Melrose, Lonsdale, etc, 16.50; Kingston, St Andrews's, 35.00; Wolfe Island, 6.50; Port Arthur, 20.00; Millford Group, 10.00; Kingston, Chalmers's, 168.50; Paris, Dumfries St, 50.00; Kenyon, 15.00; Malton, Stratford, St Andrews's, 15.00; St Helen's, 5.00; Clifford, 25.00; Orangeville, 45.00; Ottawa, Knox, 136.25; Wellesley, 16.00; East Puslinch, Duff, 8.00; Brantford Zion, 50.00; Fergus, St Andrews's, 25.00; Sommerville, 3.00; Southampton, 20.00; Belleville, John St, 60.00; North Brant, 8.50; Edmonton, 15.00; Calgary, 7.50; Brampton, 50.00; Parkdale, 75.00; Mount Pleasant, 12.00; Cheltenham, 11.11; Underwood, 4.00; Molesworth, 5.00; Monkton, 4.13; Napanee, 5.00; Uxbridge, 60.00; Renfrew, 200.00; Strathroy, 11.45; Windsor, 50.00; Norwood, 45.00; Nepean and Bell's Corners, 16.00; Listowel, 15.00; Adajala, 5.00; Florence, 5.00; Fingal, 5.00; Kingston, St Andrews's, 300.00; Perth, St Andrews's, 21.50; Ottawa, St Pauls, 15.00; Ramsay, 20.00; Leslieville, 25.00; Thorold, 10.00; Sarnia, St Andrews, 135.00; Chesterfield, 35.00; Kilsyth, 10.00; Montreal, Taylor, 25.00; Montreal St Johns, 5.00; Montreal, Erskine, addl, 212.50; Montreal, St Joseph St, addl, 15.00; Lyn, 23.00; Caintown, 12.00; Dresden and Knox, 6.52; Lake Megantic, 5.00; Presbytery of Montreal, 2,000.00; Scarborough, Chalmers, 20.00; Mount Pleasant, 1.00; Toronto, Cooke's, 25.00; Parry Sound S S, 4.00; Wyoming, 11.00; Montreal, Knox, 100.00; Fort William, 10.00; Thessalon, 27.25; Livingstone Chalmers, 10.10; Rev H Lamont, D D Hampden, 5.00.—Total, \$23,675.16.

COLLEGES ORDINARY FUND.

Received to 5th April 1886, \$6,710.86.—Mitchell, 1.10; Vaughan, St Andrews, and Fisherville, 12.00; Chinguacousy, 1st, 15.00; Chinguacousy, 2nd, 10.00; Drumbo Willis, 8.00; Brussa, Knox, 8.00; Mimosa, 5.00; Hills Green, 3.00; Gananogue, 40.00; Rochesterville, 12.00; Lynedoch, 5.75; Priceville, St Columbia, 7.00; Wingham, 8.00; Blyth, St Andrews, 25.00; Wakefield and Masham, 5.00; Arthur, 7.66; Scotch Bush, 3.25; Markham Melville, 11.25; Orillia, 40.00; West Puslinch, 3.00; Columbus, 22.00; North Brant, 5.00; Penetanguishene and Wyebridge, 2.00; Woodstock Chalmers, 25.00; Innisfil, St Johns, 8.00; Trenton, St Andrews, 4.00; Melrose, etc., 10.00; South Mara, 4.51; Aylmer and Desert, 2.00; Elmira, Ill., 7.25; Bear Creek, 5.50; Point Edward, 9.44; Fingal, 30.00; Singhampton, 4.00; New Lowell, 3.73; Galt Knox, 50.00; Alberton, 3.00; East Nottawasaga, 2.00; Cremore, 3.00; Dunedin, 3.00; Cranbrook, 10.00; Moorfield, 2.00; Toronto, Chalmers, 81.00; Napier, 5.00; Alvinston, 5.00; Oro Esson, 2.00; Oro Willis, 2.00; Lyn,

3.16; Caintown, 7.64; Hornings Mills, 1.00; Cookstown, 4.00; Seaford 1st, 20.45; Pakenham, 8.00; Grand Valley, 3.00; Essa Burns, 5.00; Waterdown, 14.00; Wolfe Island, 6.00; Paris Dumfries St, 50.00; Malton, 5.00; Stratford St. Andrews, 7.00; Cliffford, 9.45; Orangeville, 25.00; Ottawa Knox, 26.00; Wellesley, 12.00; East Puslinch Duff, 25.00; Rothsay, 5.00; Fergus, St Andrews, 50.00; Bridgen, 5.00; Tiverton, 5.00; Fenelon Falls, 3.00; Sommersville, 2.00; S'ampton, 16.00; Pembroke, 25.00; Belleville John St, 90.00; Parkdale, 35.00; Underwood, 3.64; Ivy, 3.00; Napanee, 6.00; Ospringe, 3.00; Uxbridge, 20.00; Granton and Lucan, 9.00; Renfrew, 25.00; Belleville, St Andrews, 40.00; Niagara Falls, St Andrews, 10.00; Laskay and West King, 5.75; Enniskillen and Cartwright, 10.00; Langside, 5.00; Lake Road, 3.25; Windsor, 40.00; Peterborough, St Pauls, 47.00; Nepean and Bells Corners, 5.00; Harrington, Knox, 4.02; Fingal, 20.00; Kingston, St. Andrews, 1.50; J M Brockville, 15.00; Perth, St Andrews, 10.13; Pickering, St Andrews, 5.00; Whitechurch, 20.00; East Wawanosh, 10.00; Ottawa, St Pauls, 10.00; Streetsville, 30.00; Ramsay, 5.00; Leslieville, 15.00; Shakespeare, 12.00; Alboborough, Argyle, 7.00; Thorold, 10.00; Hill, 2.00; Weston, 4.00; Sarnia, St Andrews, 100.00; Chesterfield, 16.00; Toronto Cooke's, 25.00; Wyoming, 8.00; Thessalon, 5.00.—Total, \$8,402.99.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th April, 1886, \$34,746.48.—Cheltenham, 52.00; Mount Pleasant, 42.00; Forest, 13.00; Belleville, 91.66; Brussels, Knox, 72.10; King & Laskay, 19.00; Richmond Hill, 25.00; Wroxeter, 27.50; Wingham, 10.00; Rev R Pettigrew, Glenmorris, 17.00; Peter Dunbar, Eramosa, 20.00; George Kirton, Woodstock, 5.00; John McKeough, Chatham, 32.00; London, 1st, 73.32; Alex Leask, Wick, 40.00; Eden Mills, 26.55; Ashfield, 18.67; Hon G W Ross, Strathroy, 10.00; 1st Essa and Burns, 13.00; South Plymton, 38.00; Aton, 83.56; Paris, River Street, 20.00; Ingersoll, Knox, 55.00; Mrs J Ferguson, Belmont, 17.00; Ridgetown, 23.00; Wallacestown, 21.33; Point Edward, 43.50; Fingal, 51.00; G Bank, Toronto, 7.66; W N Anderson, Toronto, 50.00; John Elliott, Park Hill, 5.00; Dr P H Bryce, Toronto, 33.33; Mount Pleasant (Paris Presby), 20.00; John Henderson, Toronto, 16.66; Francis Armstrong, Scarboro, 10.00; Fergus, Melville, 6.66; Fergus, St Andrews, 43.00; Wendigo, 10.12; Alex McTavish, Brookdale, 5.00; John Cumming, Almonte, 12.50; Molesworth, 6.00; Peter Crosby, Toronto, 10.00; Wellesley, 19.00; St Helen's, 26.00; Robt Harrison, East Ashfield, 50.00; Robert Warwick, Wingham, 5.00; William Patterson, Guelph, 10.00; Wm Drinkwater, Cheltenham, 2.00; James Hunter, Toronto, 33.00; Uxbridge, 39.00; Camlachie, 4.50; Rev Dr Fraser, Barrie, 10.00; A A Allen, Toronto, 100.00; Wawanosh, Calvin, 19.00; Whitechurch, 50.00; North Nor-

manby, 4.50; Norwich, 34.00; Brantford, 64.67; Prescott, 16.50; Belleville, 17.00; Kingston, 20.00; James McLeod, Almonte, 5.00; Ottawa, 365.00; Mrs Barron, Gananogue, 10.00; Rev Dr Reid, Toronto, 50.00; Hampstead, 18.00; Woodville, 59.67; Donald Mackay, Toronto, 300.00; Aldborough, Argyle, 22.00.—Total, \$37,326.57.

CORRECTION.—In last record, Knox Endowment receipts, J. Duncan Shelbourne should be Donald Campbell.

WIDOWS' AND ORPHANS' FUND.

Received to 5th April, 1886, \$3,318.69.—Mitchell, 2.50; Ballinafad, 3.05; Windham, 5.00; Norwich, 5.00; Granton and Lucan, 7.60; Drumbo, Willis, 2.00; Mimosa, 3.00; Manchester, 4.00; Smith Hill, 5.00; Sutton, 5.00; Gananogue, 12.00; Bedeque, 5.00; Rochester, 5.00; Lynedoch, 18.75; Delhi, 2.00; Silver Hill, 1.00; Priceville, St Columbia, 4.00; Kippen, St Andrews, 4.12; Wingham, 5.00; Blyth, St Andrews, 8.00; Wakefield and Masham, 3.00; Eganville, 5.00; Kemptville, 7.00; Oxford Mills, 1.00; Orillia, 25.00; Columbus, 9.00; Penetanguishene and Wyebidge, 2.00; North Brant, 5.00; Woodstock, Chalmers, 5.00; Scotch Bush, 4.20; Innisfil, St Johns, 2.00; Utica, 1.70; Trenton, St Andrews, 5.85; Melrose, 4.20; White Lake and Burnstown, 5.00; Aylwin and Desert, 2.00; Elmira, Ill, 4.00; Lingwick, 4.00; Bear Creek, 6.00; Point Edward, 6.70; Fingal, 15.00; Angus, 2.35; Galt, Knox, 15.00; Richmond, Chalmers, 5.00; Alberton, 2.00; Cranbrook, 5.00; Brantford, 1st, 2.00; Toronto, Chalmers, 6.00; Scott and Uxbridge, St Andrews, 3.00; Oro, Esson, 2.00; Oro, Willis, 1.00; Pickering, St Andrews, 2.00; Pickering, St Johns, 1.00; Lyn, 3.06; Caintown, 2.94; Hornings Mills, 1.00; Cookstown, 4.00; Pakenham, 5.00; Aberarder, 5.00; Essa, Burns, 2.00; Waterdown, 9.00; West King and Laskay, 4.00; Paris, Dumfries St, 35.00; Kenyon, 8.00; Stratford, St Andrews, 2.00; Cliffford, 6.88; South Kinloss, 3.00; Ottawa, Knox, 15; Wellesley, 6.00; East Puslinch Duff, 6.00; Bridgen, 2.00; Fenelon Falls, 3.00; Sommersville, 2.00; Southampton, 8.00; Pembroke, 10.00; Belleville, John St, 25.00; Parkdale, 6.00; Underwood, 4.00; Molesworth, 7.50; Ivy, 2.00; Napanee, 5.00; Toronto, St James Sq, 20.00; Ospringe, 2.00; Caledonia, Argyle St and Allan, Settlement, 10.00; Uxbridge, 5.00; Kingston, St Andrews, 40.00; East Gloucester, 6.25; Enniskillen and Cartwright, 4.00; Langside, 4.00; Windsor, 9.00; Nepean and Bells Corners, 1.00; Adajala, 4.00; Fingal, 5.00; Whitechurch, 4.00; East Wawanosh, 4.00; Ottawa, St Pauls, 6.00; Streetsville, 12.00; Ramsay, 5.00; Ross and Cobden, 3.00; Leslieville, 5.00; Goderich, Knox, 10.00; Shakespeare, 3.00; Alboborough, Argyle, 5.00; Thorold, 10.00; Weston, 4.00; Sarnia, St Andrews, 15.00; Buckingham, 5.00; Chesterfield, 5.00; Miss Margt Kerr, Montreal, 37.63; Toronto, Cooke's, 10.00; Martintown, St Andrews, 8.00; Wyoming, 7.00; Plympton, 4.00.—Total, \$4,065.77.

WIDOWS AND ORPHANS' FUND.

Ministers Rates.

Received to 5th April, 1886, \$1,969.50.—Revs. J W Penman, 8.00; Wm Scott, 8.00; Joseph White, 8.00; R Pettigrew, 3 yrs, 24.00; R Hume, 8.00; Alex Young, 8.00; J R Munro, 8.00; Robt Moodie, 2 yrs, 16.00; Stuart Acheson, 8.00; S Young, 8.00; W A Hunter, 5 yrs, 40.00; H Sinclair, 10.00; J W Bell, 20.00; D L Mackechnie, 8.00; Donald Kelso, 10.00; Robert Whillans, 8.00; Wm Gregg, DD, 8.00; Wm Reid, DD, 8.00; David Mitchell, 8.00; Wm Cochrane, DD, 8.00; John Mordy, 8.00; For the late Rev. W A Lang, 24.00; J J A Proudfoot, D D, 8.00.—Total, \$2,241.50.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th April, 1886, \$83,918.75.—Mitchell, 0.50; Windham, 5.00; Norwich, 5.00; Vaughan, St Andrews and Fisherville, 10.00; King, St Andrews's, 10.00; Chingacousy, 2nd, 10.00; Forest, 2.25; Brussels, Knox, 10.00; Mimosa, 3.00; Gananogue, 20.00; Rochester, 6.00; Lynedoch, 23.25; Delhi, 5.00; Silver Hill, 2.00; Arthur, 9.45; Priceville, St Columbia, 6.55; Kippen, St Andrews, 4.13; Wingham, 6.00; Blyth, St Andrews, 25.00; Wakefield & Masham, 5.00; Eganville, 3.28; Scotch Bush, 3.50; Kemptville, 4.85; Oxford Mills, 2.00; Orillia, 25.00; West Puslinch, 2.75; Columbus, 14.00; Penetanguishene and Wyebidge, 3.00; North Brant, 4.00; Woodstock, Chalmers, 4.00; Kincardine, Th Chalmers, 4.00; Innisfil, St Johns, 2.00; Utica, 2.00; Trenton, St Andrews, 5.00; Melrose, etc, 12.00; White Lake and Burnstown, 6.00; Aylwin and Deserts, 4.00; Elmira, Ill, 3.50; London, South, 12.00; Bear Creek, 6.00; Point Edward, 20.23; Angus, 2.29; Victoria, B C, 15.00; Galt, Knox, 15.00; Richmond, Chalmers, 5.00; Thedford, 9.27; S Fenton, Harley, 2.00; East Nattawasaga, 2.00; Cremore, 3.00; Dunedin, 2.00; Cranbrook, 7.00; Moorefield, 2.00; Teeswater, Westminster, 7.12; Brantford, 1st, 3.00; Toronto, Chalmers, 24.00; Keene, 40.00; Pickering, St Andrews, 2.00; Pickering, St Johns, 2.00; Lyn, 5.61; Caintown, 5.39; Hornings Mills, 1.00; Cookstown, 3.00; Hemmingford, 8.00; Cluloden, 6.00; Middleville and Dalhousie, 6.43; Pakenham, 5.00; Bear Creek, (member), 2.50; Grand Valley, 1.40; Essa, Burns, 5.00; Waterdown, 9.00; Fort Coulonge, 6.00; U Litchfield, 3.00; Ingersoll, St Andrews, 8.00; Paris, Dumfries Street, 30.00; Kenyon, 8.00; Malton, 5.00; East Ashfield, 5.00; Stratford, St Andrews, 12.00; Cliffford, 5.31; South Kinloss, 4.00; Orangeville, 10.00; Ottawa, Knox, 15.00; Wellesley, 8.00; East Puslinch, Duff, 14.00; Rothsay, 6.00; Brantford, Zion, 20.00; Bridgen, 5.00; Embro, 18.14; Fenelon Falls, 3.00; Southampton, 12.00; Pembroke, 4.50; Harrington, 6.00; Belleville, John Street, 25.00; Parkdale, 22.00; Underwood, 4.00; Molesworth, 6.50; Ivy, 2.00; Monkton, 3.17; Napanee, 5.00; Toronto, St James Sq, 40.00; Ospringe, 1.00; Caledonia, Argyle Street and Allan Settlement, 24.00; Uxbridge, 10.00; Renfrew, 10.00; Belleville, St Andrews, 20.00; Enniskillen & Cartwright, 4.00; Lang-

side, 4.00; Camlachie, 2.00; Windsor, 9.00; Nepean & Bell's Corners, 1.00; Adjala, 4.00; Florence, 4.17; Fingal, 5.00; Kingston, St Andrews, 10.00; Perth, St Andrews, 4.95; Whitechurch, 6.00; East Wawanosh, 5.00; Ottawa, St Paul's, 5.00; Streetsville, 15.00; Ramsay, 10.00; Ross & Cobden, 2.00; Oxford, 7.00; Leslieville, 5.00; Goderich, Knox, 11.00; Shakespeare, 4.00; Thorold, 10.00; Hull, 1.00; Weston, 5.00; Sarnia, St Andrews, 25.00; Buckingham, 5.00; Chesterfield, 12.00; Kilsyth, 5.00; Lachute, Ist, 5.00; Toronto, Cooke's, 10.00; Martintown, St Andrews, 8.00; Wyoming, 7.00; Plympton, 4.00.—\$10,026.39.

AGED AND INFIRM MINISTERS' FUND Ministers' Rates.

Received to 5th April, 1886, \$1,876.05.—Revs J W Penman, 4.00; Henry Gracey, 6.00; Joseph White, 5.00; R Hume, 4.00; Alex Young, 4.00; J E Munro, 3.50; J R Johnston, 5.00; Alex McDonald, 3.00; Robt Thynne, 20.00; Alex McKay, 16.00; Robt Moodie, 4.00; Stuart Acheson, 4.25; J Gandier, 4.00; F A Maclean, 3.75; S Young, 4.00; W A Hunter, 5.00; H Sinclair, 3.75; D A Thomson, 13.33; D L Mackeechie, 4.00; Donald Kelso, 6 yrs, 21.00; Wm Gregg, D D, 9.00; S Houston, 5.00; Wm Reid, D D, 9.00; William Cochrane, D D, 9.00; J Mordy, 4.00; J J A Proudfoot, D D, 7.00.—Total, \$2,087.43.

MANITOBA COLLEGE FUND.

Received to 5th April, 1886, \$2,327.98.—King, St Andrews, 10.00; Cheltenham, 2.31; Mount Pleasant, 3.50; Chinguacousy, Ist, 5.00; Chinguacousy, 2nd, 10.00; Drumbo, Willis, 2.00; Brussels, Knox, 4.00; Sutton, 5.00; Rochester, 7.00; Lynedoch, 1.00; Priceville, St Columba, 4.00; Blyth, St Andrews, 5.00; Wakefield and Masham, 3.00; Eganville, 5.00; Columbus, 11.00; Fingal, 25.00; East Nattawasaga, 2.00; Cremore, 3.00; Dunedin, 2.00; Brantford, Ist, 3.00; Toronto, Chalmers', 20.00; Napier, 5.00; Alvinston, 3.00; Horning's Mills, 1.00; Alexandria, 4.00; Seaforth, Ist, 9.42; Pakenham, 5.00; Church of Scotland, 24.73; Essa, Burns', 1.00; Wolfe Island, St Andrews, 1.50; Malton, 5.00; Clifford, 2.54; Ottawa, Knox, 20.00; Wellesly, 6.00; East Puslinch, Duff, 15.00; Fergus, St Andrews, 13.00; Bridgen, 2.43; Southampton, 8.00; Pembroke, 1.00; Parkdale, 25.00; Ivy, 2.00; Napanee, 5.00; Caledonia, Argyle Street and Allan Settlement, 8.00; Uxbridge, 10.00; Renfrew, 25.00; Langside, 1.36; Windsor, 1.00; Nepean and Bell's Corners, 2.00; Fingal, 5.00; Perth, St And's, 7.23; Ottawa, St Pauls, 10.00; Streetsville, 10.00; Ramsay, 5.00; Ross & Cobden, 2.00; Shakespeare, 5.00; Thorold, 5.85; Hull, 2.00; Weston, 2.00; Sarnia, 12.00; Buckingham, 5.00; Stratford, Knox, 100.00; Martintown, St Andrews, 5.00; Thessalon, 2.00.—Total, \$3,081.90.

CORRECTION.—Omitted previous Record: Brampton, \$10.00.

KNOX COLLEGE ORDINARY FUND.

Lynedoch.....	\$ 5.50
Delhi.....	1.00
Silver Hill.....	1.00
Matriculation Fees.....	125.01
Unionville.....	7.60
Hyde Park.....	90.00
Graduation Fees.....	10.53
Dover.....	1.00
S. Fenton, Harley.....	1.00
Brantford, Ist.....	10.00
Caledon, Melville.....	6.00
Bequest of Thomas Phillips, Brampton.....	25.00
Brantford, Zion.....	75.00
Hyde Park.....	6.00
Stratford, Knox.....	120.00

CHURCH AND MANSE BUILDING FUND.

Rev. Dr. Ure, Goderich.....	50.00
Mr. Jas. Dickson,.....	33.00
Rev. D. Cameron, Acton.....	10.00
Scarboro, St. Andrews.....	23.00
Mr. Wm. Mitchell, Toronto, James Bain, jr.,.....	10.00
Orangeville, St. Andrews...	42.00

FOREIGN MISSIONS—TRINIDAD.

Woman's For. Miss. Society \$300.00

FOREIGN MISSIONS—NEW HEBRIDES AND THE DAYSRING.

Blyth Hopeful Gleaners' As. \$	23.00
Mrs. Alex. McRae, Galt,.....	10.00
Rev. James Annand.....	150.00
Woman's For. Miss. Society, for Schools.....	300.00
Mount Pleasant S. S., Dayspring.....	4.00

McALL MISSION.

A Family Offering..... \$ 5.00

REV. C. CHINIQUY.

Mrs. Alex. McRae, Galt.... \$50.00

PICOU AUXILIARY W. F. MIS. SOC.

For Mrs. J. Fraser Campbell, \$10.00

QUEEN'S COLLEGE STU'S. MIS. SOC.

Church of Scotland, Missionaries to Manitoba and N.W.T..... \$242.72

Received by Helen M MacGregor, Acting Agent of the Church in the Maritime Provinces to May 4th 1886.—Address, 130 Gttingen St.

Foreign Missions.

Acknowledged already, \$1,231.49.—Mrs S Johnson, Chipman, 5.00; Carleton, N B, 16.00; Wm Miller, 2.00; Elmsdale, 8.15; Judge Desbrisay, B'water, 10.00; Mrs Miller's Class, Lunenburg, 31.00; 2 Friends, Lunenburg, 5.00; Park St, Halifax, 83.00; W M A. New Richmond, 14.00; Summerside, 80.00; Beq late Mrs D McRae, S'side, 10.00; St Andrews, Richibucto, 23.00; Cove Head, P E I, 35.00; Bridgewater, ad'l, 9.50; Mahone Bay, 8.00; New Dublin, 3.00; Adherent of Knox Ch, Pictou, 3.00; St John's Ch, St John, ad'l, 15.00; Souris and Bay Fortune, 10.00; Blue Mt, 7.00; Bouladerie, C B, 2.00; St Peter's and Brackley Pt Rd's, 88.00; St Peters, C B, 5.00; W F M Bd Eastern Section, 766.93; Dunham, Aux, 50.00; Lyon's Brook, Aux, 15.00; "Maritime Presbyterian," 100.00; Vale Colliery & Suther-

land's R, 78.55; West R & Green Hill, 58.54; Redbank ad'l, 3.00; La Have, 10.00; West & Clyde R's and Brookfield, 63.00; St Stephens Black R, 5.00; Middle Musquodoboit, 1 qr, 11.22; Lot 16, Richmond Bay East, 20.00; St Mathew's, Wallace, ad'l, 1.00; Brookfield, M S, 10.00; St Stephen's Ch, St John, 40.00; Ebenezer h, Saltspring, 24.00; W F M S, St Lukes, Saltsprings, 25.00; Friend, Milford, 4.00; Truro, W F M S, 100.00; Div Canada Stock, 33.35; Georgetown & Montague, 65.00; Friend of Missions, Springville, 4.00; Clifton, N London & Granville, 115.00; Rev A Stirling, 25.00; F W Hales, Ch'town, 25.00; St Davids, Maitland, 40.00; Middle Stewiacie, 30.50; Sheet Har Cong, Debt, 10.40; Mrs J Crooket, Senr, Eastville, Springside, 10.00; Friends Milford & Gays R, 4.40; Union Ch, Hopewell, 177.50; Friend, Hopewell, 15.00; Friend, Hopewell, 10.00; Princetown Cong, 12.50; Lunenburg, ad'l, 61.00; Belfast, 10.00; Merigomish L H & F M Soc, 20.00; Port Elgin, N B, 7.50; Glassville, 4.00; Coldstream, 20.00; Coldstream, Mrs W T Bruce, 9.00; Falm late Geo McKay, Hardwood Hill, 20.00; James Ch, New Glasgow, 100.00; 1st Presbyterian Church, Truro, 15.00; United Ch, New Glasgow, ad'l, 12.63; A P 10.00; Economy, 5.00; Geddie Mem Fd Canada Stock, 26.85; Mrs McLeod, Belleisle Creek, 2.00; Angus Beaton, Pugwash, 1.00; Sharon Ch, Stellarton, 92.27; Middle Musquodoboit 10.92; James Ch, New Glasgow, 11.45; a Friend for 1885, 10.00.—Total, \$14,121.65.

DAYSRING AND MISSION SCHOOLS.

Acknowledged already, \$3,833.81.—Carleton, N B, 6.00; Glassville, 11.50; St Davids, St John, 35.00; Childrens Baz, Bridgewater, 2.00; New Richmond, S S, 10.00; Beg Mrs Dan McRae, Summerside, 5.00; Glenmorris S S, Ont, 13.33; Mahone Bay S S, 12.00; St John's Ch, St John, 3.00; Little River, Musquodoboit, 6.70; Salem S S, Summerside, 9.00; St John's B C, Brookville, per Miss M, 18.00; Great Village S S, 15.00; Bass River S S, N S, 23.83; St Matthew's, Wallace, 6.00; Cross Roads S S, La Have, 49.00; St Paul's S S, Hamilton, 19.54; St Paul's S S, Hamilton, Boys own M B, 5.20; Park St S S, Halifax, 25.00; Kentville S S, 8.75; Cove Head, P E I, 10.00; St Andrews S S, Chatham, N B, ad'l, 18.00; Fredericton S S, 10.00; Friend, Union Ch, Hopewell, 5.00; St John's S S, Halifax, 10.00; Lunenburg S S, 12.00; Fredericton, ad'l, 1.01; "Willing Workers" M S, St Davids, St John, 25.00; Late Is Andrew, Shubenacadie, 1.50; Cora Lynch's M Box, 0.80; Cavendish & N Glasgow S S, 20.00; A P 5.00; Chalmers Ch Juv M S, Montreal, 30.00; Blackville S S, 9.80; Port Massey S S, ad'l, 40.75; Sharon S S, Stellarton, 32.80; a Friend for 1885, 10.00.—Total, \$4,364.31.

HOME MISSIONS.

Acknowledged already, \$3,965.87.—Carleton, N B, 8.00; Glassville, 7.50; Summerside, 35.00; St Andrews', Richibucto, 23.00; Cove Head, P E I, 16.00; Mahone Bay, 5.00; New Dublin, 3.00; Adherent

Knox Ch, Pictou, 3.00; Souris & Bay Fortune, 10.00; Blue Mt, 6.00; East River, Pictou, 6.00; int. on \$500, 1 yr at 6 p c; 30.00; Boularderie, C.B., 6.00; St Peters & Brackley Pt Roads, 14.00; St Peters, C.B., 2.00; La Have, 6.00; Shelburne, 3.00; West & Clyde R's and Brookfield, 8.00; St Matthew's, Wallace, 15.00; St Stephen's Black River, 8.00; Middle Musquodoboit, (qr), 11.99; Moncton, 35.00; Lot 16, Richmond Bay East, 5.00; Brookfield, M S, 5.50; Riversdale, 10.00; St Stephen's, St John, 40.00; Georgetown and Montague, 10.00; Friend of Missions, Springfield, 3.00; St Paul's, Truro, 20.00; Middle Stewiacke, 12.19; Belfast Cong, 50.00; Coldstream Cong, 6.65; Annapolis 4.00; 1st Pres Ch, Truro, 9.03; A P, 10.00; Cash from P E I Pres returned, 24.00; int. on Deposit Receipt, 8.11; int from Foreign Mission acct, 71.89; Mrs McLeod, Belleisle Creek, 2.00; Angus Beaton, Pugwash, 1.00; Maple Green, Dalhousie, 6.07; a Friend for 1885, 10.00.—Total, \$4,540.77.

AUGMENTATION FUND.

Acknowledged already, \$12,393.89.—Carleton, N.B., 14.00; Middle Musquodoboit, 4.00; Glassville, 2.00; Nine Mile River, 2.38; Elmsdale, 5.00; Summerside, 65.00; Souris & Bay Fortune, 15.00; Blue Mt, 7.00; St Peters & Brackley Pt Roads, 30.00; 1st Pres Ch, Truro, 10.00; West River & Green Hill, 15.21; La Have, 43.00; Strathalbyn, C.B., add'l, 10.00; Douglastown, 20.00; Sydney Mines, 40.00; Shelburne, 30.00; Cape North, 20.00; Walter Lawrence, Cheticamp, 2.00; Moncton, add'l, 15.00; Little Harbour, 3.00; Parrsboro, 20.00; Richmond, Hfx, add'l, 6.00; Richmond Bay East, 10.00; St Paul's, Kentville, 35.00; St David's Ch, St John, 180.00; Rev J K Bearisto, 5.00; Shubenacadie, 30.00; River Inhabitants, 8.38.—Total, \$13,176.86.

COLLEGE FUND.

Acknowledged already, \$7,798.35.—Carleton, N.B., 4.00; Glassville, N.B., 1.00; Elmsdale, 6.00; New Richmond, 3.00; St Andrews, Richibucto, 10.00; Bridgewater, add'l, 2.00; Mahone Bay, 11.00; New Dublin, 3.00; Souris and Bay Fortune, 5.00; East River, Pictou, 12.00; int. on \$1,000.00, 1 yr at 6 p c, 60.00; Boularderie, C.B., 6.00; St. Peter & Brackley Pt Rd, P.E.I., 6.00; La Have, 9.00; Shelburne, 10.00; West and Clyde R and Brookfield, 20.00; St Stephens, Black River, 2.00; Moncton, St Johns, 40.00; Riversdale, 2.00; Col at opening of Pine Hill College, 11.50; Interest on \$800.00, 1 yr at 6 p c, 45.00; Georgetown and Montague, 4.00; Clifton, N London & Granville, 5.00; Interest, 93.44; Interest, 19.23; Belfast, 5.00; Knox Church, Shediac, 6.00; Sherbrooke, 16.64 A P, 5.00; Interest, 196.53; a Friend for 1885, 10.00.—\$8,435.74.

BURSARY FUND.

Acknowledged already, \$294.66.—Interest, Hunter Gift, 100.00; Interest, Matheson Bequest, 50.00; Morrison Bursary, Rev J Carruthers, 12.00; A P, 5.00; St David's S.S., St John, prize, 40.00; Fort Massey,

Halifax, prize, 25.00; Rev John McMullan, prize, 25.00; St Matthews Halifax, prize, 25.00; Rev Dr Pollok, prize, 25.00; a Friend, 8.67.—Total, \$610.33.

AGED AND INFIRM MINISTERS FUND.

Acknowledged already, \$1,619.83. Carleton, N.B., 3.00; Glassville, 2.00; Greenfield, 1.00; Lunenburg, 10.00; St Andrews, Richibucto, 10.00; Cove Head, P.E.I., 5.00; Mahone Bay, 3.00; New Dublin, 2.00; St Johns Ch, St John, 7.00; Souris and Bay Fortune, 10.00; East River, Pictou, add'l, 2.00; Boularderie, C.B., 3.00; La Have, 2.00; Shelburne, 2.00; Moncton, 15.00; Riversdale, 2.00; St Stephens Ch, St John, 30.00; Interest, 60.00; Georgetown and Montague, 4.00; Clifton, N London & Granville, 5.00; Interest, 5.51; Interest, 25.00; St Matthew's, Wallace, 7.00; Belfast Con, 4.00; Economy, 5.00; Int on Deposit Receipts, 701.20; Prince St, Charlottetown, 6.00; United Church, New Glasgow, \$200.00.

Ministers Percentage—Revs John Wallace, 1884-85, 9.72; E D Millar, 1885, 4.00; Alex McLean, 1884-85, 8.00; Jas Murray, 1885, 3.00; M G Henry, 1883-84, 9.00; E Scott, 1885, 7.00; E W Waits, 1884-85, 12.00; D McMillan, 1882-83, 8.00; H McKay, 1884-85, 8.00; E A McCurdy, 1885, 5.00; Jos Hogg, 1884-85, 12.00; John Murray, 1884-85, 8.00; Jas Carruthers, 1884-85, 11.00; S Boyd, 1885, 3.00; H B McKay, 1885, 3.00; J A F Sutherland, 1884-85, 7.00; D S Fraser, 1885, 4.00; A Stirling, 1884-85-86, 11.00; Wm Stuart, 1884-85, 7.50; A McMillan, 1884-85, 6.00; T H Murray to 1881, 12.25; A L Wyllie, 1884-85, 8.00.—Total, \$2,918.09.

SYNOD FUND.

Carleton, N.B., \$3.00; Malagawatch, 1.50.

REV. C. CHINQUY.

Friend of Missions, Springfield, \$3.00.

QUEEN'S UNIVERSITY AND COLLEGE.

Endowment Fund.

Cobourg—Mrs. Arnott, \$50.00. Williamstown—\$63.00. Lanark—W. C. Caldwell, balance on \$500.00—\$200.00; 12 other subscribers, \$178.00. Fergus—\$8.00. North Easthope—Wm. Bell, \$10.00. Barrie—Hon. J. Cowan, \$836.00. Guelph—Rev. R. J. Beattie, \$10.00. Cornwall—D. B. MacLennan, Q.C., balance on 500.00—\$200.00; David Liddell, 40.00; John Copeland, 40.00. Hamilton—Sheriff McKellar, 50.00. Chatham—Hugh Neilson, 40.00. Owen Sound—Judge Macpherson, 20.00. Orillia—3 Subscribers, 40.00. Peterboro'—Mrs. Charlotte J. Nicholls, 1000.00. Montreal—F. A. McRae, 50.00. Chesley—Rev. J. Ferguson, B.D., 10.00. Stratford—R. Clark, 20.00. Port Hope—4 Subscribers, 30.00. Ganacook—Miss S. Gorham, 20.00. Bowmanville—Dr. McLaughlin, 10.00; Malcolm C. Galbraith, 10.00; John K. Galbraith, 10.00. Balderson—Rev. J. G. Stuart, 20.00. John McGregor, 6.00.

Lancaster—J. R. Weightman, 5.00. Ottawa—Alex. Ferguson, 60.00; F. H. Chrysler, 30.00.

Newburgh—A. K. Aylesworth, MD, 25.00.

Toronto—James MacLennan, Q.C., balance on 2,500.00—500.00. Kingston—H. J. Saunders, M.D., 80.00.

Building Fund.

Kingston—7 Subscribers, 250.00. Toronto—J. L. Morrison, on account, 228.61.

MANITOBA COLLEGE.

Received by D. McArthur and Dr. King to May 4th, 1885—

For Debt.

Previously acknowledged, \$4,612.00; Knox College Quintette Club, 23.00.—Total, \$4,640.00.

For Ordinary Revenue.

Previously acknowledged, per Miss H. McGregor, \$1,668.04; Richmond, 4.00; Stewiacke, 5.00; Riversdale, 4.00; Glace Bay, 2.00; Carleton and Chebogue, 2.80; Bocabec and Waweig, 2.00; Five Islands, 3.05; Clifton, 10.00; Halifax, St. Andrews, 8.00; Lake Ainslie, 5.00; Halifax, St. Johns, 20.00; Bonshaw & Lyron, 5.00; Bedeque, C.B., 5.36.—Total, \$1,744.25.

PRESBYTERIAN MINISTERS' W. & O. FUND. MARITIME PROVINCES, REV. GEO. PATTERSON, D.D., SECRETARY.

Ministers' Rates.

Received from 31st January to 30th April: Rev. Kenneth MacKenzie & Abraham McIntosh, \$16.00 each; Rev. Dr. McRae, 21.75; R. Laing, 12.00.—Total, \$65.75. Fines and interest on arrears 12.60.

Congregational Collections.

U; Musquodoboit, 0.20; Falmouth Street, Sydney, 5.00; Woodville and Little Sands, 3.76; West Bay, C.B., 4.00; Strathalbyn, P.E.I., 5.00; Clyde River, 2.00; North Sydney, 6.50; Redbank, N.B., 1.00; St. Andrews Ch, St John, 10.00; Zion Ch., Charlottetown, 10.00; Glace Bay, C.B., 3.00; A.B.R.M., St. Andrews, N.B., 5.00; Leitch's Creek, 2.00; Mount Stewart, 4.00; Bocabec and Waweig, 2.00; Charlo, Newmills, &c, 3.00; St. Ann's and North Shore, 3.00; St. Andrews, Halifax, 10.00; St. Andrews, Sydney, 2.00; Pugwash and Oxford, 5.00; St. Johns, Windsor, 10.78; Middle River, C.B., 2.87; St. Pauls, Fredericton, 2.00; Dean Setmt, U. Musquodoboit, 0.55; St. John, Halifax, 8.00; Carleton, N.B., 3.00; Glassville, 2.00; St. Andrews, Richibucto, 10.00; Souris & Bay Fortune, 10.00; St. Peter's and Brackley Point Road, 4.00; St. Stephen's & Black River, 2.00; Georgetown and Montague, 4.00; Clifton, New London, etc, 5.00.—Total, \$150.66. Total for year—Ministerial Rates, \$1,542.21; Fines and interest on arrears, 54.95; Congregational collections, 290.21; Legacies, 261.37.—Total, \$2,148.74.

WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND. JAMES CROIL, TREASURER, MONTREAL.

Smith's Falls, Rev S Mylne, \$10.00; Stirling, Rev J M Gray, 18.00; Fort Coulonge, Rev J Gandler, 12.00; Fergus, Rev J B Mullan, 7.00; Rothsay, Rev H Edmison, 6.00; St Johns,

Montreal, Rev C A Doudiet, 6.00; Niagara Falls, Rev James Gordon, 12.00; Dromore, Rev D P Niven, 10.00; Perth, Rev M McGillivray, 10.00; Oxford, Rev W T Canning, 4.00; Crieff, Rev E Macaulay, 5.00.

CALGARY, N.W.T.

Per Major McGibbon.

W. Mortimer Clark, Toronto, \$50.00; Mrs. W. M. Clark, Toronto, 50.00; George Hague, Montreal, 25.00; Hon. D. A. Smith, 100.00; Sir George Stephen, 50.00; R. B. Angus, 50.00; Duncan McIntyre, 50.00; W. D. McLaren, 20.00; Rev. John Jones, 5.00.—Total, \$405.00.

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden, Treasurer of the Board, 193 St. James Street, Montreal, to 1st May, 1886.

Already acknowledged, \$22,048.98. Ottawa, Bank St S S, Boys', 38.60; Bear Creek, 6.00; London, St And S S, 20.00; Elmira, Illinois, Knox, 9.00; Victoria, B C, Pandora St, 20.00; McNab & Horton, 50.00; Winslow, 6.00; St Sylvestre and Lower Leeds, 7.75; Friend Camachie, 2.00; Cranbrook, Knox, 13.00; Pickering, St Andrews, 4.00; Hamilton S S Asso, St Pauls, 50.00; Daywood & Johnson, 5.10; Kitley, 5.00; Middleville & Dalhousie, 5.55; Pakenhams, St Andrews, 8.00; Watford, 9.00; Upper Litchfield, 2.00; Coulonge, 8.00; G J Hamilton, Picton, N S, 10.00; per Rev D D McLennan, Lion's Head, 5.00; George Hooley, Springfield, 5.00; D Hamilton, Charleston, O, 1.00; Fenelon Falls, 5.00; Somerville, 3.00; Niagara Falls, St Andrews S S, 10.00; Belleville, St Andrews, 18.00; Molesworth, 6.50; Kingston, St Andrews, 25.00; Perth, St Andrews, 12.00; Thamesville, 14.00; Thamesville S Sch, 32.47; Botany, 3.33; Botany S Sch, 4.03; Turin, 5.02; Montreal, Erskine, additional, 75.00; Whitechurch, 15.00; East Wawanosh, 10.00; Ross & Cobden, 15.00; Hull, 2.00; Ottawa, St Pauls, 72.25; Stratford, Knox ch, 50.00; Woodstock, Chalmers' ch, 12.00; Woodstock, Chalmers' S S, 20.00; Montreal, St Marks S S, 7.00; L P Valleyfield, 2.00; Mrs P McLaren, Kingston, 2.00; rents and sales, 253 87; Mandaamin S S, 4.52; Quebec, per Messrs Clark and Allard, 69.00; Pointe aux Trembles collections, 24.50; Cote St Antoine, Melville S S, 20.62; per Rev Alex MacGillivray, 50.00; North Mornington, additional, 10.00.

Per Miss H. M. MacGregor:

Carleton, NB, 5.00; Glassville, 3.00; New Richmond, 20.00; Summerside, 30.00; Richibucto, St Andrews, 10.00; Cove Head, P. E. I., 15.00; Bridgewater, 6.00; Malone Bay, 4.00; New Dublin, 2.00; Adherent of Knox Ch, Picton, 4.00; St John, St Johns, 4.00; Souris and Bay Fortune, 5.00; Blue Mountain, 5.00; East River, Picton, 9.00; Boularderie, addit, 1.00; St Peters and Brackley, Pt Roads, 20.00; St Peters, C B, 3.80; West & Clyde R & Brookfield, 10.00; Lot 16 Richmond Bay, East, 11.68; Riversdale, 2.00; Georgetown and M. a. tague, 10.00; Truro, St Pauls, 20.00.

Per Rev. Dr. Reid, Toronto:

Newmarket S S, 10.00; Mitchell, 21.10; Windham, 5.00; Norwich,

6.00; Vaughan, St Andrews, and Fisherville, 16.00; King, St And's, 14.00; Chinguacousy, 1st, 14.00; Chinguacousy, 2nd, 20.00; Drumbo, Wilks, 7.00; Brussels, Knox, 5.00; Gananogue, 25.00; Lynedoch, 12.75; Silver Hill, 1.00; Preeceville, St Columbia, 5.00; Wingham, 20.00; Blyth, St Andrews, 32.37; Wakefield and Masham, 12.00; West Pustinch, 3.00; Columbus, 22.00; Penetanguishene & Wyebridge, 2.00; North Brant, 7.00; Innisfil, St Johns, 6.00; Hyde Park, 2.50; Euphrasia, Temple Hill, 5.00; Holland, Knox, 5.00; Trenton, St Andrews, 5.00; Roslin, 5.00; White Lake and Burnstown, 12.00; Aylwin and Desert, 5.00; London, South, 10.00; Pt Edward, 9.25; Chinguacousy, 2nd S S, 13.00; Singhampton, 4.00; Airlie, 3.63; Galt, Knox, 60.00; Paris, Dumfries St, 25.00; Thedford, 1.88; Alberton, E. King, S. Fenton, Harley, 1.00; E. King, 4.80; Moorefield, 2.00; Brantford, 1st, 5.70; Toronto, Chalmers, 58.00; Caledon, Mel, 8.00; Napier, 5.00; J Alvington, 5.00; Brampton, 20.00; Cookstown, 8.00; Craighurst, 2.00; Seaforth, 1st, 10.00; Huron, 12.00; Bear Creek, 2.50; Grand Valley, 2.00; S Luther S S, 1.83; East, Burns, 5.00; Port Arthur, 6.00; Ingersoll, St Andrews, 33.00; Paris, Dumfries St, 60.00; Malton, 5.00; Stratford, St Andrews, 5.00; Ottawa, Knox, 2.00; E Pustinch, Duff, 26.00; Rothsay, 8.00; Embro, 49.50; Southampton, 18.00; Belleville, John St, 20.00; Parkdale, 55.00; Underwood, 8.00; Napanee, 5.00; Ospringe, 3.00; Uxbridge, 20.00; Enniskillen and Cartwright, 4.00; Langside, 2.00; Windsor, 9.00; Nepean and Bells Corners, 2.00; Adjala, 4.00; Fingal, 5.00; J M Brockville, 15.00; Streetsville, 60.00; Ramsay, 10.00; Leslieville, 5.00; Shakespeare, 10.24; Aldboro, Argyll, 10.00; Thorold, 10.00; Chesterfield, 10.00; Hamilton, McNab St S S, 49.00; Toronto, Cookes, 30.00; Wyoming, 6.00; Plympton, 8.00; Day Mills, 4.00.—Total, \$24,799.64.

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. R. H. Warden, Treasurer, Montreal, to May, 1886.

Already acknowledged, \$5,054.93. Montreal Pres Wom Miss Soc, 15.00; London, St Andrew's S S, 35.00; Richmond, Quebec, Chalmers, 8.00; Galt, Knox Ch Wom Miss Soc, 50.00; An old friend, 50.00; Halifax, St Matthew's S S, 50.00; Rev C Chinguay, St Anne, Ill, 50.00; Mrs Redpath, Terrace Bk, Montreal, 50.00; W Winchester S S, 25.00; Henry Morton, Montreal, 10.00; Robert Black, Blenheim, 50.00; Stratford, St Andrews S S, 10.00; A Friend, Paisley, 5.00; Montreal, Chalmers' Juv Miss, 25.00; Montreal, Inspector St S S, 25.00; Stratford, Knox Ch Bib Class, 50.00; Truro, First Ch S S, 50.00; New Glasgow N S, James Ch S S, 50.00; Miss Eliza A Thompson, Clarke, 1.00; J H Marshall, Woodlands, 10.00; Guelph, St Andrews S S, 50.00; Montreal, St Gabriel S S, 50.00; Fullarton S S, 25.00; Ottawa, Knox S S, 50.00; Tiverton S S, 5.00; Windsor S S, Ont, 25.00; Mount Pleasant S S, 4.74; T. A Dawes, Lachine, 25.00; W Mortimer Clark, Toronto, 50.00; Robt Anderson, Montreal, 50.00; L P Valleyfield, 2.00; Interest, 262.65; Montreal, per J Bourgoin, 280.00;

Miscellaneous, per J. Bourgoin, 32.00; Warden King, Montreal, 25.00; Board and Tuition Fees, 783.20; Rev A and Mrs MacGillivray, Williamstown, 20.00; Williamstown, St Andrews S S, 20.00; Scarborough, St Andrews S S, 50.00.—Total, \$7,433.52.

UNION COLLEGE FUND.

Rev R Warden, Montreal, Agent. Already acknowledged, \$1,755.51. Middleville and Dalhousie, 6.00; Kitley, 4.51; Coulonge, 6.00; Lachute, Henry's, 11.75; Mill Haven and Bath, 2.00; Ross and Cobden, 8.00; Amherst Island, 3.00; Lanark, St Andrews, 6.00; Watford, 8.15; Warwick, 4.75; Montreal, St Gabriel, 60.00; Montreal, Erskine, ad 100.00.—Total, \$1,975.66.

PRESBYTERIAN COLLEGE, MONTREAL.

Rev R H Warden, Montreal, Treasurer.

SCHOLARSHIP ENDOWMENT FUND. Mrs A McArthur, Carleton Place, for Mr Brown's Scholarship, \$900.00.

SCHOLARSHIP ORDINARY FUND.

Already acknowledged, \$127.00.—Dr Kelly, Montreal, 25.00; John McLennan, Lancaster, 25.00; John M Smith, Boston, U S, 25.00; T & A Kirkpatrick, 25.00; D M McGoun, Montreal, 10.00; Crescent St S S, Montreal, 50.00; Rev W J Dey, Montreal, 40.00; John Stirling, Montreal, 50.00; David Morrice, Montreal, 20.00; Union Ch, Smith's Falls, 10.00; D Rutherford, Montreal, 10.00; Guelph, Chalmers S S, 40.00; J L, 5.00; M Hutchinson, Montreal, 10.00; J B Sutherland, Montreal, 2.00; A Friend, 55.00; D McLaggart, Montreal, 20.00; H McLennan, Montreal, 25.00; Jas Slessor, Montreal, 50.00; E B Green-shields, Montreal, 50.00; Hugh McKay, Montreal, 60.00; P Redpath, Montreal, 70.00; Sir George Stephen, Montreal, 50.00; Jas Robertson, Montreal, 50.00; A C Clark, Montreal, 50.00; H Campbell, Montreal, 25.00; Galt, Central Ch B Class, 40.00; Wm Drysdale, Montreal, 50.00; Rev Prof Spranger, Montreal, 10.00; Hamilton, McNab St S S, 40.00.—Total, \$1,119.00.

LIBRARY ENDOWMENT FUND.

Hon Justice Torrance, Montreal, \$50.00.

LIBRARY ORDINARY FUND.

Collection at opening, \$27.20; Wm Yuile, Montreal, 10.00; Rev R Campbell, Montreal, 12.00; John Stirling, Montreal, 10.00.—Total, \$59.20.

EXEGETICAL CHAIR, &C.

Already acknowledged, \$2,035.00.—Alex Murray, Montreal, 50.00; Warden King, Montreal, 150.00; Dr Roddick, Montreal, 50.00; David Morrice, Montreal, 150.00; A C Hutchison, Montreal, 25.00; J J Snowden, Montreal, 25.00; John Hope, Montreal, 60.00; J R Lowden, Montreal, 25.00; J M Gill, Brockville, 200.00; Estate late R Gill, 200.00; Wm Darling, Montreal, 20.00; Wm Drysdale, Montreal, 25.00.—Total, \$3,005.00.

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FOR THE
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CONTENTS.

	Page		Page
The Assemblies.....	169	Grants for next year	181
Missionary Cabinet—Francis Xavier.....	170	College Reports.....	181
International Sabbath-school Lessons.....	172	College Consolidation.....	183
Our Own Church.....	174	Foreign Missions	184
Ecclesiastical News.....	175	Manitoba and the North-west.....	187
Obituary Notices.....	177	French Evangelization.....	188
The Twelfth General Assembly	177	Standing Committees.....	190
Applications for Reception.....	178	State of Religion.....	191
Home Missions.....	179	The Indians	192
Augmentation.....	180	Sabbath-schools and Sabbath Observance.....	193
The Census Returns.....	180	Acknowledgments.....	195

The Assemblies.

THE "ecclesiastical parliaments" have met and parted; the year's work has been completed and reviewed, and a programme has been mapped out for the year on which we have entered. In Scotland, England, Ireland, in the Northern and Southern States, in far off Australia, in China and Japan, Presbyterian Assemblies have taken counsel together, reviewing the past and arranging hopefully for the future. To a very large extent, the same grand themes have been discussed, the same truths held forth, the same noble Christian aspirations cherished. The substantial and virtual unity of the Presbyterian family has thus anew been demonstrated. Perhaps the most hopeful feature in connection with all the Assemblies, in the old world and in the new, and newer, is the aggressive evangelism which finds expression in missionary organization and effort. We are not able at this moment to name a Presbyterian Church of any visibility that has not its share in mission work in heathen countries, as well as in the more destitute localities at home. The horizon of the Churches is widened. The strong are feeling more and more the claims of the weak; and all acknowledge the binding obligation and supreme importance of the Master's commis-

sion, "Go ye into all the world." As the Christlike missionary spirit increases, the spirit of narrow, deadly sectarianism dies. The tendency is to forget the things that are behind and to press forward to loftier attainments. Of course there are potent forces working in the opposite direction—forces never more active or dangerous than now. The Church of God must never cease to watch and work and pray. Her arms and armour must never be unready, or rust disused. The reports on Christian life and work, on the state of religion and morals, on the progress of missions, laid before all the Assemblies, prove clearly enough that our Churches are neither sleeping nor idly indifferent.

The Assembly at Hamilton was the TWELFTH since that memorable 15th of June, 1875, when, in Montreal, in the presence of many witnesses, the Presbyterian Churches of British America became one. For the second time, the Assembly met in the fair and hospitable city of Hamilton. All who have watched the history of the Church since the Union, will gladly testify that the progress made does not disappoint our most sanguine hopes. How happily the alienations and animosities of a few years ago have vanished! How the bonds of brotherly Christian love have been strengthened! Our Home Missionary progress has been rapid beyond precedent;

and the extension of our operations among the heathen has been very marked. Our colleges are greatly improved in equipment. Our ministers are more adequately supported. Our funds for aged and infirm ministers and widows and orphans are stronger. Indeed, every department of the work of the Church shows steady and healthy growth. As regards the spiritual work of the Church, the progress of vital religion in our congregations, we think we are justified, by the Assembly's report and by the tidings reaching us almost daily, in rendering thanks to the God of all grace for more than usual prosperity.

Our people may well rejoice that the Church is thus fulfilling her glorious mission. She testifies for Christ; she does Christ's work in a world once trodden by His sacred feet and purchased by His blood. And now that we have fairly entered on a new "Assembly year," we may well bear in mind that there is to be no slackening of effort, no slumbering at our post, but rather an increase of zeal, of love, of liberality, of self-sacrifice—a patient continuance in well-doing "till He cometh."

Missionary Cabinet.

FRANCIS XAVIER.

IF, in the meantime, we pass over a number of centuries, it is not because there was a dearth of missionaries in the interval. God has never left Himself without a witness on this earth. From the time of the Apostles until now, in every, even the darkest ages of the Church, there have never been wanting faithful and fearless missionaries who were not ashamed of the Gospel of Christ, nor afraid to die for it—men like Adelbert, the first missionary martyr of Prussia, who fell on the 23rd of April, 997, praying for his murderers; and, a hundred years later, the saintly Otto, the apostle of Pomerania; and Francis of Assisi, who converted an army of monks into missionaries, reserving for himself the evangelization of Moslem hosts, and who finished his magnificent course in 1226; and Raymond Lull, the philosopher and philanthropist *par excellence* of his day, who in 1315 was stoned to death by the Moors of Africa in the 80th year of his age. These, and many others that might be named, all witnessed a good

confession, but we cannot speak particularly of them just now.

FRANCIS XAVIER, "the Apostle of the Indies," as he has, though not with strict propriety, been called, was one of the noblest and most gifted missionaries of the sixteenth century. Roman Catholic though he was, we might say, without fear of contradiction, that a more devoted missionary of the Cross never lived. Born of a noble Spanish family at the ancestral castle of Xavière, in Navarre, on the 7th of April, 1506, he was reared in the lap of luxury. His elder brothers were trained to arms, but Francis, the youngest of a large family, was destined for higher service. He early evinced a taste for study, and was sent to the University of Paris at the age of seventeen. He was a brilliant scholar, and it was not long before he made his mark as a distinguished professor of philosophy, whose lectures attracted not only the *elite* of Parisian society but admiring crowds from all parts of the country. While residing in Paris, he made the acquaintance of Ignatius Loyola, the founder of "the Society of Jesus," commonly called the *Jesuits*, a society originally devoted "to the education of youth, the renovation of the Catholic Church, and the conversion of the heathen." Xavier soon came under the spell of Loyola's influence and became fired with his missionary zeal. He joined him in Rome, and assisted him in his enterprise of organizing a band of devoted men for the service of the Church. While thus employed, the King of Portugal made application to the Pope for missionaries to go and preach the Gospel to his distant colonies in India. Xavier had intended going to Palestine, to establish a mission there, but he readily fell in with this new proposal and threw himself into it with all the enthusiasm of his ardent nature. To the remonstrance of his friends, who warned him that he would certainly lose his life if he went to heathen lands, Xavier replied with true magnanimity, "That is an honour to which such a sinner as I am may not aspire; but this I will say, that whatever form of torture or death awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." In 1541, with solemn consecration to the cause he had espoused, he sailed from Lisbon for Goa, on the west coast of India, in company with the King's

Viceroy, with a fleet of six splendid ships and invested with every honour that could be conferred upon him. A special cabin was by royal orders appropriated to the missionary, but he preferred to sleep on the deck, with a coil of ropes for his pillow, and to live on the coarse mess of the common sailors, that he might win some of them to Christ.

At the age of thirty-six, in May, 1542, he arrived at Goa. He found there a nominal Christian community with upwards of a hundred churches, who, under the name of the "Syro-Christians" of Malabar, traced their origin back to the Apostle St. Thomas. But the ungodly lives of these nominal Christians seemed to Xavier infinitely worse than heathen idolatry. Before attempting to convert the heathen, he must try to reform those who were a disgrace to the name they bore. For five months he addressed himself to them, preaching, teaching the young, and visiting the sick. His zeal and piety won their admiration and accomplished a manifest improvement in the community. But he yearned to commence the work to which he had devoted his life—to rescue the perishing heathen. He was sent by the Government, no doubt for political and commercial reasons, to exercise his influence upon the pearl-fishers of the Comorin coast. He began by translating the Creed, the Lord's Prayer, the Ten Commandments, and the Ave Maria into the vernacular, then, with bell in hand, he went through the towns and villages and by the temples and bazaars, gathering around him large congregations. Children were especially attracted by his kind words and gentle looks. Though he never mastered any of the languages of the people among whom he laboured, he found his way to their hearts by the loving touch of sympathy. "He could smooth the hard pillow, and make the fevered bed, and soak the sleeve of his surplice in water, and squeeze out a few drops to baptize the dying." A very imperfect missionary work Xavier's was, it must be confessed, but all along he claimed to be only a pioneer, preparing the way for more competent instructors; and it is admitted that, by whatever means he worked, many of his converts shewed signs of genuine conversion, endured persecution and affliction with Christian resignation, and died in the faith of the Gospel. After residing a short time among the fishermen of Cape Comorin he proceed-

ed to Travancore, where he is said to have baptized 10,000 heathen in a single month. Xavier did not claim to work on the lines of baptismal regeneration, indeed he seems to have made too light of the sacred symbol, and was so thoroughly disheartened by the apparent impossibility of making real converts he left that part of the country in despair. He spent some time in Ceylon, where he found 20,000 Syro-Christians and baptized 40,000 natives. Then he went to Malacca and the Chinese Archipelago, where he spent two years and a half preaching as best he could through interpreters and relieving the destitute that came in his way. The letters which he wrote to his friends in Europe at this time shewed how deeply he was grieved by the scenes which he witnessed. But he never lost faith in his mission. Failure at any given point only roused him to renewed efforts in another quarter. When he could do no more in Malacca his attention was turned to Japan through one of his converts, an exile from that country named Anger. Taking him with him, he reached Japan in 1549. At first he met with little encouragement. It did not accord with the genius of the Japanese to pay much attention to one who came to them in the garb of a mendicant. Xavier, however, on seeing the difficulty, proved himself equal to the occasion. Having obtained permission from the Emperor to preach, he arrayed himself in a rich suit, and, attended by an imposing escort, commenced a new crusade, the result being that in a short time he baptized 3000 in Miaco, the capital of the empire. Leaving others to carry on the work which he had begun, he returned to Goa and settled down for a short time as superintendent of the Jesuit missions in India. But he could not rest long. He became possessed with a desire to make known the Gospel to the teeming millions of China. He set out on a voyage of exploration to the Chinese seas. But the project ended disastrously. After vainly attempting to gain footing on the mainland, he was prostrated by fever, and died on the island of Sancian on the 2nd of December, 1552, just ten years after his arrival in India. His body was taken to Goa and buried with great honours. He was only forty-six years old, but his hair was white with constant toil and suffering. His last words were: "In te, Domine, speravi; non confunda, in æternum."

Jesus the Good Shepherd.

JULY 11.

JOHN x: 1-18.

Golden Text, John 10: 11.

THE blind man in the last lesson was ex-communicated because he maintained that Christ in healing him had given evidence of His divine power and authority, ch. 9: 34. This allegory is plainly a continuation of the narrative, its design being to show the difference betwixt a true teacher and a false one, leaving the bigoted Pharisees to decide for themselves to which class they belonged. Vs. 1-3. To appreciate the imagery it must be remembered that a sheepfold in the East was a large enclosure surrounded by a stone wall, with thorn bushes on the top as a protection against wolves and robbers. The sheep, it might be several different flocks, were brought into it in the evening and left in care of the watchman who stood by the entrance all night, while the shepherds retired to their homes. In the morning they returned to the fold, the porter opened the door, and each shepherd separating his own flock, by calling them, lead them out to their several pastures. V. 4. *Putteth forth his own*—in the R. V. *all his own*, intimating the care which the shepherd has for every one of his sheep, John 18:9. *The sheep follow*—They are *not driven*, but led out. The proof of discipleship is that we recognize the master's voice and follow in his footsteps, Matt. 7:24; 1 Pet. 2:21. V. 5. It is well-known that the sheep would not follow a stranger but instinctively recognized the familiar voice of their own shepherd. V. 6. The Pharisees must have understood the homely imagery, though they did not apply it to themselves. V. 7. *I am the door*—the only way through which both sheep and shepherd must pass into the fold, the church of God, Acts 4:12. V. 8. *All that came before*—false prophets and teachers who rejected the Messiah and held out some other way of access to God than through Christ. V. 9. *Shall be saved*—the great object of the pastoral office is that men may be saved from their sins. V. 11. The good shepherd feeds his sheep, provides shelter for them, loves them collectively and individually, and will defend them at the risk even of his own life. None knew better than David the qualities of a good shepherd, 1 Sam. 17:34. *Giveth his life*—Emphasize the voluntariness of Christ's atoning death, Matt. 20:28. For this purpose he came into our world, Matt. 1:21; 1 Pet. 2:21. V. 12. *The hireling*—one who serves only for gain; who has no real interest in the welfare of those committed to his care. *The wolf*—the enemy of souls in whatever disguise he assails the Christian, Matt. 7:15. V. 16. *Other sheep*—the Gentiles, who were also to share in the redemptive work of Christ, Ephes. 2:14; Rom. 10:12-13. V. 18. Christ's life was his own. He died on the cross because he *chose* to do his Father's will. There are many "folds," but Christ's people are only one "flock," under one SHEPHERD.

The Death of Lazarus.

JULY 18.

JOHN xi: 1-16.

Golden Text, John 11: 11.

THE time is about three months after our last lesson, and three months before the crucifixion. Christ had made his final departure from Galilee, Luke 9:51. He had sent out "the seventy," Luke 10:1, and had returned to Jerusalem, but on account of the repeated attempts of the Jews to kill Him, knowing that His time had not yet come, He had retired to Bethabara beyond Jordan, ch. 10:40. It is remarkable that John is the only one of the four Evangelists who records the raising of Lazarus, and Luke the only one who records the raising of the widow of Nain's son, ch. 7:11-15. The raising of Lazarus was our Lord's greatest miracle—always excepting that of his own resurrection. V. 1. *Bethany*—A village on the eastern slope of Mount Olivet, about two miles from Jerusalem: its chief interest for us is its connection with this lesson and as the place from which our Lord ascended up into heaven, Luke 24:50. It would seem from the incident in Luke 10:38-42, that Martha was the eldest of the family and head of the household. V. 2. John is careful to distinguish this Mary from the three other Marys mentioned in the Gospels. The anointing which he speaks of is that recorded in Ch. 12:3—two days before the crucifixion and which was quite distinct from the anointing mentioned in Luke 7:57, by the "woman which was a sinner." V. 3. *He whom thou lovest is sick*.—Those whom Christ loves are not on that account exempted from the trials and troubles of this life; indeed they are taught to expect their full share of them, Heb. 12:6. V. 4. *Not unto death*—Christ foresaw both the death and the restoration to life, which gave his words a meaning that friends could not understand. *The glory of God*—by this most convincing manifestation of the divine power of Christ, leading many to believe on him as the Messiah. V. 6. *He abode two days*—to test the faith of the sisters and his disciples and also that the miracle might be such as could not be disputed. Vs. 7-8. *Let us go*—from Bethabara to Judea—to certain death as the disciples thought, V. 16. Vs. 9-10. The fear of death did not prevent Christ doing his appointed work, at the proper time. *If a man walk in the night*—without the light of duty shining on his path. *He stumbleth*—makes many mistakes. V. 11. *Sleepeth*—death does not end our existence. The awakening out of natural sleep is an emblem of the resurrection, 1 Cor. 15:20. V. 15. *I am glad*—explained by what follows—to the intent ye may believe. Had he come while Lazarus was living, he might have cured him, or, immediately after his death, he might have recalled him to life. But in neither case would the Saviour's purpose have been accomplished. "God moves in a mysterious way."

The Resurrection of Lazarus.

JULY 25.

JOHN xi: 20-27; 39-44.

Golden Text, John 11 : 25.

HOW anxiously the bereaved family at Bethany must have looked for the return of their "Friend" and Master? They could not understand the delay. Leaving Bethabara early in the morning, Jesus might have reached Bethany that evening: it was only some 25 miles. It is clear that the disciples feared violence, vs. 8, 16, but though it was obviously desirable to act with caution, our Lord had other reasons, known only to Himself, for not proceeding so rapidly as the sisters at Bethany expected him to do. Beyond all doubt it was in order to the better display of His glory. At length his coming is announced. The more impulsive Martha goes out to meet Him, while Mary, true to her calmer disposition, betrays no excitement. *If thou hadst been here*—This they had probably said often during these four days. Vs. 22-24. *Even now*—did Martha really believe he would bring back her brother from the dead? It is not likely. But in any case he would comfort them in their sorrow as none other could. *Thy brother shall rise again*—"I believe that," says Martha, who shared in the vague belief of the orthodox Jews in the general resurrection "at the last day"—a doctrine denied by the Sadducees, Acts 23 : 8. V. 25. *I am the resurrection and the life*—See ch. 1 : 4; 5 : 21. Christ claims the sole power to impart, restore, and maintain life, natural and spiritual. V. 26. *Who-soever believeth in me*—Here is the explanation of the otherwise incomprehensible enigma, ch. 6 : 40. Eternal life is a present possession, ch. 3 : 36. To him that believes there is no death, sh. Catechism 37. *Believest thou?* Matt. 17 : 20; Mark 2 : 5; Acts 8 : 37. Believers in Christ have implicit confidence in his power and resign their wills to his. V. 39. *Take away the stone*—there is something for man to do in the great transaction of imparting spiritual life. He must open the door of his heart. V. 41-42. Jesus did not pray for power to perform this stupendous miracle. He thanked his Father that *all power* was already given him, Matt. 28 : 18, and that what he was now about to do was in accordance with his will and that the glory of the Messiah was to be manifested in the presence of unbelieving Jews who might thus be led to recognize his relationship to God. V. 43. *Come forth*—The raising of this man from the dead is all the evidence we need to lead us to believe that at the voice of "the Son of Man," at the last great day, all that are in the graves shall likewise hear his voice and come forth, ch. 5 : 28. 1 Thess. 4 : 16. Doubts and difficulties we may have, trials and temptations, but faith in Christ will ultimately remove them all. We may not understand *how*, but WE CAN BELIEVE, Mark 9 : 23.

Jesus Honoured.

AUGUST 1.

JOHN xii : 1-16.

Golden Text, John 12 : 13.

AFTER the raising of Lazarus, Jesus returned to Bethabara where he continued his ministrations; received and blessed little children, Mark 10 : 13, and interviewed the rich young ruler, Luke 18 : 18-30. Coming to Jericho he cured two blind men and spent a night in the house of Zaccheus, Luke 18 : 35; 19 : 1-10. V. 2. The supper was in the house of "Simon, the leper," Mark 14 : 3—probably a near relative of Lazarus, whom Jesus had cleansed; and this reception might be a joint expression of gratitude to their friend and benefactor. *Martha served*—true to her character, Luke 10 : 38-42. *Lazarus sat at the table*—a distinguished guest. V. 3. *Spikenard*—a refreshing aromatic perfume, especially grateful in that crowded room. Compare Matt. 26 : 6-7; Mark 14 : 1-11. This anointing was distinct from that in Luke 7 : 37. V. 4. Matthew says it was "the disciples" who were indignant at this seeming "waste," 26 : 8. John fastens the charge on Judas. He probably suggested the parsimonious idea and the others inconsiderately chimed in with him. Vs. 5, 6. *Three hundred pence*—nominally about \$45, but equal in our day to \$300 or \$400. That would go a long way to relieve the poor! It may be assumed that Mary, who was in good circumstances, was not unmindful of the poor, for those who love Christ the most usually do most for his poor. Mark says that some "murmured." In every church there are some grumblers. Vs. 7, 8. *Let her alone*—The woman had a right to do with her own property what she chose. This was no ordinary occasion; her act had special significance, it was all the anointing his body received, as he had risen when the women went to perform that office for the dead, Mark 16 : 1. Vs. 9-11. *Much people*—Many were passing through Bethany on their way to the Passover and would be curious to see both Jesus and Lazarus; some of them, with such evidence before them of Christ's wonderful miracle-working power, would believe and accept Him as the Messiah. V. 12. *The next day*—Sunday, the day after the Jewish Sabbath, on which the paschal lamb was set apart, Exo. 12 : 3-6. V. 13. *The palm* was the emblem of triumph, Lev. 23 : 40; Rev. 7 : 9. Vs. 14-16. There was no indignity in riding upon an ass. The enthusiasm of the people was short-lived. In a few hours some of them were crying out "Crucify him!" ch. 19 : 15. But Jesus attached a deeper meaning to the ovation. He had resolved to enter Jerusalem thus in fulfillment of prophecy, Zech. 9 : 9, and because He no longer desired to conceal from the authorities whom He really was and felt Himself to be.

Our Own Church.

The congregation of Orwell Head, Prince Edward Island, has applied to the Presbytery to be received under its care. Hitherto this fine congregation has stood aloof from the United Church.

WOMAN'S WORK.—The Pictou Presbyterian Society has made rapid progress within the year and is still extending its influence. It has eighteen auxiliaries, two branches, and one mission band,—with a membership of over 800.

Arrangements were made by the Presbytery of Truro to celebrate its Centenary on the 2nd August. A narrative is to be prepared, engrossed in the minutes and read in all the pulpits, August 1, and a sermon on the Doctrine and Polity of the Church will be preached. A collection for Home Missions will be taken. Arrangements were made for the ordination and designation of Mr. Macrae, missionary to Trinidad, on Tuesday, July 6, 7.30 p.m.

The Mission Schooner, "Dayspring," left Sydney, N. S. W., on the 3rd April, for the New Hebrides. The Rev. Messrs. Paton and Michelsen were on board, returning to the islands. Besides the usual cargo of stores and mails for the missionaries, the vessel took the materials for a new church to be erected at Erakor for the Rev. J. W. Mackenzie; two Gospels (St. Matthew and St. Mark), in Eromangan, lately printed at Toronto and bound in Sydney; the Gospel of St. Mark in the Baki language for Epi, and a Hymn book. Many friends of the mission were present and accompanied the vessel to the Heads.

PERSONAL.—The Rev. D. J. Macdonnell, of Toronto, and the Rev. Dr. Smellie, Mrs. and Miss Smellie, of Fergus, sailed by the *Sardinian* from Quebec on 11th June.

The Rev. J. David Bowden of the Church of Scotland, Dresden, is on a visit to Canada, and passed through Montreal a few days ago.

ORDINATIONS AND INDUCTIONS.

ORDINATIONS.—Mr. J. H. Simpson, 1st June,

and inducted same date to Union Church, Brucefield, *Huron*.

Mr. H. McLean, 1st June, and inducted same date to Calvin Church, Laguerre, *Montreal*.

Mr. A. H. Drumm, 25th May, as Missionary to Port Carling, *Barrie*.

Mr. A. Givan, 12th May, as Missionary to L'Amable and York River, *Kingston*.

INDUCTIONS.—Mr. M. McKenzie, 6th May, Morden, *Rock Lake*. Rev. A. B. Macleod, 20th May, Mount Stewart, *P.E.I.*

CALL.—Mr. Robert McIntyre to Nelson and Dundas St., *Hamilton*.

DEMISSIONS.—Mr. R. Rodgers, Collingwood, *Barrie*.

Mr. J. Ferguson, Vankleek Hill, *Glengarry*.

Mr. A. B. Dobson, Ballinafad, *Toronto*.

D. Thomson, Drummondville, *Hamilton*.

LICENSURES.—Messrs. A. H. Drumm and T. Wilson of Presbytery of Barrie; W. Patterson, G. Ballantyne and S. S. Craig of Presbytery of Toronto; Messrs. A. Patterson, A. Givan, R. Gow, A. McAulay, J. A. Grant, N. Campbell, W. Allan, J. McLeod, and R. McKay of Presbytery of Kingston; John McLaren of Presbytery of Ottawa.

NEW CHURCH.

A handsome and commodious new church was dedicated at Lockeport, N. S., on the 30th May. It seats over 300. It cost about \$3,300.

MANITOBA.

The event of the month has been the meeting of the Synod of Manitoba and the Northwest Territories. It was a fine gathering; the good people of Winnipeg hospitably entertained the members; the C. P. Railway gave every facility for attendance, and the visibility of Presbyterianism in the Northwest was demonstrated. Rev. J. Robertson, Superintendent of Missions, preached the sermon—a good one—on mission work, especially that among "the Indians." The Synod next delighted to honor, as Moderator for the year, Rev. C. B. Pitblado, the preacher who draws the largest audience of any denomination in the City of Winnipeg. The work of the Synod lasted upwards of three days, and it was hard work at that. Two overtures on Home Mission work, aiming at simplifying the administration and saving expense were forwarded to the General Assembly, as also

an overture on Indian mission work. The State of Religion report introduced by Principal King was an able and useful document. One of the chief features of the Synod was the presence of the veteran Rev. George Flett, Rev. Solomon Tunkasaiyee and his Sioux elder, Rev. Hugh McKay and his Indian interpreter—all of whom addressed the Synod and sang Indian hymns. They returned especial thanks to the good ladies throughout the Church, who had sent comfortable clothing to the members of their tribes. Rev. D. M. Gordon introduced the report of the Committee on the support of the Theological Chair in Manitoba College. The report was very encouraging though showing the necessity for renewed effort throughout the Synod. The reports of Manitoba College for the year were read and were very encouraging. The Synod is becoming every year more firmly attached to Manitoba College. Much of the time of the Synod was taken up with a request from the 1st Presbyterian Church of Brandon asking for interference to have the site of the 2nd Church fixed at a reasonable distance from the 1st Church. Considerable difficulty arises from the 2nd Church having already purchased its new building. One of the melancholy duties of the Synod was the obituary notice of Rev. M. Livingstone of Broadview, whose sad death was mentioned in the RECORD. Rev. C. B. Pitblado leaves for the old country this month. The enlarged building of Selkirk Hall was opened lately. Port Arthur has called Rev. J. Pringle of Kildonan.

Ecclesiastical News.

THE General Assembly of the Presbyterian Church in the United States met at Minneapolis on the 20th May. Rev. D. C. Marquis, D. D., Professor in Chicago, was elected Moderator, in succession to Dr. Craven of Newark. The Assembly represents 6,093 churches, 5,474 ministers and 644,025 communicants. Taking it that each communicant represents five adherents, the spiritual interests of not fewer than 3,000,000 of people are under this Assembly's oversight.

The entire receipts of all the Boards for 1885-6 were \$1,931,811—an increase of \$202,173 over last year. The Boards have still an aggregate debt of \$134,074, although it is less than at the same period in 1885.

The most interesting matter that came before the Court, perhaps, was the arrangement

for the Centennial of the meeting of the first General Assembly in the United States. It is to take place in Philadelphia in 1888,—the second Thursday of its meeting to be set apart as a day of thanksgiving and rejoicing. Reports of the different operations of the Church covering the century are to be prepared, and it is proposed to raise a thanksgiving fund of \$5,000,000 to be distributed among the several funds of the Church.

It is proposed to establish a Synod of New England, composed of the seventy-two Presbyterian ministers who inhabit that region. There have been Synods in New England before. One met in Cambridge, Mass., in 1643, at the same time that the Westminster Assembly was in Session. The Presbyterian Church, South, met also on May 20th in its annual Assembly. It embraces 1,993 churches, 1,079 ministers, and 131,258 communicants and, say, about 650,000 adherents. It is asked to join with the Northern Assembly in observing the Centennial.

The United Presbyterian Church assembled at Hamilton, Ohio, on May 26th. It has 868 churches, 737 ministers and 88,871 communicants—a number which represents about 490,000 souls. After a long debate, the long vexed question, as to the introduction of instrumental music into the services of the sanctuary, was settled. Organs are to be allowed. A pure Psalmody—no hymns, and no instruments,—has been the leading characteristic of the Church up till now.

The Assembly of the Cumberland Presbyterian Church has been in negotiation on union with the Methodist Protestant Church. A joint committee reported very favourably, the Methodist section expressing readiness to accept the whole Confession of the Presbyterian body with the exception of the paragraph, "On the Preservation of the Saints," which would need to be omitted or explained. As no decisive action by the Methodist Church can be taken before their General Conference, two years hence, the Assembly resolved to leave the question for further discussion next year.

A Congress of Churches has been held at Cleveland, Ohio. It was not largely attended.

The Synod of the Presbyterian Church in England continued its Committee on the relation of the Church to the Confession of Faith and directed it to continue the preparation of Compendium of Doctrine. Its Foreign Missions are prospering and the work at home is making very healthy progress.

Women's Board of Foreign Missions in connection with the Presbyterian Church (North), raised last year \$224,000. This shows how well it is to draw out the liberality and active efforts of the women of the Church.

The Australian Assembly and the Australian communities are agitating against the proposed protectorate of the New Hebrides by the French. The leading branches of the

Presbyterian Church in Australia have formed a Federal Union. They are to celebrate their Jubilee next year.

SCOTLAND : *The Assemblies.*—The Established Assembly opened with its usual *éclat*, save for the weather, which, being unfavourable, affected the fine appearance of the equipages. Lord Thurlow, Deputy Lieutenant of the Counties of Elgin, Nairn, Stirling and Suffolk, acted as Lord High Commissioner. Prof. Mitchell preached an excellent and carefully composed discourse, and having opened the Assembly, nominated Dr. Cunningham, of Crieff, as Moderator for the year. One objection was raised by the Rev. Mr. Cooper, of Aberdeen, but no counter motion was proposed. In the Free Church Assembly, the sermon was delivered by Principal Brown, who proposed the Rev. and Venerable Dr. A. N. Somerville, as his successor—a name connected with Evangelistic work of the most valuable kind ever since the days of McCheyne, whose fellow labourer he was. His subject was the Evangelization of the world, concerning whose religious condition he presented most valuable and reliable statistics, advising co-operation and the appointment of deputations to stimulate and cheer missionaries in their fields of labour. The principal subject of discussion in the Free Assembly this year has been the question of Disestablishment. On this point there were several overtures from Synods and Presbyteries, and on Tuesday, when the discussion began, there were no fewer than eight motions: those opposing Disestablishment being very much divided as to their methods, while Dr. Rainy's party was one. This was the business for the day. The Hall was well filled but not crowded to overflowing, as on many other occasions, the public being content with the "threshing out" to which the question has already been subjected, and feeling assured, no doubt, as to the probable issue of debate. Principal Rainy's motion signified objection to Mr. Findlay's Bill as a final settlement of the difficulty, and contentment with the decisions of previous Assemblies, that "Disestablishment is the only cure." This motion was carried by 450 to 99, giving the Principal a majority of 351 votes. The Report of the Home Mission in the Established Assembly is exceedingly encouraging, and the Endowment Committee report the erection of 100 parishes within ten years. Since the commencement of this undertaking by the late Principal Robertson, there have been in all 350 parishes erected, being at the rate of nine each year. A legacy of \$150,000 has been left by Miss Paton, for the support of aged and infirm ministers, as well as to give a year's rest to ministers in infirm health. The assembly received it thankfully. The Assembly regards this year as "restful." Even Dr. Story, being called to the clerk's chair, has become a man of peace, fraternizing with Dr. Phinn, his ancient antagonist. Professor Charteris submitted an

excellent report on "Christian Life and Work," in which the subject of "free seats" in churches, obtained chief prominence. In this matter, it is no disparagement to say that the churches in the United States and in Canada, are a very long way ahead. The child has outrun the parent. In the discussion on the state of religion in the Free Assembly, mention is made of frequent revivals in many places, and as has been already mentioned, in the west end of Glasgow, where 180 young women and 120 young men have formed themselves into a Christian Union for Evangelistic purposes. We hail this as a happy omen. The U. P. Synod was opened by Dr. Hutton, of Paisley, in room of Dr. Aikman, deceased. The theme of the discourse, from John 18: 37, and ch. 6. 15, was the Headship of Christ over the Church, one point strongly insisted on, that the "Union of Church and State is inimical to the whole genius of the New Testament." Professor Duff was duly elected Moderator. He also touched the Church question, maintaining that the present Establishment "is a violation of civil and religious rights." \$50,000 have been bequeathed by the late Mr. Arres, Huntly Hall, Nairn, for the general purposes of the U. P. Church, while the refusal of the Duke of Hamilton, to grant a site to that body for a church in the Isle of Arran, is causing a great deal of comment. From the Free Church Reports, we rejoice to know that the income for Foreign Missions this year amounts to £97,000 or \$485,000, the largest contribution received in any one year for that object, whilst the Sustentation Fund has had a slight increase of \$635, and that notwithstanding the very great depression in trade. Over the whole schemes of the Church there is a deficit of \$10,000. The receipts of the U. P. Church for Foreign Missions during the past year amounted to £39,673 or about \$198,365, placing her, according to Dr. Andrew Thomson's statement, in the front of the other churches in this respect. The Established Church mourns the death of Principals Tulloch and Pirrie, Dr. Smith of Kirknewton—the U. P. Church of its Moderator, Dr. Aikman, and the Free of Drs. McLauchlan, Kennedy, and several other notables. In St. Giles' Cathedral, Dr. Cumming, Rio Janeiro, has caused a tablet to be erected to the memory of honest Jenny Geddes, just where such a tablet was very much needed. The inscription reads as follows: "Constant oral tradition affirms that near this spot, a brave Scotch-woman, Janet Geddes, on the 23rd July, 1637, struck the first blow in the great struggle for freedom of conscience, which, after the conflict of half a century, ended in the establishment of civil and religious liberty." We were delighted to have a surprise visit from the Rev. Mr. McCaul, late of Stanley Street Church, Montreal. There is no fear of the interests of the French Evangelization suffering at the hands of this active and most indefatigable agent; a worthy successor to Mr. McGillivray. Mr. Quarries

sends to-day 100 girls to Canada. The farewell service was most interesting and impressive. The Lord has been sending great blessings upon these homes. D.

Obituary.

JOHN GRAY, father of the Rev. James M. Gray, Stirling, Ont., died of pneumonia, at Kingston, on the 18th of May, aged 81 years. Deceased, with his wife who survives him, came to this country in 1840, from Co. Armagh, and settled in Kingston, where his pure and blameless life of nearly half a century gained for him the love and respect of many friends, not only in Old St. Andrew's, but among the citizens generally.

On the 27th of April last, Mrs. Wilson died at the home of her son in the 8th con. of Camden. She was a native of Armagh, Ireland, and was born in the year 1783, and at the time of her death was 102 years and 6 months old. She was a strict Presbyterian. Her husband who died some 35 years ago was the founder of Presbyterianism in Camden, and was the first elder ordained in the eighth con. Church. There are seven children alive, forty-two grandchildren and seven great great grandchildren. Six of her great grandsons were her pall-bearers. Mrs. Wilson maintained all her faculties to the last, only that latterly she was quite deaf. Thoroughly prepared for her end, she went down into the grave in a full age, like as a shock of corn cometh in his season.

THE remarkable statement is made that the converts last year in Japan equalled the total number of converts during the first 20 years' missionary work in that empire.

If it is never too late to repent of evil, it is also never too early to guard against it. One evil temptation withstood gives far greater power over the tempter, than ten confessed and sorrowed over.—

It is from the "many littles" of the whole membership of the Church that her permanent revenue must be expected. This is the experience of all the churches. Large donations and bequests are of very great value; but their comparative fewness makes it unwise and unsafe for the Church to count upon them. Giving is a means of grace and an act of worship, and all should have an opportunity of serving the Lord with their gifts, however small.

The Twelfth General Assembly.

FIRST DAY.

THE Twelfth General Assembly of the Presbyterian Church met in St. Paul's Church, Hamilton, on Wednesday, June 9, at 7.30 p. m. The opening services were conducted by the retiring Moderator, Rev. Principal MacKnight, Halifax. Dr. MacKnight preached an eloquent and appropriate discourse from Matthew 13:52: "Things new and old." After the Assembly was constituted Dr. MacKnight referred briefly to the removal by death of Dr. MacGregor, Dr. Ross, Rev. J. W. Macleod of Trinidad, and others who had been called away during the year, and drew from the facts an appropriate lesson. He called for the election of his successor in the Moderator's Chair. Rev. Robert Campbell moved and Rev. S. Lyle seconded Rev. JAMES K. SMITH. Mr. Smith was elected by acclamation, and on taking the Moderator's chair briefly addressed the Assembly. After thanking the Assembly for the honour conferred on him, he said:— I think in entering upon the work of this Assembly we may feel greatly encouraged. Other churches in this land and other lands have been holding their annual convocations. They have had their difficulties. They have had troubles; have found cause for discouragement and difficulty; but so far as I have read in the newspapers accounts of these conferences and convocations the general tone prevailing in them has been one of hope and great courage. They have found their borders enlarging, they have found that God has blessed them in their churches and they have felt inspired to go forward because of the encouragement given them; and we ought to take encouragement from that, for the Churches are really one and there are brethren of ours not only in our own denomination but in other denominations as well. I am sure we really feel encouraged if we look back to the past and think of the way God has led us from the earliest days onward until the separate Presbyterian bodies, one after another, came happily together, forming our present united and prosperous Church: until we who have followed the lines of this movement and have been privileged to take some helpful part therein now find scarcely a trace of difference. We have reason to feel encouraged when we see our work go on with beautiful harmony. When we look at the various works in which our church is engaged, our colleges growing stronger, and doing noble work, our missions at home and abroad so greatly prospering, and efforts made to deal with difficulties so near us, we may well lift our hearts to God at the very beginning of our service in thanks to that great Head of the Church, who has brought us hitherto in our labours, and who will not fail us in the time that is to come. We all like work, and we are all set by our Master

some work of our own, and we have, I believe, as noble a field of Christian work as any Church ever had. In all our mission fields there is work yet to be done, and there are other fields yet to be entered. Our colleges having done such good work, can go forward, and I trust they will be brought forward, to do even better work than ever before. Looking about us at home, there are some things that loudly call for earnest work. I am a little afraid our family life is not just as full of fine feeling as existed in times past, and as we might wish; and it is to be earnestly coveted that the religion of our families may become more deep, and religious feeling more pervade the homes; for the home, the family, is the foundation of the Church and of society. If the family loses its hold of the truth and of Christ, I am afraid for our Churches; I am afraid for our land; we want deep-toned piety and warm-hearted Christian sympathy in our homes. I would speak also of our young men. I have found the greatest difficulty in connection with young men of my own congregation; a difficulty of gathering them round the church and getting them interested in the work of the church. I believe that difficulty is a general one, and we ought to look into it and take the very best means we can to assist in bringing our young men within the means of consecration, and to secure their interest in all church work and in all Christian labour in our land. And, moreover, you will pardon me if I say it, the churches themselves need a little more of the earnest life and high Christian tone that makes a church so powerful for good, first, because it is so full of life, because brethren in it are so full of interest in their work that they draw others. I think we have something to do in the direction of deepening and strengthening the church life of our home congregations. There is now a church-going population in our cities and towns, and in rural parts as well, whom we have not yet reached and for whom there is much yet to be done. While I have nothing to say about those who have gone on separate lines from our churches, and are working in particular ways among what they call "the neglected masses" in cities and towns; while I pronounce no judgment upon them—certainly not one of condemnation—I am sure of this, the Church of Christ is Christ's own institution for this work, and if we take up the work as we ought, and go down into the lanes and by-ways, and into the lowest haunts of our cities and towns with our Christian righteousness to do these people good, we shall succeed. I am fully persuaded that there has been somewhat of a tendency on the part of the churches to rise above this work and to lose their hold of it, and I believe that one of the things to our hand at this moment in the providence of God is, as best we can, in practical ways, to urge upon our congregations to take up the cause of those who have been neglected, to bring them to the house of God, to carry their

children to our Sabbath Schools, and to find places for them in the hearts of God's people. There is a great work in this direction even in our own Canada, and I have no faith in any other power than that Gospel we heard of in the sermon to-night, no faith in anything but the Gospel of the living and merciful Christ.

Answers to the Loyal Addresses to the Queen and Governor General were read. Dr. MacKnight laid on the table correspondence between Rev. Dr. McKay, Formosa, and the Chinese Government, relative to destruction by mobs. The result of the correspondence, he explained, was that Mr. McKay succeeded in securing \$10,000 as reparation for the damage done. The correspondence showed on the part of Mr. McKay a great deal of painstaking and sagacity, and great diplomatic skill. It was already known that Mr. McKay had made good use of money, having already rebuilt better churches than before, but fewer. Of course he did not mean to say Mr. McKay got more than he was entitled to.

The thanks of the Assembly were tendered to Dr. MacKnight for his admirable sermon and for his conduct as Moderator.

HOURS OF MEETING.

The Assembly agreed to meet as follows: from 10 to 12; from 2 to 6, and from 7.30 to 10.

Second Day.

THE Assembly met at 11 o'clock and ^{then} voted the morning session to praise, prayer and reading of the Scriptures. The Moderator was authorised to take all necessary steps relative to the bequest of the late Andrew Morrison.

RETIREMENT OF MINISTERS.

Application for leave to retire from the active duties of the ministry was made on behalf of Dr. McCulloch, Duncan Anderson, Wm. M. Christie, Geo. Jamieson, Dr. Bain, Samuel Porter, Robert Stevenson, John McNabb and Peter Currie.

APPLYING FOR RECEPTION.

The following applications from Presbyteries for the reception of ministers was read:—From Halifax, respecting Rev. W. E. Archibald, B. D., of the United States, with a favourable recommendation; from Prince Edward Island, respecting Rev. A. A. MacKenzie, A. B., B. S., a minister of the Presbyterian Church of Scotland, with a favourable recommendation; also respecting Rev. G. L. Howie, whose application was before the Assembly last year, and who was given work in the Home Mission field, it being understood that his application might be renewed, with a favourable recommendation; from Quebec, respecting Rev. Geo. Maxwell, of the Evangelical Union of Scotland, with a favourable recommendation; also respecting Rev. D.

Mackay, with a favourable recommendation; from Ottawa, respecting Rev. J. H. George, B. A., of the Methodist Church of Canada, with a favourable recommendation; from Toronto, respecting Rev. Joseph Wall, a graduate of Nottingham College, England, hitherto connected with Congregational Churches, with a favourable recommendation; also respecting Rev. Wm. Whitfield, M. A., a minister of the United Presbyterian Church of Scotland, with a favourable recommendation; also respecting Rev. Herbert C. Ross, minister of the Canada Methodist Church, with a favourable recommendation; from Saugeen Presbytery, respecting Rev. Wm. E. D'Argent, of the American Presbyterian Church, with a favourable recommendation; from Hamilton, respecting Rev. J. A. Bloodsworth, of the Methodist Church, with a favourable recommendation; from Chatham, respecting Rev. Thos. Patchell, of the Methodist Church, with a favourable recommendation; from Huron Presbytery, respecting Rev. Thos. E. Calvert, of the United Presbyterian Church of Scotland.

Presbyteries also applied for leave to license students, etc.

INVITATION.

The ladies of McNabb Street Church invited the members of Assembly to a garden concert at Highfield.

TERM SERVICE IN THE ELDSERSHIP.

An overture on this subject transmitted by the Synod of Hamilton and London was supported by Rev. S. Lyle, Hamilton. He advocates the advisability of establishing a term service of not more than five years. A number of elders took part in the discussion, after which the overture was dismissed.

MARRIAGE QUESTION.

This question, left over from last Assembly, was taken up, and on motion of Principal Caven it was resolved: "That a committee be appointed to prepare a report in accordance with the views expressed on this subject by the majority of the Presbyteries of the Church, to be submitted to the Assembly at an early sederunt." A committee consisting of Principals McKnight and Caven, Professors Scrimger and Campbell was appointed to report on Saturday.

THE HYMNAL COMMITTEE.

Mr. W. B. McMURRICH presented the report of the Hymnal Committee. The report showed that a tonic-solfa of the Church Hymnal had been published at 70 cents a copy, which was a price a good deal lower than expected, but the sale was low, consequently there was little encouragement to publish a tonic-solfa edition of the Sunday School hymnal. The committee had made a contract with Mr. C. Blackett Robinson to publish the hymnal, the plates being the property of the committee. The committee had a balance from last year of

\$1,199.63; receipts for the year, \$5,172.19. There was a balance this year over expenditure of \$439.70.

The report was, on motion, received and adopted.

HOME MISSIONS.

REV. G. BRUCE, St. John, on behalf of the Eastern Section, presented the report of the year's work, and briefly summarized the report. During the year seventy-five labourers were employed by the Committee, of these, twenty-seven were regular preachers, seventeen being ordained ministers and ten licentiates. Forty-eight were catechists; of whom thirty-eight were theological students, eight arts students, and two young men recommended by Presbyteries as possessing gifts and graces, which qualified them for successful Mission work. This is the largest number ever engaged in work under the direction of the Committee.

The Presbytery of St. John has eleven ordained Missionaries in Mission fields, doing very good work in organizing and consolidating numerous Stations. The Stations guarantee \$500 salary, the Women's Home Missionary Society, St. John, \$50 additional, and the balance is promised by the Committee. The report speaks highly of the labours of Catechists. Dr. McRae, till lately the energetic convener of the Presbytery's Home Mission Committee writes:—"The Presbytery of St. John may be roughly compared, territorially, to a huge letter L, extending some two hundred miles from the Grand Falls on the north to the Bay of Fundy on the south, and from the River St. Croix, separating the Province from the United States on the west to the Straits of Northumberland on the east. At more than one point, it stretches out a helping hand to groups of people who reside beyond the border-line in the State of Maine. Over this vast territory, at some ninety stations, preaching and pastoral work was done during the summer of 1885 by nineteen young men, for periods varying from four to six months. During the past year, five churches were erected averaging about three hundred sittings each. In Newfoundland little can be done outside St. John's city and Harbor Grace:

FINANCES.

Balance on hand May 1st, 1885.....	\$ 400 00
Receipts for the year.....	4,350 54
	4,750 54
Expenditure.....	4,718 49

Balance on hand May, 1886..... \$ 32 05

In 1884-5 the receipts were \$5,055.93, or \$705.39 more than last year. This decrease may be accounted for by the special effort made on behalf of the Augmentation Fund. As the expenditure for 1886-7 will necessarily be greater than in the past, the Committee hope that the contributions will be more liberal.

AUGMENTATION.

Rev. E. D. Millar presented the report of the Supplementing or Augmentation Committee. The supplemented charges had increased their contributions by \$836. The congregations in the Synod of the Maritime Provinces had given response to the special appeal of the committee, and the sum of \$8,859 had been collected from the eleven presbyteries, being almost the amount called for, several congregations contributing even more than asked of them. The total receipts for the year, including balance over from last year, was \$13,595; the total payments for the year, including small sums for expenses, were \$8,856. The total of the supplemented congregations is 45. The work done would not have been accomplished but for hearty co-operation of the Synod, presbyteries, and the Board. There was every prospect that this, instead of being the result of mere spasmodic effort, was the ground that had been permanently taken. A second question they had asked was, Would they be able, from year to year, to keep up contributions? Their experience had shown that they would. In some cases it was found that an increased sum voted for one fund caused other funds to suffer, but he was happy to say that in the majority of cases the increased effort of the augmentation fund had not injured any of the other funds. In regard to the future he wanted to say a few words. It should be the care of the Augmentation Committee to elevate those congregations, which could not raise \$750 per year, and a manse up to that amount. He would say a word in respect to the real practical results. The effort had greatly increased ministerial comfort. This should be a cause of great thankfulness to God. In that connection he believed that the effort which had been made had resulted in greatly strengthening the permanency of the pastoral office, and this had brought about a greater increased ministerial efficiency, followed by great spiritual blessing. Those who had given had been blessed, as well as those congregations which had received. He believed that this Church owed a special debt to the Convener, Rev. Mr. McCurdy of New Glasgow, for the skill and patience which had characterized his work. He also added his simple word of regret at their loss of the Rev. Dr. McGregor.

WESTERN SECTION.

Rev. Dr. Cochrane presented the Report of the Western Section. The Committee have cause to regret that the Augmentation Fund has again come short of the demands made upon it, and of the expectations indulged in at the last Assembly. Instead of the deficit of last year being canceled, there is a deficit for the present year of \$5,651.98.

While the contributions to Home Missions have been more than sufficient to meet the expenditure of the year, it is worthy of notice that but for the generous aid rendered by the

Church of Scotland, the Free Church of Scotland, the Presbyterian Church of Ireland, and the Divinity students of the United Presbyterian Church, the receipts would have been far less than what they are. The Committee, on entering upon the new field of missions in British Columbia, will require increased liberality on the part of the friends of Home Missions, if they are to occupy the many fields that are calling upon them for Gospel ordinances.

NORTH-WEST MISSION WORK.

The report of the mission work in the Synod of Manitoba and the North-West Territories stated that when the report of 1884-5 was written, the whole country was excited over the rebellion. Among the volunteers were a large number of Presbyterians, and a number of Presbyterian ministers accompanied the different regiments to the front. The congregations and missionaries in a number of places suffered a good deal, but are now recovering from the effects of war and siege. The rebellion interfered a good deal with immigration.

THE CENSUS RETURNS.

The census returns for the North-West Territories have been recently issued, and every person has been disappointed in the result. They are for the three provisional districts of Assiniboia, Alberta and Saskatchewan, or, in other words, that part of the North-West Territories lying south of the North Saskatchewan. As to their religion, the inhabitants are classified:—Baptists, 778; Roman Catholics, 9,301; Anglicans, 9,976; Congregationalists, 145; Lutherans, 209; Methodists, 6,910; Presbyterians, 7,712. There are said to be 641 without any religion, and 7,893 Pagans. The religious belief of 4,464 is not given. In origin there are said to be:—Indians, 20,170; Halfbreeds, 4,848 (of whom 3,387 are French Halfbreeds); English, 8,397; French, 1,530; Germans, 427; Irish, 5,285; and Scotch, 6,788. Subtracting the Indian population, 20,170, from the total population, 48,362, we get 28,192 as the white and halfbreed population. Subtracting still further the 4,848 halfbreeds, we have 33,344 as the white population. The Presbyterians numbering 7,812, and having not more than 275 Indians connected with our missions in the Territories, it will be seen that about 32 per cent. of the white population are connected with our Church, although nothing is said about the 4,464 whose religion is not reported. Our calculations for years were about one-third for the Territories and 40 per cent. for Manitoba, and the census reveals the fact that the estimate was very close for the Territories. There are said to be sixty-six churches in all, and of these fifteen belong to the Roman Catholics, nineteen to the Anglicans, eleven to the Methodists, eighteen to the Presbyterians, and three are not classified. The enumeration in the case of our churches is not accurate. When the census was taken we had at least twenty-three

churches, and now we have thirty-three and eight manse, including the two manse of Indian missionaries. Considering the short time since our work began in the Territories our position is full of promise.

GRANTS FOR NEXT YEAR'S WORK.

At the last meeting of the Home Mission Committee, an estimate of the amounts required for the several fields was submitted, and after careful consideration the following resolutions were adopted:—

1. That the liability of the Committee for mission work in the Synod of Manitoba and the North-west for the year beginning 1st April, 1886, be limited to a sum not exceeding \$21,000, viz., \$19,000 for services of missionaries and \$2,000 for travelling and all other expenses.
2. That the amounts asked for the respective fields be granted, the rate per annum to be calculated at so much per Sabbath.
3. That the Home Mission money to be paid for services in mission fields shall not exceed the grant per Sabbath now made to the field where the service is rendered.
4. That of the \$19,000 above referred to, the amount to be drawn by the Synod for services in the respective Presbyteries will not exceed the following:—Winnipeg, \$2,500; Rock Lake, \$2,350; Brandon, \$5,750; Regina, \$8,400—\$19,000.

BRITISH COLUMBIA.

A letter from Victoria, B.C., stated that the ministers of the Presbytery of British Columbia in connection with the Church of Scotland were unable to meet as a Presbytery, but several ministers of the Church met with a delegate from the Presbyterian Church in Canada in March. They agreed that the general interests of Presbyterianism would be advanced by the union of all their congregations with the Canadian Church. They were, however, not yet prepared as a Presbytery to enter into union, but recommended those congregations desirous of union to connect themselves with the Presbytery that may be erected in the Canadian Church.

FINANCIAL STATEMENT.

The financial statement of the Home Mission Fund for 1885-6 showed that the year was commenced with a balance on hand of \$7,260. There was a balance of \$2,706 at the end of the year. Sabbath School contributions for the year amount to \$1,973. Since the above financial statement for the year ending 31st March was made up, the sum of \$5,739.65 has been received from the Divinity Students' Missionary Association of the United Presbyterian Church of Scotland.

STIPEND AUGMENTATION FUND.

The financial statement of the Stipend Augmentation Fund for 1885-86 showed that there was a balance of \$738 at the beginning of the year. At the end of the year there was a balance of \$348 on hand.

Sabbath School contributions for the year amount to \$141.65.

SUMMARY.

Total contributions for Home Missions and Augmentation for the year 1885-86:—

For Home Missions.....	\$32,266 69
For Augmentation.....	23,961 71
For Missionary Associations, Montreal, Queen's, Knox, Manitoba, and Montreal Woman's Association.....	5,641 00
From Lumbermen's Mission.....	579 33

\$62,448 73

Dr. Cochrane explained the salient points of the Report. The financial position of the Augmentation Fund is not satisfactory. Some congregations give nothing to the Fund who are well able to give largely.

Rev. W. S. Ball moved the reception of the report in an earnest and stirring speech. In reply to Dr. Caven, Dr. Cochrane expressed dubiety as to the wisdom of having a separate Fund.

On motion of Dr. McKnight seconded by Dr. Bryce it was resolved to refer to the H. M. Boards the question of increasing the payments made to Home Missionaries. On motion of the Rev. D. M. Gordon it was resolved to erect the "Presbytery of Columbia" to include our Ministers and Congregations in British Columbia and be connected with the Synod of Manitoba.

Third Day.

AFTER the usual preliminaries, the Assembly took up the overtures from Manitoba with regard to the administration of Home Mission work there. After discussion, the whole matter was referred to the Home Mission Committee (Western Section) with the addition of six members named by the Moderator.

The COLLEGES were reported upon in the afternoon, beginning with the

PRESBYTERIAN COLLEGE, *Halifax*, Dr. Burns, Chairman of the Board of Management, reported 19 students, 7 of whom graduated, 6 have gone into Home Mission work, and 1 has been accepted for the *Foreign field*. The Senate of Dalhousie College, following the example set by McGill College, Montreal, and University College, Toronto, have arranged for the admission of some of our classes as options for the students of the third and fourth years in Arts. The subjects thus admitted are, for the third year, Hebrew and New Testament Greek; and for the fourth year, Hebrew, New Testament Greek, and Christian Evidences. The advantage of this arrangement is to make it practicable for a student to graduate in Arts, and yet complete his course for the ministry, in six years in place of seven. Half of the work of the junior year in Theology can be combined with work of the third year in Arts, and the other half of the work of the junior year with the work of the fourth year in Arts. This interlacing of the two departments of college work has been tested by the experience of many years elsewhere, and has yielded satis-

factory results. It is hoped that similar benefit will arise from the adoption of it here." Respecting finances the report states:—"The entire receipts from all sources for the year have been \$9,050, as against \$8,843; the disbursements have reached \$10,861, as against \$9,987 the previous year. Some extra outlays on the building, etc., have increased our debit account. The shortcoming is mainly owing to a diminution in the congregational collections, the difficulty felt in making reliable and remunerative investments, and the decreased rate of interest yielded. Congregations to the number of 109 contributed during the past year \$1,987, being \$200 less than the year before, which in turn was \$80 behind 1884, and that again \$215 behind 1883, from which latter year the congregations contributing have decreased by seventeen, and the contributions by \$495. The falling off may, in part, perhaps, be accounted for by the financial stringency and the prominence given of late to other important schemes. It is not right, however, that so large a proportion of the 170 congregations in the Maritime Synod should not contribute anything to the College Fund. It is to be remembered that our able and accomplished theological professors receive but \$5,250 therefrom, and that we have been responsible besides for three arts professors in Dalhousie. Our responsibility for one of the latter ceases with the present year. This will decrease the outlay by \$1,500 a year, so that if all our congregations and mission stations make even a moderate collection, we shall be able henceforward not only to make our receipts meet our expenditure, but with a little extra effort, wipe out our present indebtedness. A gymnasium has been established with advantage to the students. The report was received and approved. The Board of Examiners was combined with the Senate.

MORRIN COLLEGE.

Rev. Mr. Dewey, of Quebec, presented the report. In the theological classes were two students ready to enter the ministry, in the arts 20 students, 7 of whom professed to have the ministry in view. A new feature of the arts classes was the presence of several young women. Hitherto very slight facilities had been given in Quebec for the higher education of Protestant women within their own church, so that the importance of this work could hardly be overstated. The financial statement showed receipts of \$3,959 including the Government grant. The expenditures were kept within that sum, there being a balance of \$151. It was found difficult to get men to go from the West to take part in the work in Quebec Presbytery where there was great need of workers and great good to be done. He moved that the report be adopted, and the Assembly recommend the congregations of Quebec Presbytery to contribute to the support of the college. This resolution was carried.

PRESBYTERIAN COLLEGE, MONTREAL.

Rev. R. H. Warden reported that notwithstanding the drawback of small-pox in the city the attendance was larger than ever before. It was interesting to know that one-third of the ministers in the Synod of Montreal and Ottawa were graduates of this College, besides which they had many other representatives in the North-west and one in British Columbia. The receipts of the year were about \$200 short of the amount of the ordinary fund, being the last of a serious of deficits which amounted at the end of the year to over \$1,300. At a meeting of the Board a few weeks ago a committee was appointed to visit the friends to raise money to pay off this deficit, and up to last Monday about \$750 had been collected. In view of the probable lack of funds under ordinary circumstances, the Board had made special arrangements through which, it was hoped, more than enough money would be collected to meet the current expenses of the present year. He referred to the establishment of the new scholarship, and said that the board had established a rule and adhered rigidly to it, positively refusing to give a dollar of college funds to any student, except in the shape of scholarships regularly competed for and won. He trusted this would meet with the approval and sympathy of the Assembly. Nine students completed their course and were now ready to enter upon the work of the ministry. There is a balance of \$131,898 on the Endowment Fund.

QUEEN'S COLLEGE.

Principal Grant presented a report of the trustees of Queen's College of which the following is a summary:—The number of students attending classes last session was:—In arts 264, in medicine 165, in theology 30. A majority of the medical students attend one or more arts classes. Deducting these from one of the faculties concerned, the total number of students at present is 347, the largest number ever enrolled in any one year in the history of the University.

The last report showed a deficit of \$1,251. Received from the common fund \$2,770. Dr. Grant pointed to the steady increase, for the last 17 years, as regards the staff, number of students, library, museum, laboratories and everything that results in the increased efficiency of a university. Last year there were 347 students; of these 72 were in Theology, 30 of these having taken their degrees in Arts. But attendance was only one test of the efficiency of a university. The confederation movement would have been a source of financial embarrassment if they had gone into it. Dr. Burwash had said lately that it would have cost Victoria \$450,000, so that Queen's had been acting not only wisely but economically in remaining out of confederation. The Baptist Church was going to give more than a quarter of a million to Woodstock, one man having promised that amount if an equal amount was

raised, and the Baptist Church was very small as compared with the Presbyterian in this Dominion. The method of raising the endowment was by forming endowment associations of alumni and friends after the method of the Edinburgh University. The deficit was only some six or seven hundred dollars, but it would have been \$1,200 had not they drawn more from the Arts course than usually. But he had confidence that the Church would remember its historic position, and that any sum which was necessary to have an educated ministry would cheerfully be given. Mr. James McLennan, moved, seconded by Dr. Burns, "that the General Assembly receive and adopt the report, express satisfaction at the increasing prosperity of Queen's University as shown therein, and trust that the most sanguine anticipations of the Board of Trustees with regard to increased revenue, endowment, and efficiency may be realized." Agreed.

KNOX COLLEGE.

Mr. W. Mortimer Clarke presented the report of this college. Total endowment, \$125,708; amount subscribed, \$190,000. The total receipts applicable to the ordinary expenses have been \$15,652.51. Of this amount the sum of \$5,343.73 was derived from the Common Fund, \$8,877.69 from the interest arising from investments, and \$1,132.56 from special contributions. The residue, \$298.63, consists of a small balance from the previous year and of other miscellaneous incidental items.

The closest economy has been exercised. Repairs to the building must now appear as a charge against ordinary revenue, and an outlay of about \$1,000 for changes in the sanitary arrangements of the College will be absolutely necessary during the next season. The Board would therefore urge on the Church the necessity of continuing to assist with increasing liberality the subscriptions to the Endowment Fund. They would also press on the Assembly the urgent necessity of increasing the teaching staff of the College.

The Board disapprove of the "Common Fund," and desire it should be done away with. The College has been affiliated with the University of Toronto. As affiliation entitles the College to representation on the Senate, the Board have appointed their chairman to be for the meantime their representative. The Board are pleased to be able to report that students of the University are already availing themselves of the teaching of the College. As about 40 per cent. of the students attending University College are Presbyterians, the Board believe that the results of affiliation will be very beneficial to our students.

The Senate reported that the graduating class numbered 17. Fifty students had given full attendance on the classes in Theology, while nine had passed subjects in options at Toronto University College. The report was adopted.

MANITOBA COLLEGE.

Rev. D. M. Gordon presented the report, which shows receipts of \$19,975. Some of this belongs to endowments. Ordinary income, \$13,584—sufficient to meet expenses. While contributions from many congregations in the Eastern Provinces are acknowledged with gratitude, regret is expressed that there are others who do not contribute, without whose assistance it would probably be impossible to reduce the indebtedness to the central fund, the interest on which alone is almost \$500. Cordial acknowledgment is made of the assistance of the United Presbyterian Church of Scotland, the Presbyterian Church of Ireland, the Church of Scotland, and the Free Church of Scotland, without whose assistance it would probably be found impossible to maintain the institution. The report of the Senate shows 67 students in attendance last session of 1885-86, being seven more than the previous session, besides which several students with the ministry in view attended some of the theological classes. The Senate asks power to secure the services of a lecturer for three months to give assistance in either the theological or arts course, should the requirements of the College next session seem to demand it and the state of the finances admit. The statement of the treasurers shows that on the third instalment on account of Building Fund due the Building & Loan Association of Toronto, \$4,800 was met and \$1,000 had been deposited towards the next payment. The Endowment Fund (new) shows a balance of \$8,814, and the Endowment Fund (old) a balance of \$7,080. On account of ordinary fund the receipts were \$13,584, the expenses being within \$47 of that amount.

Mr. Gordon moved, seconded by Mr. Charlton, "That the Assembly receive and adopt the report, express satisfaction at the continued prosperity of the College, grant confirmation to the Board to secure the services of another lecturer, as proposed, and that the Assembly recommend the College to the earnest sympathy and support of the Church." Agreed.

COLLEGE CONSOLIDATION.

Mr. Charlton presented a majority and minority report from this committee, as follows:—

Your Committee beg to recommend to the General Assembly, 1. That the Presbyteries of the Church be asked to consider and report to the next General Assembly upon the desirability and feasibility of the following proposal, to wit:—That the Theological Faculty of Queen's University be united with the Faculty of Knox College, Toronto; that Knox College be henceforth made the theological faculty or branch of Queen's University; that the Professors of Knox College be appointed by the General Assembly, or in a manner to be determined by the General Assembly, and that Queen's University be brought into closer relation with the Church. 2nd. That when the Synod of the Maritime Provinces gains general

consent, Pine Hill Seminary, Halifax, be consolidated with Montreal College at Montreal, or with any other theological school in the Dominion that may be preferred by the said Synod.

JOHN CHARLTON, *Chairman*.

MINORITY REPORT.

The minority report is as follows:—

The committee having carefully considered the whole subject of college consolidation and the various proposals submitted for that purpose, are of opinion that it is impossible to devise any practicable scheme for accomplishing any measure for consolidation. They also believe that the interests of the Church will be best preserved by the various colleges being maintained by the Church in increased efficiency, and respectfully suggest to the Assembly the propriety of continuing to recommend these institutions to the generous support and liberality of the Church. The discussion of these reports continued till the close of the sederunt.

On Friday evening, the subject of

FOREIGN MISSIONS

was taken up. The Report of the Committee (Western Section), was presented by Dr. Wardrope, Convener. There are, 1. Missions to Indians in Manitoba and the N. W.; 2. Mission to China; 3. Mission to Central India. Our agents in these Missions are 25, not including native assistants. Reference was made to the troubles of war in the North-west and in Formosa. God has turned these troubles and trials into a means of blessing. Here are a few samples of the work among the Indians: Mistawasis Reserve, where there are 204 Indians, has been under charge of Rev. John McKay. This band is making progress in material comfort. The Rebellion prevented farm work from being carried on to the usual extent last year. In 1884, however, they had 183 acres under cultivation. Mr. Mackay reports great destitution and consequent suffering during the past winter. The Reports of the Indian Department speak in high terms of the loyalty of the chief during the Rebellion. Mr. Mackay writes hopefully about the spiritual progress of his flock. At the Sacrament of the Lord's Supper lately dispensed there were thirty-seven communicants. The number on the roll is forty-two. Mr. Mackay says it was "a day of rejoicing for poor penitent sinners." The Sabbath School is well attended. It is conducted by Mrs. Mackay and her two daughters. There is no church on the Reserve. The services are held in the school or the Missionary's house. The chief is at present enthusiastically engaged in preparations for church building. He has received two subscriptions of \$50 each from gentlemen connected with the Hudson Bay Company; and he is anxious to receive aid from eastern friends. The Committee recommended a grant of \$150 to finish the church. Mr. Mackay speaks very thankfully of the great benefit received by his people during the past

winter from the supplies of clothing so thoughtfully sent to them by the Women's Foreign Missionary Societies.

This report shows that we have thirteen reserves under our care, with a population of about 3,200 souls. We have in our seven schools about 125 pupils. The whole Indian population of Manitoba and the North-West Territories is 31,954. There is, therefore, less than *one-tenth* of the Indians of this part of the Dominion under the care of our Church. This record is far from being creditable to either our patriotism or Christianity. Our labours should at once be increased two-fold. Men and money are both urgently required—the former more than the latter. The field is white to the harvest. Our earnest prayer is that the Lord of the harvest will speedily send forth labourers into His Harvest. Two of the stations have made such progress that it is proposed to hand them over to the care of the Home Mission Board. With regard to

FORMOSA

the Report is most cheering and heart-stirring.

During the war, some of the chapels were totally destroyed, and others so injured as to require repairs almost equal to a rebuilding. On behalf of the mission, Dr. Mackay presented a claim for damages. The justice of the claim was at once acknowledged by the Chinese authorities. Dr. Mackay says: "General Loo, influenced by my old mandarin friend, has never once doubted my word about the value of chapels destroyed; and gave me \$10,000 (ten thousand dollars) as damages. Having received the money, Dr. Mackay thought long and anxiously as to the best course to be pursued in reference to the re-building of the chapels: whether to "build two dozen fragile churches, one dozen ordinary ones, or half-a-dozen strong, and at the same time *artistic* churches." "I decided," says he, "on the last, set to work, and in less than three months, finished three splendid churches of solid stone, with a stone wall around each. These are at Bang-kah, Sek-hau, and Sin-tiam." "Other two," says Mr. Jamieson in a letter received last month, "should be built at once. But Dr. Mackay says he cannot do it. Shall I tell you why? He says the money is all done; and he will not ask for more, for he sees your funds are low." Your Committee cherish the hope that many friends of the Formosa Mission will come forward with contributions in aid of that work, and thus cheer the hearts of those who are labouring with such perseverance and self-denial in that most interesting field.

Let Dr. Mackay speak a word about his own emotions in reviewing the past: "Fourteen years ago yesterday (March 9th, 1872) at 3 p.m. I landed here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no preachers, no students, no friends, I knew neither European nor Chinese. Year after year passed away rapidly. But of the persecutions, trials and woes; of the sleepless

nights; of the weeping hours and bitter sorrows; of the travelling barefoot, drenched with wet; of the nights in ox-stables, damp huts and filthy, small, dark rooms; of the days with students in wet grass, on the mountain top, and by the sea-side; of the weeks in savage country, seeing bleeding heads brought in to dance around; of the narrow escapes from death by sea, by savages, by mobs, by sickness and by the French, you will never fully know. Fourteen years of toil of which you will never fully know, have passed away. . . ."

Then, referring to the wonderful contrast presented by the great and joyous celebration of March 9th, he says: "I will tell you what I told the great multitude in and about the College, that, being shut out from my beloved Formosa, was the hardest thing I had to bear during all the fourteen years. I care nothing for presents, etc. I do care to see 1,273 converts in Tamsui, all assembled together. There is no sham, no romance, no excitement, no sentimentalism here. No: but stubborn fact. When I landed, there was not one. Yesterday, 1,273 rejoiced in singing praises to the Lord God Almighty. There is no use for sham modesty. I have toiled here, and done my best. At the same time, to God, to God, to God alone be all the praise, honor, and glory.

There are thirty-eight (38) preaching stations with chapels. They all have, or have had, chapels. In some of them, chapels have yet to be re-built, and in some to be repaired.

In all, two thousand three hundred and twenty (2,320) have been baptized. Of these, seventy-three (73) have been removed by death; leaving two thousand two hundred and forty-seven (2,247) baptized members on the roll.

There are thirty-eight preachers; two natives, teachers in Oxford College. One of them is ordained; another ordained pastor is at Sintiam. There are fifty-three elders and forty-two deacons; also, students preparing for the glorious work.

CENTRAL INDIA.

This mission has made rapid strides. We have now nine of our own Canadian agents there—five ministers and four ladies. There is quite a number of native assistants.

After the return of Rev. J. Fraser Campbell to India, and the accession of Rev. R. C. Murray to the mission staff, some new arrangements were made in the distribution of our missionaries. It was decided by the Mission Council that Mr. Wilkie should remain in Indore, that Mr. Builder should take up the work in Mhow, and that Mr. Campbell should occupy Rutlam, and Mr. Wilson Neemuch, as centres of operation. Mr. Murray, in the meantime, remains in Mhow, where he is engaged in such study of the Indian tongues as may be necessary to fit him for his future work.

All the stations are progressing. Miss Beatty, M. D., says:

All Canadians will be glad to hear of the kindly and intelligent interest that Lady Duf-

ferin is taking in this work. "Lady Dufferin," says Miss Beatty, "authorized me to offer a small fee per month if they would come and be taught; but after four months, I have failed to find one native woman who has had any practice in sick-nursing willing to learn any more than she knows now. I have therefore, organized a class of these, one of whom is my Bible-woman, who have no prejudices to conquer and no false theories to forget, and am training them for work in connection with Lady Dufferin's scheme. . . . I have frequently patients brought from a distance for treatment. Oojein and Dhar send most. During last hot season a high official of Dhar sent his wife and their family doctor down for consultation, and since then I have scarcely been without one or more patients from Dhar staying in Indore for treatment. Perhaps it is not vain to hope that an impression is being made which may be of use in the future. During the last three months I have treated over three hundred people. Mountains of gratitude have been piled at my feet. More definite, but, not so deep, has been the amount paid for missionaries and attendance, viz., Rs. 260. The most interesting and satisfactory part of the work is in the homes of the women. It takes more time to visit a woman in her own house than it would to see her at the dispensary, but there treatment is more successful. I get better acquainted with her and have more influence over her; and once entered, the house is always opened to me, and, I trust, will stand open till the light that dispels all darkness shines there?"

Attention was called to the gratifying progress of Women's Societies since 1877. Last year the receipts were, \$13,453,—sent in by 16 Presbyterian Societies; 50 Mission Bands; and 191 Auxiliaries.

EASTERN SECTION.

Rev. Alex. Maclean presented this Report. The death of Dr. MacGregor, of Revs. Thomas Christie and J. W. Macleod was touchingly referred to. Mr. W. L. Macrae, a recent graduate of the Halifax College, has offered, and has been accepted, to fill the place vacant by the death of Mr. Macleod. Mr. Annand's visit home has been utilized in bringing the claims of the New Hebrides before the Church.

During the year, reports were on two or three occasions received, that caused a measure of anxiety as to the movements of the French in regard to the New Hebrides, but, as on the previous year, your committee had memorialized the British Government with regard to the matter, and had, in reply, an assurance that Her Majesty's Government will bear in mind the considerations presented, it was deemed prudent to take no further action, beyond informal correspondence with the F. M. Committee of the Free Church of Scotland, assuring them of our readiness to co-operate in any way that they might deem most in the interests of the mission. It is pleasing to report that thus far the missionaries have been

able to prosecute their work in peace and safety.

The Free Church now accept full charge of Aneityum. It is proposed that Mr. Annand go to Santo. The property of this church on Aneityum will be paid for as decided by the Mission Synod.

‘EFATE,’ MR. MACKENZIE’S FIELD.

The progress of the work during the past year, has been on the whole very cheering. A very severe type of influenza, brought from a neighbouring island, Noumea, swept over several villages, but with little fatal result. The mission family were prostrated with it, but recovered in safety. One difficulty in the way of the work hitherto, has been that heathen villages scattered through the interior of the island were largely inaccessible to the Gospel. Latterly a village has been built, not far from the mission premises, and to this, the people from the mountains, that wish instruction, are removing. It now numbers about fifty natives, and more are joining them. They have built a little church, which is already too small. The missionary’s statements may be summed up as follows:—“Years ago, had you filled their huts with gold, you could not have persuaded them to move away from their own villages, and renounce the customs of their forefathers. But the Gospel has silently influenced their hearts, and now of their own accord they have come to trust under the shadow of the Lord God of Israel. I cannot tell you how thankful I feel to a kind Heavenly Father for permitting us to return to our field. We laboured many years with apparently very little success, but now we are greatly rejoiced in seeing many turned from darkness to light. A few years ago our prospects for extending the work among the natives in the mountains seemed dark, they were so scattered, perhaps eight or ten in a village, and so inaccessible. Now we have the happiness of seeing them gathering into one village. I believe that before many years the scattered villages among the mountains will all have moved down. We have an accession every few weeks. The same is true of Mr. McDonald’s side of the island. Twenty-nine have thus been gathered in from heathenism at this station during the past two months. At Fila the work is hopeful. I believe we shall have a large ingathering there very soon. I was there last Sunday, and as we went from house to house the natives were waiting for us. They are just finishing their feast. You are aware that part of the village, one fourth, is Christian. When the rest of them join us, we will attack Meli (the greatest stronghold of the enemy on the island) in true earnest.

Mr. Robertson is making excellent progress.

Converts are multiplying; schools are spreading, and the Gospel is taking a firm hold on the people. With regard to

TRINIDAD.

the Report says: Reviewing their whole field for 1885 the Mission Council say:—“This year will long be remembered as one of great anxiety and trial to every interest in Trinidad. As citizens and as missionaries we have sympathized deeply with those upon whom the trials have fallen, and we close the year sincerely trusting that improved markets and favourable seasons may mark the coming year. Some of our subscribers have not been able to continue the amount of their former contributions, and there is also a decrease in the contributions of the Native Church. The attendance at school has somewhat increased. There have been admitted to the Christian Church by baptism during the year seventy-one adults and sixty-two children, in all 133, while eighteen couples have been united in Christian marriage. There have been in operation thirty-nine schools, at which 1,965 pupils were enrolled, with an average daily attendance of 1,369.”

Tunapuna, San Fernando, Princetown, Couva, are the chief stations, Demarara is now added. As regards finance, we learn that for several years our expenditure has steadily exceeded, by a little, our income. One year since, we reported a debt of \$1,985.73. This amount has been increased during the year by the very small sum of \$44.50, so that practically, the year’s income has done the year’s work. This is a state of matters which your committee report with profound gratitude, and they feel sure that the Assembly will rejoice with them in their joy. The present position of affairs was not anticipated a few days before the close of the year, nor would it have been realized but for the generous donation of \$600 from the Woman’s Foreign Missionary Society, Western Section, \$518 from individuals and congregations in the West, making over \$1,100 received from the West, just before the closing of the accounts. For this the Committee gave hearty thanks.

The whole receipts for the year have been.....	\$20,604 72
The Expenditure.....	20,649 22
Less on the year.....	44 50
Former indebtedness....	1,985 73
Total debt at date....	\$ 2,030 23

This amount represents, in addition to the work of the Eastern Section, the sum of \$971.11, half the salary of Rev. J. Gibson of Demarara, which passes through the accounts of the Eastern Section and is remitted from their Agency, as also \$259.51, contributed in the East for the work of the Western Section in India, and remitted to Dr. Reid for that purpose. Your Committee report with thankfulness the aid received from the Woman’s Foreign Missionary Society, Eastern Section, and also from the various Woman’s Congrega-

tional Missionary Societies, throughout the bounds of the Synod.

Addresses were delivered by Rev. H. McKay of the North West Indian Mission, and Rev. Joseph Annand, New Hebrides. The following resolutions were adopted by acclamation; moved by Dr. Burns, seconded by Dr. Forrest: "The General Assembly rejoices in the blessed work accomplished among our Indians in the North West, as vividly presented by our beloved brother Mr. McKay, and would supplicate a yet richer blessing on him and other true yoke fellows associated with him, amid the perils of the wilderness in the far North West."

(2.) "The General Assembly has listened with intense interest to the story of the trials and triumphs of the Cross on a field consecrated by the apostolic labours of the sainted Geddie, and by the tears and blood of our faithful martyrs. The Assembly cordially commends Mr. and Mrs. Annand to the providential care of Him who has hitherto so signally blessed them, and earnestly prays that on the expiration of their present furlough they may be permitted to resume work on the new and yet more extended field, which with singular magnanimity they have expressed their anxiety to enter. The Assembly would further express its conviction as to the exceeding desirableness of another missionary being sent to assist in the establishment and working of this new mission, and remits this subject to the early and favourable consideration of the Committee."

(3.) "The General Assembly would gratefully recognize the efforts of our Christian women in the advancement of the Missionary cause. The Women's Foreign Mission Societies have made most substantial and seasonable additions to our F. M. Treasury, and exerted a blessed reflex influence on our Christian sisters themselves; on this the tenth anniversary year of the existence of these most helpful organizations, the General Assembly desires to endorse and emphasize the appreciative estimate of the Committee and thus help those women who labour with us in the Gospel and to herald the fulfilment of the promise, 'God gave the word, the women who publish it shall be a great host.'"

The Assembly closed with the benediction.

Fourth Day.

THE Assembly met at 10 o'clock, and after the usual preliminaries, proceeded to discuss the subject of College consolidation. The vote being taken, the Minority Report was carried, and the Assembly adjourned shortly after 1 o'clock.

SABBATH SERVICES.

Rev. Dr. Jardine preached before the Assembly in the forenoon and Rev. James Robertson, Superintendent of Missions in the North-west,

in the evening. Many members addressed Sabbath School meetings in the churches. All services were largely attended.

Fifth Day.

THE Assembly met at 10 o'clock. A committee was appointed to prepare loyal addresses.

The Home Mission Board, Western section, asked, in view of the state of the fund for augmentation, that the committee be allowed to pay a smaller sum to participants in the fund in the ensuing year. After very full discussion the following resolution was adopted:

"The Assembly regrets to hear that the contributions to the Augmentation Fund—Western section—have fallen short \$7,000, empower the committee to make what arrangements may be necessary for the present year, and again earnestly appeal to the congregations for increased liberality to this scheme."

Dr. CAVEN moved, "That the Moderator of the General Assembly be requested to prepare an address to the members of the Church on the duty of heartily supporting this most important fund, and that presbyteries and sessions shall see to it that the address be fully circulated amongst our people." Speaking to the resolution, he said that if there was one fund about which there should be no diversity of opinion it was the augmentation fund. It would be dishonourable to have any diversity about it. If there was one fund that could be advocated in the presence of all their congregations and all the community, it was that before them. He believed that the ungenerous and unenlightened portion of the Church was very small as compared with the generous and enlightened portion.

This resolution was adopted unanimously.

FRATERNAL GREETINGS.

Rev. Dr. Hunter, representing the Methodist Association of Hamilton, was introduced and conveyed to the Assembly the greetings of the Methodists of Hamilton, to which the Moderator made a suitable response.

MANITOBA AND THE NORTH-WEST.

The following resolutions were submitted by the Committee which considered the overtures, &c., from the west:

1. That for the present the Home Mission work in Manitoba and the North-west be conducted as now, under the supervision of a Synodical Home Mission Committee.

2. That it is inadvisable at present to effect any change in the regulation affecting the duties of the superintendent or his relationship to the synod or to presbyteries within its bounds.

3. That in view of the prayer of the overtures and representations of members from Manitoba looking towards placing the presbyteries in the North-west in the same relationship to the Assembly's Home Mission Com-

mittee as that now occupied by presbyteries in the older Provinces, the General Assembly remits to the Synod of Manitoba and the North-west and to the presbyteries within its bounds to consider the question of such change of relationship and to report to next Assembly.

4. That the Assembly place on record their appreciation of the services rendered by the Home Mission Committee of the Synod, the convener of the Home Mission committees of the several Presbyteries in the North-west, and especially by the superintendent of missions, whose labours have resulted so beneficially in the furtherance of the work of the Church in the North-west.

5. That the Assembly approve of the resolutions adopted by the Assembly's Home Mission Committee in March last affecting the distribution of mission moneys in the bounds of the Synod of Manitoba and the North-west.

After full discussion the resolutions were passed.

OVERTURE FROM HALIFAX PRESBYTERY.

An overture from the Presbytery of Halifax, in regard to the augmentation regulations, was brought up. The overture asked that instead of a contribution of \$4.50 per communicant being required as the minimum under which congregations can share in the dividends of the committees, a certain sum per family should be fixed. The overture was referred to the Augmentation Committee, eastern section, for consideration and report.

HOME MISSIONS, EASTERN SECTION.

Mr. Bruce moved the adoption of the report of the Home Mission and the Augmentation Committee, eastern section, an expression of gratitude to God for past success, thanks to the committees, and especially to the conveners; thankfulness for promised permanent success of the scheme, and recommendation of the fund to the favourable consideration of the Church. Mr. Miller seconded the motion, which was adopted.

WINTER SUPPLY OF MISSION FIELDS.

The Presbytery of Owen Sound overtured the Assembly in favour of exacting a year's service in the mission fields from graduates of our colleges and ministers coming in from other churches. The overture was supported by Mr. Somerville, and spoken to by others. The following resolution was adopted:—That the aim of the overture from Owen Sound is not conducive to the interests of the Church or of the vacant congregations or students, and therefore it be not entertained, and remit the subject of supply for outlying mission fields to the Home Mission Committee to report upon at next Assembly.

An overture from Kingston Presbytery in favour of abolishing the six months' term for graduates, in the mission field, was supported by a number of members. A case from Victoria and Richmond Presbytery which would be covered by the overture was presented.

The prayer of the overture was granted, and students are at liberty to accept calls as soon as licensed.

FRENCH EVANGELIZATION.

In the evening Principal MacVicar presented the report of the Board of French Evangelization for the past year. There are in Canada a million and a quarter of French Canadians. Eight hundred thousand of the race are in the United States. Twenty of the young French Canadian ministers have gone to the United States and are engaged in evangelistic work there. Total labourers on the staff, 76. From the large number of young Frenchmen studying at the Point-aux-Trembles schools, there is reason to hope for a considerable increase in the number of missionaries in future years. It is, however, most desirable that some of our English-speaking students should consecrate themselves to the work of French-Canadian evangelization. The English population is so rapidly diminishing in many parts of the Province of Quebec that there is not sufficient scope for ministers able only to conduct service in English; and the French population is so rapidly increasing in Eastern Ontario and in some parts of New Brunswick that it would be of immense advantage to the cause of truth were the ministers of our Church in these districts able and willing to spend a portion of their time in ministering to the spiritual wants of the French-Canadians around them, and this they could most effectually do were they able to address them in their own language.

The work of the Board is carried on by means of colportage, mission schools and mission stations. During the year, 2,652 copies of the Word of God, in whole or in part, 500 French pamphlets and about 22,700 tracts were distributed by the colporteurs and other missionaries of the Board. In the past month alone, the colporteurs visited 6,223 families, of whom 6,039 were French Roman Catholics, and distributed 272 copies of the Scriptures, and 2,450 tracts.

The Board have met all liabilities, largely increased their staff and closed the year with a balance of \$588.50 on hand for the ordinary fund, and of \$1,421.61 for the Pointe-aux-Trembles schools. The income from congregations and Sabbath schools of the Church was fully \$1,000 in excess of the year preceding, and from all sources about \$3,500 greater. The usual grant of £200 stg. from the Presbyterian Church of Ireland was received, as also a grant of £25 stg. from the Free Church of Scotland and £17 13s. 6d. from the National Society of Scotland. Mr. G. D. Ferguson, of Fergus, Ontario, who last year contributed \$640, has agreed to contribute \$200 quarterly on behalf of the work. The present liability of the Board is about \$3,000 per month, and as most of the salaries are paid monthly, congregations and friends are respectfully asked to forward their contributions at as early a date as possible, so as to warrant the Board in can-

tinuing and even increasing their present staff of labourers.

The total receipts during the year for the ordinary fund amounted to \$25,097. For the Pointe-aux-Trembles schools, the endowment receipts amounted to \$5,190 and the ordinary receipts to \$7,708.63.

Professor Campbell moved the adoption of of the report giving earnest and powerful support to the mission. Dr. Moore, Ottawa, seconded the motion and gave a vivid narrative of the work of the mission in the Ottawa Presbytery. Rev. Mr. Ball and Father Chiniquy addressed the Assembly.

The Board was authorized to engage in mission work among other nationalities than the French as opportunity may offer. The case was referred to of a young man now studying for the ministry who was converted at Rimouski in connection with a detention of the railway train at the place in 1882. Mr. Chiniquy was on board the train, and attention was attracted to him. He spoke to such as were willing to hear, and this student, then in the Roman Catholic Seminary, preparing for the priesthood, was subsequently converted.—Churches 26; Stations 78; Sabbath attendance 2,550; families, 1,106; Church members, 1,198; members received this year, 222; attendance on Sabbath-schools, 906; amount raised in the various fields, \$3,985.—All the figures give ground for encouragement.

Sixth Day.

THE Assembly met at ten o'clock, and after devotional exercises, reports of Synod records were given in.

AGED AND INFIRM MINISTERS' FUND.

Dr. Middlemiss presented the report of the Western Section, showing that there were 49 annuitants on the fund, who had during the year received \$8,649. Six had died. Balance against the fund last year \$334. This was paid off, and a total income realized of \$13,002, being \$190 in advance of any previous year. Capital invested reaches \$15,000. The report, with proposed regulations and relative papers, was referred to a special committee to report at a subsequent diet.

RECONSIDERATION.

A motion to reconsider the place of next meeting of Assembly was lost, several speakers expressing the hope that a great deal of good would result from a meeting at Winnipeg.

COMMON COLLEGE FUND.

Mr. M. Clark presented the report of this fund. Contributions for the year had been \$10,380, which had been distributed as follows:—Knox College, \$5,343; Montreal College, \$2,226; Queen's College, \$2,740; expenses, \$69; total, \$10,380. This showed a deficiency of \$4,669 from the estimate of last year. The

estimate for next year's requirements was as follows:—Knox College, \$9,400; Montreal, \$3,300; Queen's, \$4,000; total, \$16,700. Provided that a new professor be not obtained for Knox College its expenses would be reduced to \$6,900, which would make a total of \$14,200. The report was approved. Mr. Clark moved, seconded by Dr. Macdonald: "That it be optional with congregations whether they should contribute to the Common College Fund, or to it and such one or more of the colleges as they may desire specially to benefit by their liberality." It was not proposed that the common fund should be abolished, but simply to leave the matter in the hands of the congregations themselves, and he expected that the liberality of the people would be greatly increased. This resolution passed without any discussion.

FOREIGN MISSION BUSINESS.

Power was given to the committee to grant to the Dominion Government the land in Prince Albert known as Victoria Square, for \$20,000, on certain conditions as to the building to be erected thereon by the Government.

PRESBYTERY OF INDORE.

The following resolution was adopted: "The Assembly authorizes and instructs the missionaries of this Church in Central India to form themselves into a Presbytery to be known as the Presbytery of Indore, and order that the names of the missionaries aforesaid, after the formation of the Presbytery of Indore, shall be no longer on the rolls of the Presbyteries in Canada. Also that the membership of this Presbytery shall consist of ordained missionaries, pastors of congregations, and one elder for each charge within the bounds. Also that the missionaries are hereby instructed to meet at Indore on the 26th of October to constitute as a Presbytery. Rev. J. Fraser Campbell is hereby appointed to preach the opening sermon, and preside till a moderator be appointed. Also that the Presbytery have synodical powers."

EASTERN SECTION.

The Assembly resolved: "That the Assembly having received the report of the Foreign Mission Committee, Eastern Section, expresses its gratitude to God for the success of the work. That they express their appreciation of the efforts of Mr. McLeod, their thankfulness that a man of such promise had been secured to take up the work in Princetown, and that Mr. and Mrs. Annand had received such a hearty welcome, and that they commend the work to the sympathy of the Church."

The return to remit on Unification of the Foreign Missions showed that out of 33 Presbyteries 26 approved and 6 disapproved. The remit and other matters were handed to the joint Committee to consider and report.

CHURCH AND MANSE BUILDING FUND.

Rev. D. M. Gordon submitted the report which showed 75 buildings erected during the four years in which this Fund has been in operation—being 61 Churches, 10 Manses, and 4 Church-Manses. Total value of buildings \$91,710. Assistance from the Fund, \$33,393. Total repaid by Congregations to date, \$2,704. Total subscribed to the Fund to date, \$110,150. Paid in, \$44,208. On motion it was resolved:

"That the Assembly receive and adopt the report, express its appreciation of the labours of the Board, especially those of the Superintendent of Missions and of the Treasurer of the Fund, J. B. McKilligan, Esq., and its great satisfaction at the work of church erection in Manitoba and the North-west Territories, and commend the Fund to the sympathy and liberality of the Church."

AGED AND INFIRM MINISTERS' FUND.
(EASTERN SECTION.)

Rev. A. McL. Sinclair reported receipts, \$2,999, of which \$1,078 was from collections, \$1,005 from interest on investments, and \$468 from ministers' rates. The total expenses were only \$113, the sum of \$2,200 being divided among thirteen annuitants. The largest annuity paid is \$200 and the smallest \$50. The capital invested is \$26,324.

Approved.

WIDOWS' AND ORPHANS' FUND.

The Western Section report showed receipts \$22,313. Annuities paid, \$9,944. Expenses about \$1,000. Added to capital \$15,000. Total invested, \$110,316. The Church of Scotland Fund showed the addition of four widows to the list of annuitants. The Eastern Section Fund receipts, \$5,277; disbursements, \$3,051. Added to capital, \$2,225. Total capital, \$65,350.—Report approved.

Rev. R. Campbell submitted the *Record* report which showed an increasing circulation. Knox Church, Toronto, takes 500 copies monthly; the *Record* with local supplements was recommended.

The Board of Knox College was authorized to appoint an additional lecturer.

STANDING COMMITTEES.

The following are the Standing Committees for the year:—

I. KNOX COLLEGE.

Board of Management.—Mr. W. M. Clark, Chairman; Principal Caven, Prof. McLaren, D. D., Dr. Proudfoot, Dr. Reid, Messrs. A. Young, R. D. Fraser, E. F. Torrance, S. Young, Alex. Ross, John Davidson, J. Abraham, D. H. Fletcher, R. N. Grant, J. C. Smith, John Smith (Toronto), Alex. Stewart, H. M. Parsons, Colin Fletcher, H. McQuarrie, John Thompson, D. D., G. Munro, W. S. Ball, Donald Currie, James F. McLaren, A. Henderson, and Messrs. Andrew Jeffrey, D. Ormiston, Joseph Henderson, Colin McDougall, J. A. Mather, Geo. Rutherford, Hon. G. W. Ross, D. D. Wilson, Robert Kilgour.

Senate.—Principal Caven, Chairman, the professors and lecturers of the College, Dr. Reid, Dr. Laing, H. M. Parsons, D. J. Macdonnell, J. M. Cameron, E. D. McLaren, S. Lyle, G. M. Milligan, R. P. MacKay, P. McF. McLeod, J. Carmichael, (King), and Messrs. T. Kirkland, A. McMurphy, W. M. Clark.

Board of Examiners.—Dr. Laing, Chairman; the Members of the College Senate, Dr. Wardrope, Dr. Torrance, Dr. Gray, P. Wright, F. R. Beattie, Hugh Rose, W. G. Wallace, George Dickson, D. C. McIntyre, D. M. McIntosh.

II. QUEEN'S COLLEGE, KINGSTON.

Bursary and Scholarship Committee.—Rev. S. Hous-
ton, Convener; Principal Grant, Dr. Williamson, J. Ross (Perth), H. Gracey, Messrs. G. M. Macdonnell, Q. C., A. McAllister, John Mackie.

III. PRESBYTERIAN COLLEGE, MONTREAL.

Board of Management.—Mr. D. Morrice, Chairman; Principal MacVicar, Prof. Campbell, Prof. Scrimger, Prof. Coussirat, Sir W. Dawson, Messrs. A. B. McKay, James Barclay, G. C. Heine, Jas. Hastie, J. R. McLeod, R. H. Warden, E. F. Torrance, W. Ferguson, J. A. F. McBain, A. Rowat, J. Fleck, James Robertson (Waddington), M. D. M. Blakely, M. H. Scott, W. T. Her-
ridge, and Messrs. Justice Torrance, Warden King, A. C. Hutchison, W. Darling, W. Yuile, James Slessor, A. S. Ewing, J. Murray Smith, John Stirling, A. McPherson, Hugh McKay, Robert Anderson, Jonathan Hodgson, Jas. Robertson, W. Paul, Jas. Tasker.

Senate.—Principal MacVicar, Chairman. The professors and lecturers of the College, Messrs. L. H. Jordan, Geo. Burnfield, D. Paterson, James Barclay, A. B. Cruchet, James Watson, John Matheson, C. A. Doudiet, W. R. Cruikshank, R. Campbell, J. B. Muir and Sir W. Dawson, Justice Torrance, Professor Murray, Dr. Kelly, A. B. Mackay, J. Cormack, D. Morrice, R. H. Warden, T. Bennett, G. Dunlop Bayne, D. Currie.

IV. PRESBYTERIAN COLLEGE, HALIFAX.

Board of Management.—Dr. Burns, Chairman; Principal McKnight, Dr. McCulloch, Prof. Pollok, Prof. Currie, Principal Forrest, Dr. McRae, A. McLean Sinclair, Allan Simpson, E. D. Millar, T. Sedgewick, J. McMillan, E. Scott, J. S. Carruthers, R. Laing, James McLean, L. G. MacNeill, D. McMillan, M. G. Henry, George Bruce, Neil McKay, J. C. Cattanan, Messrs. D. C. Fraser, R. Murray, R. Baxter, J. K. Blair, J. Scott Hutton, Dr. James Walker, J. C. Mackintosh.

Senate.—Principal McKnight, Chairman; the professor of the College, Principal Forrest, Dr. Burns, Dr. McRae, P. M. Morrison, R. Murray, T. Cumming, Prof. Lyall, Prof. McDonald, A. Simpson, H. H. McPherson.

V. MANITOBA COLLEGE.

Board of Management.—Hon. A. G. B. Bannatyne, Chairman; Principal King, Prof. Hart, Dr. Bryce, D. M. Gordon, C. B. Pitblado, J. Pringle, E. Stalker, A. Bell, Jas. Robertson, Jas. Farquharson, A. Urquhart, Hon. G. McMillen, Sir D. A. Smith, Hon. Justice Taylor, Hon. C. E. Hamilton, Duncan McArthur, John Sutherland, A. Dawson, James Fisher, W. B. Search, Alex. McDonald, Geo. R. Crowe, W. D. Russell, J. B. McKilligan.

VI. FRENCH EVANGELIZATION.

Principal MacVicar, Chairman; Prof. Coussirat, Prof. Scrimger, Dr. Moore, R. H. Warden, R. P. Duclos, J. G. Pritchard, C. A. Tanner, Prof. Campbell, Kenneth McKay, Jas. Patterson, A. A. Scott, W. M. Martin, P. Wright, J. Fleck, W. D. Armstrong, C. A. Doudiet, R. Campbell, A. McGillivray, J. McAlpine, G. C. Heine, W. R. Cruikshank, G. Burnfield, A. B. McKay, L. H. Jordan, Dr. Smyth, W. Aiken, and Messrs. James Tasker, Warden King, D. Morrice, A. C. Hutchison, W. D. McLaren, H. Morton, James Walker, (Hamilton).

VII. STATE OF RELIGION.

Dr. McNish, Convener. The Conveners of the Committees on the State of Religion of the several Synods, and J. S. MacLean, Geo. Gillies, John M. Gill, Geo. Rutherford, Dr. Agnew.

VIII. SABBATH SCHOOLS.

Dr. Jardine, Convener. The Conveners of the Committees on Sabbath Schools of the several Synods, P. R. Ross, Geo. Bruce, J. F. Fotheringham, John McEwan, Henry Gracey, and John Stewart, James Croil, W. B. McMurrich, W. N. Hossie, W. W. Miller, S. Waddell, D. Y. Ross, W. D. Ballantyne, Dr. McTavish, B. W. Beadle.

IX. SABBATH OBSERVANCE.

Mr W. T. McMullen, Convener. The Conveners of Committees on Sabbath Observance of the several Synods, and R. Laird, J. W. McLeod, Dr. Christie, A. McAllister, John Charlton, M.P., R. McKnight, J. Willet, John Duff, (Kingston), R. Bell, James Mitchell, John Grierson, A. T. Coulthard, Geo. Hay, Alex. Urquhart, J. C. Herdman, James Gourlay.

X. TEMPERANCE.

Mr. P. Wright, convener. The Conveners of the Committees on Temperance of the several Synods, Messrs. R. Cumming, A. F. Carr, Malcolm McGillivray, W. D. Armstrong, John Thompson, D. D. W. Robertson, A. F. Tully, A. McDermid, A. Campbell, E. Smith, Wm. Ross, L. G. MacNeill, J. C. Herdman, A. J. Mowat, R. J. Beatty, J. K. McLeod, A. Hamilton, J. C. Quinn, D. McGregor, Dr. G. Christie, Hon. Geo. W. Ross, Hon. Alexander Vidal, W. D. Russell, W. Laird.

XI.—WIDOWS' AND ORPHANS' FUND.

Late Canada Presbyterian Church.—Messrs. J. Osborne and J. L. Blaikie, Joint Conveners. Dr. Reid, Jas. A. R. Dickson, John Neil, J. Abraham, J. Harvie, T. Kirkland, W. Gordon, Jas. Brown, Andrew Rutherford, E. H. Bronson.

Eastern Section.—Mr. R. Laing, Convener. Dr. Paterson, A. Maclean, Jas. Maclean, M. G. Henry, A. B. Dickie, President Forrest, T. Sedgwick, D. Blackwood, J. Scott Hutton, and R. Baxter.

XII.—AGED AND INFIRM MINISTERS' FUND.

Western Section.—Dr. Middlemiss and J. K. McDonald, Joint Conveners. Dr. Reid, Messrs. Joseph McCoy, W. Caven (Buckingham), J. D. Patterson, J. A. Murray, A. Leask, H. McQuarrie, J. Little (Princeton), D. H. McMechan, Stuart Acheson, A. Bell, J. C. Smith, D. J. Fletcher, R. J. Laidlaw, W. Triggett, Dr. McDonald, Colin Macdougall, J. A. Paterson, A. McAllister, John Charlton, M. P. James Ross (Toronto), David McLellan, D. McGee, Robt. Laurie, Donald McKay, Peter Nicholl, Wm. Adamson, Jos. Stephens, A. Currie, Geo. E. Dalby.

Eastern Section.—Mr. A. McLean, Convener. Principal McKnight, Prof. Pollok, H. B. McKay, T. G. Johnstone, R. Cumming, J. D. McGillivray, J. H. Chase, J. S. Carruthers, Dr. I. Murray, D. S. Fraser, E. Roberts, Ed. Grant, Anderson Rogers, E. Scott, Joseph Hogg, G. W. Underwood, J. D. McGregor, J. G. Forbes, Hon. D. Laird, A. I. Trueman.

XIII.—FOREIGN MISSIONS.

Dr. Wardrope and Mr. Alex. McLean, Joint Conveners. *For the Western Section.*—Dr. Wardrope, Professor McLaren, Principal Grant, Dr. Moore, G. M. Milligan, S. Lyle, A. D. McDonald, Dr. Jardine, Dr. J. B. Fraser, D. D. McLeod, John Grey (Windsor), J. A. Murray, Professor Hart, James Barclay, J. M. Cameron, Hamilton Cassels, Dr. McDonald, Chas. Davidson, Hon. A. Morris, and W. I. Forbes.

For the Eastern Section.—Mr. A. McLean, Dr. McCulloch, Dr. Burns, A. McLean Sinclair, E. A. McCurdy, E. Scott, E. Smith, Joseph Hogg, Hon. David Laird, and L. W. Johnston.

XIV. HOME MISSIONS.

Western Section.—Dr. Cochrane, convener. Dr. Torrance, Dr. Laing, Dr. Campbell, Messrs. D. J. Macdonnell, E. M. Dewey, R. H. Warden, W. A. Hunter, F. W. Farries, D. Kellock, M. W. McLean, J. Cleland, J. A. Carmichael, E. Cockburn, A. Findlay, D. M. Gordon, A. Gilray, R. Moodie, J. Somerville, P. Straith, J. H. Ratcliff, W. T. McMullen, J. Rennie, W. Walker, Hector Currie, R. Hamilton, P. Musgrave, (Brussels), A. Tolmie, A. B. McKay, C. B. Pitblado, Jas. Robertson (Supt.), J. S. Burnett, D. J. McLean, and Messrs. D. MacKenzie, Thos. McCrae, R. Kilgour, W. Mitchell, P. McF. McLeod.

Eastern Section.—Mr. J. McMillan, convener. Dr. P. M. Morrison, A. B. Dickie, E. Grant, W. P. Archibald, J. R. Munro, Alex. Russell, A. Farquharson, Principal Forrest, A. Simpson, D. McDonald, Jas. Forrest, J. K. Blair, J. K. Munnis, R. Baxter.

XV. SUPPLEMENTS.

Eastern Section.—Mr. E. A. McCurdy, convener, J. F. Forbes, R. Laing, Jas. Sinclair, Geo. McMillan, J. M. Robinson, J. H. Chase, E. Smith, G. Bruce, E. D. Millar, W. Grant, E. Wallace Waits, T. C. Jack, K. McKenzie, and Messrs. J. D. McGregor, J. Y. Loughead.

XVI. FINANCE.

Toronto Section—Mr. J. L. Blaikie, convener. Dr. Reid, A. Jardine, J. Y. Reid, R. J. Hunter, R. Kilgour, J. Kay, A. Jeffrey, C. Davidson, A. McMurchy.

Montreal Section—Mr. R. H. Warden, convener. Messrs. D. Morrice, W. D. McLaren, W. Yuile, J. Murray Smith, J. Stirling.

Halifax Section—Mr. John S. Maclean, convener. Messrs. J. W. Carmichael, James Forrest, James Macintosh, Dr. James Walker, George Cunningham.

XVII. STATISTICS.

Dr. Torrance, convener. Dr. Gray, Dr. Bryce, J. C. Smith, S. Houston, J. Layton, D. S. Fraser, J. C. Tibb, T. F. Fotheringham.

PROTECTION OF CHURCH PROPERTY.

Mr. J. MacLennan, Q. C., convener. Dr. Bell, Dr. Reid, Dr. Pollok, Alex. Young, J. L. Morris, Q. C., G. Macdonnell, Q. C., Hon. C. E. Hamilton, Q. C., R. Sedgwick, Q. C., Hamilton Cassels, D. C. Fraser, J. G. Forbes.

XVIII. CHURCH AND MANSE BUILDING FUND.

Mr. C. B. Pitblado, convener. Dr. Cochrane, R. H. Warden, D. M. Gordon, James Farquharson, James Robertson, and Messrs. D. Macarthur, G. D. McViear, J. B. McKilligan.

XIX. HYMNAL COMMITTEE.

Dr. Gregg, convener. P. McF. McLeod, D. J. Macdonnell, W. B. McMurrich, Jas. MacLennan, Q. C., A. McMurchy, T. Kirkland, R. Kilgour.

XX. PRESBYTERIAN RECORD.

Mr. Robert Campbell, convener. The Editors of the Record, W. R. Cruikshank, Professor Campbell, and R. H. Warden.

STATE OF RELIGION.

Rev. L. H. Jordan submitted the report which was in every respect most encouraging. Fuller returns are desiderated for the future. The report was followed by a deeply interesting discussion in which a number of members took part. Presbyteries were recommended to arrange special services for evangelistic purposes.

TEMPERANCE.

The report and discussion on the State of Religion was followed by the Report on Temperance presented by Rev. P. Wright. This report also was on the whole cheering. There has been progress all along the line. A deliverance was adopted expressing gratitude for what had been obtained during the year,—reaffirming the conviction that intemperance is a sin and crime,—approving the Canada Temperance Act and urging its rigid enforcement as a step towards total prohibition,—expressing gratification with the improved means of enforcing the law in some Provinces, asking the appointment of officers in sympathy with the law, and the election of sound Temperance men as our representatives. The discussion of the subject continued till 10½ P.M. when the Assembly adjourned.

Seventh Day.

THE first business was the adoption of a resolution appointing a committee to devise a plan for the payment of travelling expenses of Commissioners to the Assembly, to report next year, and in the meantime requesting Presbyteries to make arrangements to pay their own commissioners.

STATISTICS.

Dr. Torrance submitted a very full and elaborate report, which was received with much gratification. Communicants on the roll (reported) 127,611, an increase of 4,167 over the previous year. The additions exceeded 15,000. Number of Presbyteries, 39; pastoral charges reported, 773. There are 113 vacant charges, 748 ministers on the roll, 63 within the bounds

whose names are not on the roll. Stipend paid shows an increase of \$24,902 on last year. The amount raised for church building is much smaller this year than on several previous years. This explains the fact that though there has been progress in all the great schemes of the Church, the sum total of contributions for all purposes is a little short of last year. In the ten years since the Union we have raised \$13,907,482, or an average of \$1,390,748. (We must revert to this report in the next issue of the *Record*.)

FINANCE REPORT.

Dr. Reid submitted this report from the two sections, east and west, showing that the amounts received by the treasurers were in excess of previous years. It was agreed to make no change in the manner of printing and circulating the Assembly minutes.

UNIFICATION.

The committees, east and west, agreed unanimously to submit the following motion, which was unanimously adopted by the Assembly:—

“The Foreign Mission Committee of the eastern and western sections having considered the answers to remits from the Presbyteries on the subject of the unification of the foreign mission work of the Church submitted to them by the General Assembly, and having found that a large majority of the Presbyteries have reported in favour of the scheme sent down, and having agreed unanimously to recommend the adoption by the Church of the scheme of unification, the General Assembly resolves that the union of the Committees as set forth in the scheme submitted to the Assembly, be and is hereby declared, with the exception of clause 7 in the scheme of unification, to be amended by the addition of the following words: ‘Or at such other place as in the judgment of the conveners may be deemed most expedient,’ to take effect on and after the 16th of June, 1886, and the foreign mission work heretofore carried on by the separate committees of the eastern and western sections respectively shall be under the care of the foreign mission thus constituted, and be the work of the whole Church, and the General Assembly instructs the Foreign Mission Committee so united to meet on the call of the conveners who may be appointed by the General Assembly.”

Dr. Burns led in prayer of thanksgiving for the success of unification.

FIRE.

News reached the Assembly of the destruction by fire of Vancouver. One of our churches, costing \$4,000, was burnt. The Moderator was authorized to telegraph to Mr. Thompson, our Missionary there, expressing deep sympathy with himself and the congregation. The case is commended to the generosity of the church.

THE INDIANS.

On motion of Dr. Caven seconded by Rev. R. Hamilton, the following resolution was adopted. Principal Grant proposed to give emphasis to the deliverance by a standing vote, which was carried out:—

“That the General Assembly, whilst disclaiming all political party aims, feels bound to give expression to its convictions regarding the treatment of the Indians in the Northwest by the Dominion of Canada. No judgment is here expressed on our general policy towards the Indians, and the meritorious character and services of many servants of the Government in the Indian Department are gladly recognized; but it seems to be established by irresistible evidence that in too many instances a people who are wards of the Government are being wronged and defrauded by those who are specially appointed to care for them and promote their interests, whilst flagrant immorality is too often chargeable upon public servants, as well as upon traders and other whites who come much in contact with the Indian population. Thus the missionary efforts of the Churches are counteracted and hindered, many sufferings brought upon the Indians, and a state of disaffection towards the Dominion is even to some extent engendered. The General Assembly would earnestly recommend to the Government of Canada the imperative necessity of at once cancelling all appointments of agents and instructors who are known to be tyrannical, unjust, or immoral, and of filling their places with men of integrity, sobriety and purity. Further, the Presbyterian Church pledges itself, as far as may be in its power, to co-operate with the public authorities in promoting the social improvement and the temporal well-being of the Indians, whilst, in common with other Churches, seeking to bring them under the holy influence of the Christian religion.”

The applications of Presbyteries on behalf of students were reported upon and generally granted. A scheme for the supply of vacancies and the employment of preachers was submitted by Rev. M. Laidlaw and was adopted. The following committee was appointed for the purposes of the plan; Rev. E. J. Laidlaw, convener, Dr. Reid, Dr. Torrance, Dr. Laing, Dr. Cochrane, Mr. Gilray, Mr. George Rutherford.

On report of Committee, leave was granted to Presbyteries to receive the following ministers from other churches:—W. E. Archibald, A. A. McKenzie, G. L. Howie, D. McKay, J. H. George, Wm. Whitefield, H. C. Ross, J. A. Bloodsworth, Thos. A. Patchell and A. Dunn. Mr. Joseph Watt was received as a missionary, and the application on behalf of Mr. Dargent was referred to the Presbytery of Orangeville.

Loyal addresses to Her Majesty the Queen and His Excellency the Governor General were adopted.

SABBATH SCHOOLS AND SABBATH OBSERVANCE.

Dr. Jardine presented the report of the Committee on Sabbath Schools. About 10,000 teachers are engaged from week to week instructing nearly 90,000 pupils. Returns are very imperfect. Attention was called to the registers and records prepared by the Committee. It is hoped that fuller reports will be received next year. An interesting discussion followed and the report was adopted.

The Sabbath Observance report, presented by Rev. W. T. McMullen, referred to the gigantic proportions assumed by Railway traffic and travel on the Lord's Day. Correspondence with other Churches is proposed for the purpose of abating this evil and others. The Presbytery of Toronto presented an overture with respect to church members employed in secular callings on the Lord's Day—asking how such are to be dealt with? The Assembly referred the Presbytery to the law of God as given in our Supreme Standards. A resolution was passed strongly urging the discontinuance of parades and processions with bands and music on the Lord's Day.

Last Day.

The Assembly met at 9.30 a.m. The Special Committee on Aged and Infirm Ministers' Fund reported through Dr. Grant, relative to regulations, and recommendations, all of which were adopted. The administration of the Funds East and West will be brought into unison.

A certificate of standing was granted to Rev. Dr. Junor.

The Presbytery of Barrie applied to have Mr. Bryant recognised as an evangelist. The request was not granted, but a committee on the subject of evangelists was appointed.

Dr. Laing reported progress on the Book of Forms. It is likely that two years will pass before the revision is completed. The committee was reappointed, with Rev. T. Sedgwick in place of the late Dr. McGregor.

Twelve ministers were allowed to retire from the active work of the ministry, viz., Revs. Dr. McCulloch, W. M. Christie, Geo. Jamieson, Dr. Bain, John McNab, Robert Stevenson, Peter Currie, Alex. Mackay, John B. Logan, Thomas Nicholson. The committee of Aged Ministers' Fund was authorised to deal with the case of Rev. D. Anderson.

The Assembly resolved to petition Parliament in favour of amending the law for the protection of female virtue.

The subject of the Bible in schools was briefly discussed, and a fuller discussion is expected next year. It is asked that the Bible in its completeness, not mere extracts, shall be used in schools.

Professor Scrimger reported on the effort to secure co-operation with other Churches in home mission work. The Methodist Conference, Montreal, had appointed a committee on

the subject, and a plan of co-operation had been drawn up. The whole matter was sent down to Presbyteries.

The Assembly declined to make any change in the mode of electing Moderator.

A special committee was appointed with a view to secure better legislation against lotteries.

A special committee was appointed to prepare a short statement of the faith and polity of the Church, for popular use.

Dr. Maclaren, from the Foreign Mission Committee, submitted the following estimate for the ensuing year:—

Trinidad and Demerara.....	\$11,000
New Hebrides	7,000
Central India	21,000
Northwest	10,000
Formosa.....	18,000
Unforeseen expenses	4,000

\$71,000

Jewish Missions are now recognised as part of the Church's work, for which contributions may be sent to the treasurers; the F. M. Committee to determine the particular mission to which contributions shall be sent. Father Chiniquy's name was placed on the roll of the Chatham Presbytery as an ordained missionary, Rev. W. Burns' name to be added to Toronto Presbytery, and Rev. J. McCaul's to that of Montreal. \$255 were voted to the Presbyterian Alliance. Reports of ladies' colleges, Brantford and Ottawa, were received with much satisfaction, and the colleges commended to the Church.

ANNUAL COLLECTIONS.

The Assembly appointed the following dates for Collections to be taken in Congregations and Missions Stations where there are no Associations for collecting for these purposes; 1. French Evangelization, *second Sabbath in July*; 2. Home Missions, *third Sabbath in August*; 3. College Fund, *third Sabbath in September*; 4. Widows and Orphans Fund, *third Sabbath in October*; 5. Assembly Fund, *third Sabbath in November*; 6. Manitoba College, *third Sabbath in December*; 7. Augmentation, *third Sabbath in January*; 8. Aged and Infirm Ministers' Fund, *third Sabbath in February*; 9. Foreign Missions, *third Sabbath in March*.

The Assembly expressed its thanks to the people of Hamilton for their hospitality, to the minister, elders and ladies of St. Paul's Church where the Assembly sat, and to others who had helped to facilitate the work and increase the comfort of the Assembly.

CLOSE.

Before dissolving the Assembly the Moderator spoke briefly of the progress made since the Union, of the admirable spirit manifested during this Assembly, and of the fuller consecration which should characterize us in future. The Assembly was then dissolved, the next Assembly to meet at Winnipeg on the second Thursday of June, 1887.

The Presbyterian Record.

MONTREAL: JULY, 1886.

JAMES CROIL.
ROBERT MURRAY. } Editors.

UNTIL further notice, remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

The General Assembly which completed its work at Hamilton on Thursday the 17th June was throughout a most delightful one. There was no "case," or "appeal" of any sort to take up time. Business of an important practical character engrossed attention from first to last. The Assembly was fortunate in its Moderator, Rev. JAMES K. SMITH, of Galt, who conducted the business with singular discretion, tact and ability. Mr. Smith is a successful pastor of many years' standing, and he has now proved himself a successful Moderator of the Supreme Court of our Church.

FRENCH EVANGELIZATION.

It will be seen in our report of the General Assembly's proceedings, that the annual Collection for French Evangelization will take place on the SECOND SABBATH in July. The Collection should be made in every Congregation and Mission Station where there is no Association collecting for all the Schemes of the Church. It is the earnest desire of the Assembly that all should have an opportunity of aiding the work among our French fellow-countrymen. Liberal aid at this time, will enable the Board to mature their plans for the year, and to engage in the work on a larger scale. Reports will be forwarded at once to Ministers and Catechists, and it is hoped that they will kindly bring before the people the leading facts of the Board's operations. The number of Agents at present employed is unusually large, and it is the earnest desire of the Board to retain all, and if possible to increase their number.

Rev. Dr. REID requests us to intimate that the Assembly Minutes will be printed as soon as possible, and distributed as heretofore. Congregations that have not contributed to the Assembly Fund should do so at once, as the order of the Assembly is that

no copies of Minutes are to be sent to congregations neglecting the Assembly Fund.

MEETINGS OF PRESBYTERIES.

Hamilton, Central Church, July 20, 10 a. m.
Rock Lake, Boissebain, July 14, 10 a. m.
Guelph, Chalmers Ch., July 20, 10 a. m.
Whitby, July 20, 10.30 a. m.
Ottawa, Bank St. Church, August 3, 10 a. m.
Miramichi, Chatham, July 13, 11 a. m.
Barrie, Barrie, July 27, 11 a. m.
Brandon, Brandon, July 13.
Chatham, 1st Presb. Church, July 13, 10 a. m.
Bruce, Paisley, July 12, 2 p. m.
Maitland, Kincardine, July 13, 2 p. m.
London, 1st Presb. Ch., July 13, 2.30 p. m.
Paris, Dumfries St. Ch., July 13, 11 a. m.
Lindsay, Woodville, August 31, 11 a. m.
Quebec, Sherbrooke, July 6, 10 a. m.
Montreal, David Morrice Hall, July 6, 10 a. m.
Glengarry, Alexandria, July 6, 11 a. m.
Sarnia, St. And's Ch., June 29, 9 a. m.
Kingston, Belleville, July 5, 7.30 p. m.
Toronto, Toronto, July 6, 10 a. m.
Stratford, July 2, 10.30 a. m.

HYMNAL COMMITTEE.

MR. C. Blackett Robinson of Toronto has been appointed Publisher to the Hymnal Committee, and by agreement, dated 11th December, 1885, contracts that he will for a period of seven years, from the first day of January, 1886, print, publish and sell the Hymnal Books prepared by the Committee at the following rates per copy:—

1. Hymnal Demy 16 mo, Brevier Type, Cloth.....	\$ 25
Cap Morocco.....	60
2. Same with Psalter, Cloth.....	65
Morocco.....	1.10
3. Hymnal Foolscap 16 mo.....	07
with Psalter.....	13
5. " " 8 vo Pica Type, Cloth.....	60
Morocco.....	1.10
6. Hymnal with music, Cloth.....	70
Morocco.....	1.15
7. Psalter and Hymnal with Tunes, Cloth.....	1.30
Morocco.....	1.75
8. Children's Hymnal.....	05
Harmonized.....	30
10. Hymnal with Music Tonic Sol Fa Notation.....	70
Morocco.....	1.15

This information is published by the instruction of the Committee for the information of the Church.

Toronto, 28th May, 1886. W. B. McMURRICH,
Secretary-Treasurer.

McGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1886-87 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University, as follows:—

FACULTY OF ARTS—Opening September 16th, 1886.
DONALD SPECIAL COURSE FOR WOMEN—Sept. 16th.
FACULTY OF APPLIED SCIENCE—Civil Engineering,
Mechanical Engineering, Mining Engineering and
Practical Chemistry—September 16th.

FACULTY OF MEDICINE—October 1st.

FACULTY OF LAW—October 1st.

McGILL NORMAL SCHOOL—September 1st.

Copies of the Calendar may be obtained on application to the undersigned.

The complete Calendar, with University Lists, Examination papers, etc., will shortly appear and may also be had of the undersigned.

W. C. BAYNES, B.A., SECRETARY,
Address, McGill College.

Acknowledgments.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto,
to 5th of June, 1886. Office, 50
Church Street; Post Office Drawer
2607.

ASSEMBLY FUND.

Nelson.....	\$ 2.00
Durham.....	8.40
Almonte, St Andrew's Ch.....	8.00
Shediac.....	6.00
New Annan.....	3.00
Halifax, Park-st Ch.....	10.00
New Edinburgh.....	4.00
Markham, St Andrew's and Cedar Grove.....	5.00
Owen Sound, Division-st.....	13.00
Westport and Newboro'.....	3.00
Hillsburg.....	2.80
Uptergrove.....	3.00
Chater.....	7.65
Hampstead.....	1.80
Toronto, East Ch.....	17.80
Markham, Melville Ch.....	4.00
Pictou.....	5.00
Unionville.....	2.40

\$106.85

HOME MISSION FUND.

Rock Lake.....	\$ 4.00
Hamilton, St John's.....	10.00
Lancaster, Knox Ch.....	18.00
Markham, Melville Ch.....	0.25
Nelson.....	15.00
Pembroke.....	11.30
Winslow.....	7.00
W F, Ancaster.....	10.00
Bequest of the late D Barr.....	65.00
Chesley.....	2.00
Nassagaweya.....	17.00
Proof Line.....	38.00
Almonte, St Andrew's.....	30.00
English Settlement.....	65.00
Markham, St Andrew's and Cedar Grove.....	30.00
Markham, St Andrew's S.S.....	10.00
Owen Sound, Division-st.....	55.00
Bequest of late W R Clark, London.....	50.00
Listowel.....	30.00
Osgoode.....	7.00
J L, West Williams.....	1.00
Vankleek Hill.....	28.25
Muir Settlement.....	6.00
Pictou.....	19.34
Exeter.....	22.00

\$551.14

STIPEND AUGMENTATION FUND.

North Derby.....	\$ 2.00
Lintrathen.....	2.50
Rock Lake.....	6.00
Pembroke.....	40.00
Roseland.....	10.50
Nassagaweya.....	8.00
Antlers.....	9.00
Almonte, St Andrew's.....	100.00
Queensville.....	10.00
Markham, St Andrew's and Cedar Grove.....	26.60
Owen Sound, Division st.....	45.00
Morton.....	1.50
Millbrook.....	7.50
Centreville.....	1.00
Bequest of late W R Clark, London.....	50.00
St Vincent.....	12.00
Sydenham.....	10.00

\$341.60

FOREIGN MISSION FUND.

Hamilton, St John's.....	\$ 10.00
Markham, Melville Ch.....	0.50
Nelson.....	10.00

W F M S, St John's Aux Nfld-Zenana, India.....	180.00
Winslow.....	7.00
A Friend, Kingston (Miss McGregor's sch'l, Indore).....	25.00
Miss Machar, Kingston (mem- orial chapel, Formosa).....	5.00
W F, Ancaster.....	10.00
Anonymous, per Rev J Bar- clay, Montreal.....	5.00
A Friend, Fergus (Formosa).....	50.00
A Friend, Fergus (India).....	50.00
Esquising, Union Ch.....	31.85
Ashburn.....	20.00
John Smith, Oneida.....	30.00
Chesley.....	10.00
Nassagaweya.....	20.00
A Friend, Teeswater (For- mosa).....	10.00
Hollin, Mrs Potter's class, S.S.....	4.00
Belgrave S S (Formosa).....	4.00
Almonte, St Andrew's.....	30.00
Caritas, Ottawa (Formosa).....	100.00
Markham, St Andrew's and Cedar Grove.....	27.00
Markham, St Andrew's S.S.....	40.00
Owen Sound, Division-st.....	70.00
Westport and Newboro'.....	8.00
Brandon Hills.....	1.00
Bequest of late W R Clark, London.....	50.00
Listowel.....	10.00
Norval.....	10.85
John Richardson, Valetta (Formosa).....	5.00
Miss Kinloch, Montreal (For- mosa).....	5.00
David Sutherland, Toronto (Formosa).....	25.00
Osgoode.....	6.00
A Friend, Vernon (Formosa).....	5.00
Oakville S S (building in Formosa).....	10.00
Muir Settlement.....	6.00
Pictou.....	12.00
George Marshall, sr. London (Dr Mackay, Formosa).....	20.00
Mrs M A McMillan, Mis- couche, P E I (Dr Mackay, Formosa).....	2.00

\$ 936.20

KNOX COLLEGE BUILDING FUND.

English Settlement.....\$ 78.00

COLLEGES ORDINARY FUND.

Nelson.....	\$ 6.00
Nassagaweya.....	8.00
Eadie's.....	5.60
Markham, St Andrew's and Cedar Grove.....	10.00
Owen Sound, Division-st.....	30.00
Westport and Newboro'.....	3.00
Bequest of late W R Clark, London.....	50.00
Bluevale.....	5.70
Listowel.....	25.00
Muir Settlement.....	6.00
Pictou.....	8.00

\$157.30

MANITOBA COLLEGE FUND.

Nelson.....	\$ 2.00
Rev S Fenton, Harley.....	1.00
Owen Sound, Division-st.....	10.00
Westport and Newboro'.....	2.00
Muir Settlement.....	1.00
Beachburg and Westmeath.....	8.00

\$24.00

KNOX COLLEGE ENDOWMENT FUND.

Galt, Knox Ch.....	\$ 70.00
Galt, Central Ch.....	25.00
Thomas Martin, Mount For- est (old debt, with inter'f).....	36.30
John McKay, Knox College.....	5.00

Thomas Laidlaw, Guelph.....	20.00
Peter Dewar, Plympton.....	4.00
James Little, Guelph.....	5.00
Peterborough.....	192.00
Chingacousy, 2nd.....	11.50
Adjala.....	12.00
A M Burgess, Ottawa.....	33.33
R M Hay, Paisley.....	5.00
S McIntyre, Campbell's Cross.....	5.00
William Kay, Guelph.....	50.00
James Kay, Guelph.....	50.00
Strabane.....	14.00
Winterbourne.....	22.00
Ashburn.....	8.32
Woodbridge.....	22.00
Robert Dack.....	20.00
Lucknow, St Andrew's.....	10.00
St Helen's.....	14.00
East Ashfield.....	8.00

\$642.45

CORRECTION—Omitted in previous
Record—"Rev Dr James, Paris, in
memoriam Wm P. James, \$50."

WIDOWS' AND ORPHANS' FUND.

Nelson.....	\$ 2.00
Esquising, Union Ch.....	5.20
Ashburn.....	5.75
Owen Sound, Division-st.....	30.00
Westport and Newboro'.....	3.00
Listowel.....	3.55
Norval.....	4.50
Pictou.....	5.00

\$ 59.00

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Rev J S Black.....	\$ 20.00
" A Henderson.....	40.15
" Wm Coulthard.....	10.00
" Donald Currie.....	48.00
" Dr McVicar.....	8.00
" Dr Caven.....	8.00

\$ 134.15

AGED AND INFIRM MINISTERS' FUND.	
Hamilton, St John's.....	\$ 4.00
Nelson.....	3.00
Winslow.....	5.00
Ashburn.....	3.25
Nassagaweya.....	3.00
Almonte, St Andrew's.....	20.00
Owen Sound, Division-st.....	25.00
Westport and Newboro'.....	4.00
Listowel.....	5.00
Pictou.....	6.00

\$ 78.25

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Rev A Sutherland.....	\$ 3.75
" Dr Caven.....	11.00
" Robert Stevenson.....	1.00
" Donald Currie.....	36.00
" James Pullar.....	37.50

\$ 89.25

REV. C. CHINIQUEY.

Mrs A Robertson, Strabane, \$ 2.00

Received by Helen M. McGregor,
Acting Agent of the Church in the
Maritime Provinces, to June 4th,
1886.

FOREIGN MISSION.

Acknowledged already.....	\$14121 65
St John's Ch, Halifax, add'l.....	25.00
First Presbyterian Ch, Truro.....	17.90
Chalmers' Ch, Halifax.....	28.50
St John's, Chatham, anon.....	11.00
" Nellie Leishman.....	0.82
" Jeannie Leishman.....	0.48
" Sandy Leishman.....	0.72

St John's, Miss Gordon's class	3.35
Erskine S S, Tor, Erromanga	15.00
St Andrew's S S, Ottawa, "	20.00
St Paul's S S, Montreal, "	10.00
C McLenaghan, Balderson, for Trinidad	50.00
St And S S, Toronto, Trin	30.00
Knox Ch, Toronto, for Trin	13.18
Ersk S S, Tor, for Mr Grant	40.00
Sarnia S S, for N Hebrides	30.00
Blyth "Hopeful Gleaners," for New Hebrides	28.00
Mrs A McRae, Galt, for Santo missionary	150.00
Yarmouth	27.00
Sydney Mines, C B	15.00
W F M S, Durham, Wt Riv'r	21.50
W F M S, Cross R'ds. Fergus Hill	9.00
Few Friends, Gore and Kennetcook	16.00
West River and Green Hill	25.00
Buctouche, Rev J D Murray	5.25
Summerside, P E I	1.00
Bethel Ch, Scotsburn	53.70
St John's, Nfld, Aux W F M S (Zenana)	180.00
Mrs T McKeen, Gays River	1.00
Friend of Miss's, Stellarton	4.00
St And S S, Springhill—Er T Sherbrooke	30.00
Quoddy	10.71
Sheet Harbour	11.06
Carmel Ch, Westville	2.00
W F M S, West Sec, for Trin	40.00
N. Heb.	300.00
Kincardine	16.63
A Friend of the Cause	4.00
Ebenezer Ch, Saltsprings, ad	1.00
Woodville Sec, P E I, addl	9.20
Little Harbour, addl	2.00
Cardigan, P E I	6.00
Friend, Onslow (New Heb)	3.00
Boston	2.00
Ladies "Penny-a-Week" Society, Churchville	6.00
Inva'd girl, Durham, per Mr A	1.00
Col Union Missionary Meeting, New Glasgow	32.85
Bass River, N B	12.00
Mahone Bay	7.00
Mrs Fraser (Santo)	2.00
Bedford and Waverley	7.25
St Matthew's, Halifax	170.25
New Annan	20.00
Prince-st, Pictou, addl	13.20
Pine Grove S S, Galt, for Mr Robertson	25.00
Mrs J McG McKay, Port Elgin (Santo)	1.00
Total	\$16,008.24

Received since accounts closed.

Newport	10.00
Sharon Ch, Stellarton	19.55
St James Ch, Charlottetown	51.40
Scotch Settlement	2.00
A Paterson, Kennetcook	5.00
Jos McLearn,	5.00
Harvey, N B	15.35
Acadia Mines, additional	2.56
Musquodoboit Harbour	7.00
Friend, Milford	0.40
Miss M Longworth's M B Ch, Truro, for Tunapuna Ch	5.00
Eddie McLeod's Mis Bank, Neal's Harbor, C B, for do	1.30
Middle Riv'r, per Mr Annand	33.00
Westville,	19.50
Little Harbour,	5.00
Sutherland's R,	6.14
Little Girl, Hopewell,	0.50
Richmond, Halifax	9.60
Nine-Mile River	1.00
"Light Bearers," M B, Truro	30.00

"Light Bearers," for Tunapuna church debt	25.00
"Light Bearers," for Santo Pd	40.00
Economy Auxiliary, for Annajee's salary	28.00
Vale Colliery, for Mr. Annand's mission	27.00
St Luke's Ch, Bathurst	15.00
Antigonish	90.00
Dufferin Mine	6.00
Harrigan Cove	1.00
Sheet Harbour	1.00
Moser River	0.25
Mrs H B McKay, Wallace (Santo)	5.00
Mrs —, Acadia Mines, Londonderry	1.00
Total	\$468.55

DAYSPRING AND MISSION SCHOOLS.

Acknowledged already	\$4364.31
St John's, Chatham	16.15
Misses Cleland, Young, McMartin and Smyth	4.00
St Andrew's S S, Toronto	50.00
Knox Ch, Toronto	30.00
Dumbarton S S	6.00
St Andrew's S S, Beachburg	10.00
Sarnia S S	35.00
Knox S S, Woodstock	10.00
Forest S S	5.00
Port Elgin S S	2.00
River Charlo S S	3.00
Shubenacadie	10.00
St Stephen (N B) S S	6.62
C and C Sutherland, Gabarus	5.00
Knox S S, Shediac	14.40
James' Ch, Dartmouth	25.00
Total	\$4596.48

Received since accounts closed.

Newport	\$ 10.00
Alberton S S, additional	1.70
Musquodoboit Harbour	10.70
St Luke's, Bathurst	10.00
Amherst S S	20.00
Total	\$52.40

HOME MISSIONS.

Acknowledged already	\$4540.77
Chalmers' Ch, Halifax	32.57
Sydney Mines	15.00
L Steviacke	12.00
St Stephen, N B	9.23
Kincardine	21.17
New Annan	20.00
St Matthew's, Halifax	100.00
Total	\$4750.54

Received since accounts closed.

Balance on hand May 1, 1886	\$ 32.05
Prince-st Ch, Pictou	1.00
Newport	10.00
Dunwood Set'em't, Dalhousie	2.00
Harvey, N B	12.00
Travelling expenses returned	18.00
W K, Galt's River	0.50
Nine-Mile River	14.00
St Luke's, Bathurst	21.00
Total	\$110.55

AUGMENTATION FUND.

Acknowledged already	\$13,176.86
Interest from F M Fund	40.00
" " Dayspring F'd	39.08
" " College Fund	62.11
St Andrew's, Halifax, add'l	5.50
Mabou, C B	40.00
Barney's River	17.00
Garden of Eden	5.40
West River and Green Hill	15.00

St Stephens', N B	60.00
St Andrew's Ch, St John, NB	100.00
Long River and Summerf'd	35.00

Total\$13,595.87

Received since accounts closed.

Balance on hand May 1, '86	\$4740.79
Newport	45.00
Mrs Carlyle, Molus Riv, NB	2.50
St Andrew's Ch, St John's, Nfld, 1st instalment	100.00
Total	\$4888.29

COLLEGE FUND.

Acknowledged already	\$8435.74
Coupons	179.55
St Stephen, N B	6.00
Interest	75.00
"	9.21
"	99.25
New Annan	6.00
Interest	50.00
St Matthew's, Halifax	61.05
Park-street,	64.20
Hamilton, Bermuda	25.00
Prince-street, Pictou	39.62
Total	\$9050.65

Correction.—"In June Record" for College Fund, New Richmond \$3.00 should be \$8.00.

Received since accounts closed.

Acadia Mines	\$ 5.00
St Luke's, Bathurst	2.00
Divulde Bank of Montreal	156.00
Total	\$ 163.00

College Bursary.

Acadia Mines	\$ 5.00
Milford	4.00
Total	\$ 9.00

AGED AND INFIRM MINISTERS' FUND.

Acknowledged already	\$2918.09
New Annan	5.00
Interest	54.00
Park-street, Halifax	12.50
Total	\$2989.59

Received since accounts closed.

Balance on hand May 1, '86	\$ 713.62
Mrs Carlyle, Molus R'er, NB	2.50
Acadia Mines	5.00
St Luke's, Bathurst	8.00
Ministers' Percentage:—	
Rev P Clark, 1885	2.50
Rev C W Bryden, '83-'84-'85	28.00
Total	\$ 759.62

MANITOBA COLLEGE.

Acadia Mines	\$ 5.00
Milford	4.00
Prince-street, Pictou	7.75
Total	\$16.75

WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND. JAMES CROIL, TREASURER, MONTREAL.

Carman, Man, Rev W R Cress	\$9.55
McGillivray, Rev J S Lochhead	3.50
Parkhill, do	9.00
Deseronto, Rev R J Craig	5.00
St Andrew's, Guelph, Rev J C Smith	40.00
Almonte, St Andrew's, Rev J Bennett	20.00
Prince Albert, Rev A Campbell	5.00
Norwood, Rev J Carmichael	14.00
NOTE.—St. Andrew's, Kingston, was credited in last RECORD with \$1.50 for Colleges. It should have been \$150.00.	

THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA

Vol. XI.

AUGUST, 1886.

No 8.

CONTENTS.

	Page		Page
A Higher Standard.....	197	Ecclesiastical News.....	208
Missionary Cabinet—John Wicliffe.....	198	Temperance Notes.....	211
Editorial Jottings.....	200	French Evangelization.....	212
Ministers and Vacancies.....	202	Our Foreign Missions.....	215
International Sabbath-school Lessons.....	203	Formosa—Letter from Dr. Mackay.....	219
Our Own Church.....	205	Do —Letter from Rev. Giam Cheng Hoa.....	220
Manitoba Items.....	205	Literature.....	221
Meetings of Presbyteries.....	206	Page for the Young	222
Obituary Notices.....	207	Acknowledgments.....	223

A Higher Standard.

OUR Church has made most encouraging progress in every department of her work during the past ten years. There has been life, shewing itself energetically in every fitting way; and there is ample promise for the future. We now enter on the second decade of our history as a United Church, and we do so with thanksgiving and with glowing hopes. That day in June, 1875, when four churches became one, was a very joyful day to tens of thousands; but there were fears and anxieties; there were uncertainties and doubts. Happily our fears have been dispelled. All anticipations of evil have been disappointed. Our best hopes have been realized; and the prayer of faith has been abundantly fulfilled. Our Home Mission work has greatly increased in the amounts raised for its prosecution, the number of agents employed, and the fields embraced in our operations. Our Foreign Missions have been strengthened almost in similar proportion—but not altogether. We cannot but acknowledge the force of the modest remonstrance of our New Hebrides missionaries—based on the fact that we have fewer men now in that most interesting field than we had in 1873. But we are stronger among the Coolies, stronger in India, stronger among the Aborigines of

the north-west, and stronger in Formosa. It may be that some of our young men will be moved to offer themselves for the inviting field where John Williams and the Gordons fell, where Geddie and Inglis and Robertson and Mackenzie and Annand have laboured with such signal success.

Our colleges have prospered since 1875. All have added greatly to their resources and to the advantages and attractions they offer to students. The number of well-equipped workers they place at the disposal of the Church from year to year is steadily increasing and is becoming more commensurate with the requirements of our ever-widening fields. In no respect has the Church made healthier progress than in providing for the better support of the ministry. This work is going on with an intelligent earnestness and unanimity that ensure success. It will be a happy day for minister and people when the question of support falls wholly out of sight as the result of the increasing volume of the Church's beneficence. Before the lapse of another ten years, an adequate stipend will, we think, be a matter of course in poor and weak charges as well as among the rich; and all the energies of the Church will be set free for exertion in other directions.

In the matter of French Evangelization, the progress made in ten years is enough to encourage to greatly increased effort. It has

come to be realized that all our compatriots have claims upon us, and that we should no more withhold a helping hand from the French than from the English, Scotch, or Irish.

The increased liberality of the Church in ten years indicates what we may expect in the next ten. But progress in this age usually becomes more rapid as the years advance. The stride next decade will be longer and swifter than last. Hundreds will become thousands; thousands will mount to hundreds of thousands and to millions. It will bring rich blessing upon our Church if every one of her members can be brought to consecrate something worthy of the object to the diffusion of the Gospel at home and abroad. Where we have hitherto failed is not perhaps in the amount of individual gifts, but in the number of contributors. Very many thousands belonging to our congregations have yet to learn the very rudiments of liberality. It is this that weakens our Church in her noblest enterprises; it is this that leads to deficits in the treasury and crippling efforts at untimely and ungenerous retrenchment. Can we not in the coming years diffuse the blessed privilege and grace of giving so that all may participate in it? Every worshipper must be reached, so that this act of worship may not be neglected any more than praise or prayer, or hearing the Gospel. The widow's mite is very precious; the Church will welcome it as the MASTER welcomed it long ago; but the tens and hundreds and thousands of dollars are also welcome, and are expected from those who happily are not widows, and are not poor. It is to the number of contributors, not to the amounts contributed, that we wish to direct special attention. It is in the line of greatly increasing the number of contributors that we hope the Church will now move with earnestness and effect. The Lord has need of the thousand dollars from the rich man; but he has no less need of the one dollar each from one thousand poor men. It is most profitable to the piety, stability and prosperity of the Church that the base of our contributions should be widened three fold. Those who may be unwilling to give for Home Missions may give for Foreign Missions. Those who have no interest in the colleges may be willing to help the heathen. If a man once

learns to give for any worthy object he will soon learn to give for all.

It is no more wise or just for members and adherents of the Church to be ignored and neglected in the matter of giving than in the observance of any other ordinance of religion. You must no more do their *paying* for your neighbours than you would their *praying*. Do not help any one to "rob God." The work of teaching all their duty in this respect and leading them to do it, will, as a matter of course, fall chiefly upon our ministers. But they have seen such striking progress in the past that they may well be encouraged to try this much-needed reform.

Missionary Cabinet.

JOHN WICLIFFE.

OUR sketches have been illustrative of the spread of Christianity in different countries; but in the lapse of time the fine gold became dim. When Rome attained the highest point of her supremacy, true religion had almost disappeared from the earth. The hierarchy had become rich, sensual, and overbearing. Rite and ceremony had taken the place of worship. The Bible was a sealed book. Prayers were offered to dead saints. Homage was paid to pictures and images. Auricular confession became compulsory. The monastic system produced swarms of idle friars. Scholasticism took the place of orthodoxy. Works of supererogation, priestly absolution, and transubstantiation were insisted upon as authoritative dogmas. The inquisition was instituted for the extermination of heretics.

JOHN WICLIFFE was born in the Manor-house of Wicliffe, Yorkshire, in the year 1324. His ancestors had lived there from the time of the Conquest. Little is known of his boyhood, excepting that he was remarkable for quick perception and a retentive memory. At the age of sixteen he was sent to Oxford, where there were then not fewer than 30,000 students. One of the professors of Merton College was Bradwardine, the first mathematician and astronomer of his day. Having been drawn to the study of the Bible, he embraced the doctrine of free grace and became as famous a theologian as he was a philosopher. From him young Wicliffe received the first germs of that faith for which he became conspic-

uous. In the learning of his times, such as it was, he became a proficient. Twenty years he passed at Merton College, Oxford, first as a scholar and next as a fellow. In 1360 he was appointed to the mastership of Baliol College. He was now a Bachelor of Theology and lectured in the University on the Scriptures. While teaching others, he himself became instructed in divine things and was unconsciously preparing himself for the great work of reforming the Church. Although he knew neither Greek nor Hebrew, Wicliffe is said to have reached a knowledge of the Scriptures, through the Latin Vulgate, which had not been equalled for centuries. His first publication appeared in 1356. It was called "The last Ages of the Church," and prophesied the end of the world before the close of the century in which he lived. The plague, which had a few years before carried off some 25,000,000 of the inhabitants of Europe, and the corruptions of the Church had, filled his pious mind with the most gloomy forebodings. A few years later, Wicliffe distinguished himself by his strenuous denunciation of the mendicant orders who then infested the whole of Europe. Professing poverty, they had acquired great wealth. Under the guise of sanctity they were notorious for depravity. Wicliffe had been presented to the living of Fillingham, in the diocese of Lincoln, and afterwards to that of Ludgarshall. In 1372 he was appointed professor of Theology in Oxford University, where he took frequent occasions to expose the abuses of the period in his lectures to crowds of students. Two years later he was appointed, along with others, on an embassy to Pope Gregory XI, with reference to the patronage of the Church being bestowed upon foreigners, unacquainted with the language of the country and otherwise unfitted to instruct the people. The conference was held at Bruges, where Wicliffe seems to have remained nearly two years. During this time he got such insight into the depravity of the head of the Church and his officials as confirmed him in his determination to denounce them with unsparing severity. On his return, he was installed rector of Lutterworth, and at the same time made a prebend in the Collegiate Church of Westbury. He had risen to high distinction, but only a few months elapsed when he was summoned

to appear before a convention, presided over by the bishop of London, to answer a charge of heretical doctrines. The meeting was held in St. Paul's, which was crowded by the populace. While high words were passing betwixt the bishop and some of the nobles who stood by Wicliffe, the mob burst into the chapel. The proceedings were summarily brought to a close, and Wicliffe returned to his parochial duties. But the resolution had been taken that this enemy of the Papacy must be "removed." In May, 1377, the Pope issued four bulls against him, enjoining the parties to whom they were addressed to commit John Wicliffe to prison. He was summoned to appear before a Papal delegation at Lambeth Palace. Again there was a popular demonstration, but this time it was in favour of Wicliffe, and no sentence was passed upon him. Wicliffe now inveighed more loudly than ever against the infallibility of the Pope. He denounced the insatiable greed of the prelates; he counselled the people to shake off the chains that had been forged about them, and pleaded with the King and Parliament to sweep away the abuses. While matters were converging to a focus, the Pope died, and in the confusion that followed, Wicliffe was left for a time undisturbed. It was then that he resolved upon his translation of the Bible into the English language. No one had ever thought of doing this before, although small portions had been translated by Caedmon, Bede, and others. Feeling that he had not much time left in which to do this great work, he set himself to the task with all the energies of a yet unclouded intellect. Aided by some of his learned disciples he commenced, and in four years a very excellent translation of the entire Bible, from the Latin Vulgate, was completed. A new era dawned in the history of England. Copies of the translation were multiplied as fast as could be done at a time when there were no printing presses. A hundred experts were employed in writing out copies that were distributed far and near. In a short time Wicliffe's Bible had a comparatively large circulation. The hierarchy were struck with consternation and raised the question as to the right of the people to read it. It continued to be a proscribed book until the time of the Reformation. But Wicliffe consoled himself with the thought that he

had kindled a light in the world which could never be put out. His next move was to strike a blow at the dogma of Transubstantiation, the most powerful lever in the hands of Romanism. In the spring of 1381 he posted up at Oxford twelve theses denying the dogma, and challenging any of the contrary opinion to argue the question. The cry of heresy was heard on every side. He was again summoned before a convocation at Oxford, but although he refused to retract any of his statements, the only sentence executed against him was his deposition from his professorship. He was cited to appear before Pope Urban II, at Rome, but he excused himself with the answer that he had neither the strength nor the inclination for so long a journey. But, though he could not go in person, he wrote a letter to his holiness containing some very salutary advice, in language so plain as to show that the old reformer was in reality master of the situation. Wicliffe did not content himself with protesting against the errors of Romanism. He was a great home missionary. He organized a staff of trained assistants, whom he called his "poor priests," who went about the country instructing the poor in the truths of the Gospel, and it is probable these devoted disciples did more to diffuse his doctrines than he could do himself. A host of opponents did all they could to embitter his declining years. He was overtaken by severe sickness. He had several strokes of paralysis. On the last Sunday of 1384, while assisting in the dispensation of the Sacrament in his church at Lutterworth, another and a fatal stroke seized him. He lingered two days, and on the 31st of December his noble spirit took its flight. Wicliffe has been well styled "The Morning Star of the Reformation." Wylie, in his "History of Protestantism," says of him,—"He came out of the darkness of the Middle Ages—a sort of Melchisedek, without father or mother. He had no predecessor from whom he borrowed his plan of Church reform, and left no successor in his office when he died. . . . With his rise, the night of Christendom came to an end, and the day broke which has ever since continued to brighten." When Wicliffe had been buried forty years, the Council of Constance directed that his bones should be exhumed and burnt, "if they could be discerned from those of the faithful." The

order was obeyed. The reformer's remains were taken up, burnt, and the ashes cast into the river Swift, which flows into the Avon, which flows into the Severn, which empties into the sea, and "thus," says another, "the ashes of Wicliffe are the emblem of his doctrine, which now is dispersed all the world over."

Editorial Gleanings.

DUNOON, 21st June, 1886.

GOD Save the Queen, who this day enters on the fiftieth year of her glorious and happy reign! No doubt the day will be as duly honoured in Canada as here, for Canadians are as loyal as any of Her Majesty's subjects, and the impending general election has for the time being monopolized public attention in this country. Meetings are everywhere being held to discuss "the momentous question" which will be settled one way or other before this comes to be read. Sir William Thomson, of Glasgow University, was here the other evening on the "Liberal Union" platform—a new political designation that the present emergency has given rise to. Though professedly a Liberal in politics, Sir William, like many others, has felt constrained to disown the leadership of Mr. Gladstone, and to exert his influence against "the dismemberment of the Empire," as he puts it. It was a privilege to see and hear one who has so wide a reputation as a scientist and *litterateur*. He is a very pleasing, though by no means a powerful speaker.

At this time I have only a few minutes before the mail closes to say that we are here. After a very pleasant eleven days voyage from New York, in the good steamship *State of Nebraska*, we landed at Greenock on the 7th of June. We had a magnificent day to sail up the estuary of the Clyde, and all of us were charmed with the scenery. Old Ailsa Craig and the purple peaks of Arran surely never appeared to better advantage. After spending a few days at Helensburgh we took up our residence at Dunoon, one of the most beautiful, as it is also one of the most accessible of all the charming watering-places on the Clyde. It is immediately opposite the Cloch Lighthouse—about thirty miles from Glasgow—some thirty or forty steamers touch at the

pier every day, and carry you to all points on the Firth for a small charge. The view from our "apartments" is very fine. The river is here four or five miles wide, bounded on the south by the Renfrewshire hills and on the north by the mountains of Argyllshire. On the further side we can see the fashionable resorts of Innerkip and Wemyss Bay. On this side the whole shore is a continuous line of beauty as far as Innellan and Toward. The drive along the margin of the sea is most romantic, the road being studded with a succession of villas, and mansions of every conceivable style of architecture, embowered in clumps of the richest foliage and adorned with flowering shrubs of every hue—the rhododendron, the laburnum, the white and yellow broom, and the crimson hawthorn being in full blow at present. Then the days are so long. We can see to read a newspaper out of doors at ten o'clock at night, and up to that hour we listen to the song of the blackbird and mavis, we frequently hear the cornkraik and the peesweep, but as yet I have only once heard the plaintive note of the cuckoo. I do not like to say anything disrespectful of the weather, but we have only had one fine day since we came to this place. Maybe it will tak a thocht and mend; in the meantime we draw our chair up to the blazing fire and feel unspeakably thankful that we have had even that one day.

Dunoon is one of the oldest of the summer resorts on the Clyde, with the single exception of Rothesay; in point of situation it is unrivalled. It has the advantage of Rothesay in being more convenient of access. Apart from the everlasting hills which lie at its back, the most marked features of the place are the Castle Hill and the parish church. The former, rising in conical shape from the lip of the water, is crowned with the remains of an ancient castle reminding you on a small scale of some of the headlands of the Rhine. The view from the top of this hill is very fine, and the history of the locality centres in this old heap of rubbish, once "the capital castle of the lordship of Cowal, and in more recent times one of the royal castles of Scotland." It was long the family seat of the Lamonts, but the clan and even the name is almost extinct now in this neighbourhood. They were dispossessed by the Argylls after the manner of Highlanders—by dirk and claymore,

and now the Argylls have in their turn disappeared and given place to the *Sassenachs*. They don't own a foot of land in the parish although one of the present Duke's hereditary titles is "Keeper of the Castle of Dunoon." The modern castle adjoining the old site is a handsome marine villa occupied by Mr. Gilchrist, sr., partner of the famous shipbuilding firm of Barclay and Curle.

The population of Dunoon is about 6,000 and that of the parish upwards of 8,000. There are four Presbyterian churches in the town—the Parish Church, the Free Church, the U. P. and the Free Gaelic. Besides these there are two Episcopal Churches—Scotch and English—a patent illustration of dissent within dissent. Although Presbyterian division exists here in the mildest form, one cannot help wishing that the brethren could all see eye to eye, as they will one day. There is a Baptist Church also, but neither Methodist nor Congregational; neither of these bodies, elsewhere so aggressive, having much foothold in Scotland. The parish minister is the Rev. John Cameron, D.D., a native of Pictou, N. S., who commenced his ministry at Dundee in the Presbytery of Montreal. He was appointed minister of the Lowland parish of Campbellton in 1864, and has now been twelve years in Dunoon. His church is seated for 1,000 and there are over 700 communicants on the roll. Although a proficient in the Gaelic tongue, Dr. Cameron has ceased to preach in that language since he left Canada. That looks as if the Gaelic were dying out in Scotland, for the people of Argyllshire were at a time, not very remote, entirely Celtic. The Free Church is a splendid building in the centre of the town, quite like a cathedral. The U. P. Church, less pretentious, is also a handsome edifice erected in 1875. The "Manse" of Scotland are a peculiar feature of the country, many of them are very handsome, and all of them have an air of taste and comfort. Those in Dunoon belong to the first class. The glebe attached to the parish manse covers eighteen acres in the centre of the town, and is becoming very valuable for feuing purposes, the revenues derived from it bringing up the stipend to some \$3,500. There are sixteen parishes in the Presbytery, besides four Chapels of Ease, the ministers of which, though ordained, have not a seat in Presbytery—I speak of the Established

Church; these Chapels are supported by voluntary contributions supplemented by grants from the Home Mission committee. Within the last twelve years, four new parishes have been erected out of the original parish of Dunoon, through the efforts of the Endowment committee, one half of the foundation of the endowment (£3,000) being supplied by the congregations and the other half by the committee. The revenue thus created is from \$600 to \$750 in each case. Now this must suffice for the present. By and by we hope to carry the readers of the *Record* with us in some of our rambles through this "land of brown heath and shaggy wood" which we know is dear to many of them. Just now we are looking anxiously for the arrival of the Canadian mail that shall bring us an account of the meeting of the General Assembly at Hamilton. C.

Ministers and Vacancies.

The General Assembly adopted a scheme for the employment of ministers without charge and for the supply of vacancies, in the western section. Rev. Dr. Torrance, Guelph, is clerk of the committee, and Rev. R. J. Laidlaw, Hamilton, convener. The regulations are as follows:—

I.—DISTRIBUTION OF MINISTERS.

1—There shall be a Committee consisting of seven members, appointed by the General Assembly to assign licentiates and ordained ministers without charge to Presbyteries for appointments, regard being had to the requirements of each Presbytery, as reported in reply to circular questions issued by the Committee quarterly.

2—In reporting their requirements, Presbyteries shall state the general circumstances of all the vacancies within their bounds, with any special preferences or objections which these vacancies may express regarding the supply to be offered them.

3—All ministers and licentiates who wish to be settled shall send in their names to the Committee at least three weeks before the end of each quarter, with a statement of their standing duly certified by some Presbytery of the Church, and may also indicate the Presbyteries within whose bounds they prefer appointments; but the Committee shall not be required to send applicants to the Presbyteries indicated, except as their services may be needed; nor shall any Presbytery be expected to find employment for applicants to whose services the vacancies of the bounds express reasonable objection, but shall report every such case, through the Committee, to the Presby-

tery to which the applicant may belong, or by which he was last certified.

4—When an applicant under appointment accepts a call, he shall give notice to the Convener of the Committee, but shall be required to fulfil the appointments already made, unless relieved by the Presbytery or Presbyteries to which he has been designated.

II.—SUPPLY OF VACANCIES.

1—When a Pastoral Charge becomes vacant, the Presbytery shall determine the amount to be paid for supply, regard being had to the amount paid for stipend before the vacancy occurred, and shall communicate the same to the Congregation; but the amount shall in no case be less than ten dollars per week, with board and lodging. In the case of Congregations receiving supplement, the grant shall be continued during the vacancy, to such extent as to admit of this sum being paid.

2—On a charge becoming vacant, the Presbytery's Convener of Home Missions, the Moderator *pro tem.* of the vacancy, with another member specially appointed by the Presbytery, shall be a Committee with whom the Elders of the charge shall co-operate in securing supply for the pulpit, the Moderator *pro tem.* of the vacancy being convener of the Committee.

3—Licentiates and ordained ministers without charge shall be regarded as having the first claim for employment; but the Committee of Supply shall be at liberty, with the sanction of Presbytery, to secure the services of ministers in settled charges as often as may be found necessary, licentiates and ordained ministers without charge being commended as supply for their pulpits in their absence.

4—No student shall, under ordinary circumstances, be appointed to supply a vacancy before he is licensed.

5—A licentiate or ordained minister without charge shall be appointed to a vacancy for not less than one month when thought practicable or expedient, and shall be required to labor in the field conducting public worship on the Sabbath and prayer meeting in the course of the week, teaching Bible classes, assisting in Sabbath school work, visiting families and especially the sick, and shall submit to the Presbytery a written report of his labours.

6—Arrangements shall be made for hearing not more than six candidates in succession in any vacancy, and if a call is not given after these candidates have been heard, the Presbytery's committee shall meet with the congregation in order to hear their views and give such counsel as may be necessary.

7—Committees of supply shall report at each ordinary meeting of Presbytery regarding the supply secured and the prospects of settlement, and should six months elapse and no movement be made toward giving a call, the Presbytery shall take such further special oversight of the charge as the circumstances may seem to require.

Gentiles Seeking Jesus.

AUGUST 8.

JOHN xii. 20 : 36.

Golden Text, John 12 : 32.

THE days succeeding the triumphal entry, Jesus spent in the temple courts, the evenings at Bethany. One of his first acts in Jerusalem was to cleanse the temple, as he had done at the beginning of his ministry, by driving out the money-changers. He taught the people by parables and answered the captious questions of the priests and scribes who watched him closely, seeking opportunity to prefer some charge against him that would lead to his arrest, see Matt. 21 : 12 to 23 : 39 ; Luke 19 : 45 to 21 : 4. Vs. 22, 23. While thus engaged, *certain Greeks*—all who were not Jews were commonly called "Greeks," Gal. 3 : 28. Foreigners by birth or extraction, many of them had partially conformed to Judaism and were known as "proselytes," Acts 6 : 5. Some of this class had come to the feast, and having heard about Jesus of Nazareth, and, wishing to see him, came to Philip, whom they may have known previously, and asked him to introduce them. After consulting with Andrew, their request was made known to Jesus. V. 23. Our Lord at once proceeded to unfold to his disciples and the strangers they had brought into his presence some precious truths concerning his Messiahship. *The hour is come*—The quest of these Greeks awakened the solemn reflection that his work was now on the eve of accomplishment. The middle wall of partition that had hitherto separated these people from the commonwealth of Israel was now to be broken down Eph. 2 : 14. *Glorified*—It is His death to which He thus alludes. V. 24. As the grain of wheat becomes fruitful only through the process of decay, so the rich results from Christ's life and teaching can only be secured by his death. V. 25. This paradox was true of Himself and is applicable to all who call themselves Christians. It is only by a life of self-sacrifice that we can attain to the glory of the life hereafter. V. 26. It is by imitating Christ that we prove the sincerity of our attachment to Him. V. 27. For a moment He thought of the dreadful ordeal He was so soon to pass through. *This hour*—the crucifixion, with all its attendant indignities. *But for this cause*—the trouble of soul immediately gave place to resignation to his Father's will in view of the great end to be accomplished—the salvation of the world. V. 28. *A voice from heaven*—such as was heard at His baptism, and at the transfiguration, Luke 3 : 22 ; 9 : 35, intended chiefly for those by whom he was surrounded, though it was imperfectly understood by them. V. 32. *Looking far into the future*—the Saviour of mankind could see the extent of his redemptive work in the ever-widening sweep of Christianity. These Greeks were the precursors of the multitudes out of all nations and kindreds who should come to the cross and be saved through his atonement. Ps. 72 : 17.

Jesus Teaching Humility.

AUGUST 15.

JOHN xiii. 1-17.

Golden Text, John 13 : 17.

SOON after the visit of the Greeks recorded in last lesson, Jesus foretold the destruction of the temple. Then going out of the city, towards Bethany, he sat down on the Mount of Olives to take a last view of the Holy City and addressed his disciples in the solemn, prophetic words recorded by Matthew in Ch. 24. The last evening of the Saviour's earthly life has now come and he is taking his last supper with the twelve in an upper room in the city engaged for the purpose, Matt. 26 : 18. V. 1. *Before the feast*—just as he was about to partake of the paschal feast—which they did reclining on couches. *Knew that his hour was come*—fully realizing his approaching agony and death. *He loved them unto the end*—O measureless love! even in such an extremity as this, John 15 : 13 ; Romans 5 : 8 ; 1 John 3 : 16. V. 2. *Supper being ended*—rather as in R. V. during supper. *The devil having now*—"already" in the R. V. Before this he had agreed to do the foul deed, Matt. 26 : 14. Now Satan urges him to complete the transaction. V. 3. *Jesus knowing*—conscious as he was of his divine mission and speedy glorification, this did not prevent him from giving this touching proof of self-humiliating love, and teaching his disciples a lesson of which they stood much in need, Luke 22 : 24. Vs. 4, 5. Laying aside his outer cloak for greater freedom in action, and tying a towel about him, in fashion as a servant, he proceeded to wash the disciples' feet by pouring water over them, the basin being underneath to prevent the water from spilling on the floor. Vs. 6-8. Peter was not the first to be thus honoured : he took his turn like the rest : but he was the first to protest : he failed to see the lesson that his Master was teaching him symbolically, and when he does comprehend the meaning of the act his impulsive nature rebounds to the opposite extreme ; he dictates to the master,—"Also my hands and my head." V. 10. *Not all*—Judas was a hypocrite all the time : Jesus knew that ; and he knows now who are hypocrites in the congregations of professing Christians. V. 14. Here is the moral of the foot-washing,—genuine love will find its fulfilment in countless humble acts of kindness, Matt. 10 : 24, 42 ; James 1 : 27. V. 15. *An example*—The custom of feet-washing is still annually observed by the Pope of Rome, but this is not done in the spirit which animated our Saviour, and just because it wants that, it is a meaningless performance. V. 17. Knowledge is of little use if it does not influence our actions in the right direction. Mere intellectual belief in Christ as the Saviour of the world will not avail in the case of any individual. We must receive him into our hearts and become animated with His spirit. Phil. 2 : 5.

Warning to Judas and Peter.

AUGUST 22.

JOHN xiii : 21-38.

Golden Text, 1 Cor. 10 : 12

AFTER washing his disciples' feet, Jesus had taken his place at the head of the table and the usual passover meal was continued; later in the evening the Lord's Supper was instituted. Judas and Peter appear in this lesson as representative characters; the first is an example of the unregenerate, in defiance of all warnings deliberately pursuing a course of heinous sin; the second is an illustration of the way in which too many Christians disregard all entreaties to watchfulness and care. The utter apostasy of the one and the temporary fall of the other are recorded for our admonition. V. 21. *He was troubled in spirit*—the announcement made in V. 18 seems not to have been plain enough to have been understood by the disciples. We can imagine how painful it was to the Master that he must now speak more plainly. V. 22. So completely was Judas a master in hypocrisy, it does not seem that suspicion had fallen upon him. The disciples looked at each other in blank amazement. V. 23. *Whom Jesus loved*—Thus modestly does the writer denote himself as reclining next to Jesus at the table. V. 24. Rash Peter cannot wait patiently like the others, but John being in a more favourable position to put the question to Jesus quietly, he motions to him to do it. V. 26. The answer was probably understood only by John, for the giving of *the sop* to some particular guest was not an unusual thing at an Eastern meal: it was often done as a special mark of consideration. V. 27. The devil had already put into his head to betray his master, V. 2, and while he must have understood the words of Jesus they only served to harden his heart. He had gone too far to recover himself. The die was cast. *Do quickly*—Judas knowing the meaning of the command silently withdrew, and Jesus could now with greater freedom speak to the eleven of the glory of his accomplished work. It was not until after the traitor had gone that the sacrament of the last supper was instituted. V. 34. *A new commandment*—The command to love our neighbour was a part of the Mosaic Law, Lev. 19 : 18. But now it was to have a fresh meaning—the motive is new—*because Christ has loved us*, 1 Jno. 3 : 16. V. 37. *I will lay down my life*—Peter's mistake was the common one of self-confidence. He mistakes strong feeling for moral strength. He had got to learn how weak his own strength was, and that not until Christ had died for him would he have the courage to lay down his life for the Gospel, as he is reputed to have done by crucifixion. Christ knows not only the wickedness of sinners, but the weakness of saints. The most secure are commonly the least safe. If we trust in our own strength we shall fail in the hour of trial.

Jesus Comforting His Disciples.

AUGUST 29.

JOHN xiv : 1-14.

Golden Text, John 14 : 1.

IMMEDIATELY following last lesson, the Sacrament of the "Lord's Supper" was instituted, as recorded by the other three Evangelists, and by Paul, 1 Cor. 11 : 23-26. It was on the Thursday evening—"that night in which he was betrayed." The gracious words now addressed to the disciples, and continued in the three succeeding chapters, must be accounted the most sublime utterances of the Saviour, spoken under emotion, with a knowledge of all that was to take place in the immediate future,—the agony in the garden, the betrayal, the desertion of the disciples, the hidings of His Father's countenance, death on the cross. Although the references which he had made to his decease had not been understood by the disciples, they were filled with forebodings of some impending calamity that was to separate them, perhaps forever, from their Lord and Master. V. 1. *Let not your heart be troubled*—There is no passage in the Bible that has brought so much comfort to believers as that now before us. The ground and source of all true comfort is simple unquestioning faith in God and in his Son Jesus Christ. V. 2. *Many mansions*—room for all and a place for each. *A place for you*—The Bible does not tell us much about heaven: here we see through a glass darkly: enough for us to know that it is a place prepared by the same who made *this place* for us here. It is a place in every respect suited to the highest enjoyment of those who in this world love and serve the Lord Jesus Christ, Rev. 21 : 1-4; 7, 16. V. 3. His Father's house is to be our eternal Home, and His presence will be perpetual sunshine, Rev. 22 : 5. V. 4. *Ye know*—He had frequently told them, Ch. 7 : 33; Matt. 16 : 21. V. 5. Thomas and the rest of the disciples had still a lingering hope that Jesus was going to set up an earthly kingdom; they had not yet comprehended the figurative language as referring to his death. Thomas represents the honest doubter seeking for light; Philip also seeks instruction, V. 10. Christ says in substance to both, it is enough for you that you have seen me, the highest revelation of the true character and nature of God, Heb. 1 : 3. V. 11. *Believe me*—Six times in this short lesson does he press upon them the necessity of believing in Him as the Son of God. His whole life and teaching was enough to attest his Messiahship, not to speak of the miracles he wrought, Luke 7 : 22. V. 12. In his name the disciples worked many miracles of healing. *Greater works*—the conversion of sinners, in which they were to be so largely instrumental, Acts 2 : 41; 4 : 32, 33. V. 14. I will do it—Elsewhere we learn that there are limitations to this promise—the thing asked must be consistent with God's glory and the answer such as He sees fit.

Our Own Church.

AUGMENTATION.—It is hoped that, in accordance with the instructions of the General Assembly, every Presbytery of the Church will give prominence to the augmentation scheme at their first regular meeting. If the movement is to prove successful, there must be zealous and systematic action in every Presbytery, and that without loss of time. Let plans be laid at once for a thorough visitation of all aid-receiving congregations with a view to increased liberality towards their ministers' stipends, and of all self-supporting congregations with a view to liberal support on behalf of the Augmentation Fund. The success of the scheme in the East is largely owing to faithful work on the part of Presbyteries and Kirk Sessions.

VANCOUVER CITY.—Friends desiring to help the Presbyterian Congregation in this city to rebuild their Church, destroyed by fire last month, can forward their contributions to the Rev. Dr. Reid, Toronto, or to the Rev. T. G. Thompson, Vancouver, B.C.

PERSONAL.—The Rev. Messrs. J. C. Smith, of Guelph, J. Fleck, of Montreal, S. Lyle, of Hamilton, C. B. Pitblado, of Winnipeg, G. M. Milligan, of Toronto, and E. F. Torrance, of Peterborough, have gone to Britain for a brief vacation. The Rev. Mr. Somerville, Glasgow, Scotland, formerly of Victoria, B.C., is now in the Pacific Province, a deputy from the Church of Scotland. The Rev. Prof. Murray, LL.D., of McGill College, Montreal, has received the status of a licentiate of the Church of Scotland.

ORDINATIONS.—Mr. John McLaren, 8th June, and inducted same date to Carp and Kinburn, —Ottawa. Mr. R. C. Tibb, 29th June, and inducted same date to Burns' Church, Moore, —Sarnia.

INDUCTIONS.—COW BAY, Cape Breton, Rev. William Grant on the 11th May. HUNTSVILLE and ALLANSVILLE, Barrie, Rev. Jas. Sieveright on 1st July.

CALLS.—Mr. Wm. Galloway to Duff's Church, Walton, —Maitland. Mr. F. M. Dewey M. A., Richmond, Que., to Stanley Street Church, Montreal, —Montreal. Mr. S. J. Taylor

B.A., to Moose Jaw, —Regina. Mr. J. C. Smith, Guelph to St. Andrew's Church, St. John, N.B., —St. John. Mr. A. K. McLeod, Concession, to Brighton, and accepted, —Peterborough. Dr. James, to St. Paul's Church, Walkerton, —Bruce.

DEMISSIONS.—Dr. W. MacWilliam, Prince Albert, —Regina. Mr. J. A. McAlmon, Dover and Chalmers' Church, —Chatham. Mr. A. F. Thomson, Economy, —Truro.

LICENSURES.—Mr. A. Ogilvie B. A., 6th July by Presbytery of Montreal. Mr. Geo. Kinnear, B.A., and Mr. Jas. Sutherland, on 6th July by Presbytery of Quebec.

NEW CHURCHES.—The corner stone of the New St. Andrew's Church, Lindsay, Ont., was laid on 21st June by Dr. MacLavish and of a New Presbyterian Church, Dunbarton, Ont., by Mr. Peter Nesbit. Erskine Church, Dunganon, was dedicated on June 27,—a handsome edifice seated for over 300.

MANITOBA ITEMS.—The feature of the last month was the closing of the higher educational institutions in Manitoba and the convocation of Manitoba University. Convocation was a high day for Manitoba College. Students of our college took first places in Classics, Natural Science, and Mental and Moral Science Honor Courses, in both the Senior and Junior B.A. years. They took three silver (including Governor-General's) medals and two bronze medals. They likewise captured in the several years seventeen of the Isbister scholarships, aggregating some \$1300, out of a total amount awarded in scholarships of about \$2100. The crowning success of the year was, when of the seventeen B.A.'s who graduate this year, twelve were announced to belong to our Manitoba College. As the band of stalwart young men came forward and surrounded the Chancellor, the other students and the audience cheered them loudly. Manitoba University this year graduated its first M.D.'s—six in number. The first student for LL.B. this year also took the first examination. Manitoba College observed Arbor Day, and 250 trees were planted around the grounds. Mission work moves on apace. Three students of the United Presbyterian Church of Scotland have come out to Manitoba for the summer. One of them has gone to labor among the beautiful scenery of Rainy River, the others to the far west. Rev. C. B. Pitblado has sailed for his native land. He well deserves his

rest. His cousin of the same name, a Methodist minister from Rhode Island, has been supplying for some weeks. Rev. J. Hogg will succeed him for a time, and Dr. Bryce will take the month of September. Rev. D. M. Gordon went on a run to Nova Scotia after the Assembly. His place was supplied by Rev. J. Hogg. The liveliest expressions of thankfulness are expressed to the General Assembly by Manitobans for passing its strong "Indian" resolution. Partisanship is far less binding in Manitoba than farther East, so that a non-partisan and yet courageous course such as that of the Assembly is highly appreciated. In the month of August will be taken the quinquennial census of Manitoba. Commissioner Mulvey has charge of the arrangements, and there will be about 140 enumerators employed. The Provincial elections take place this season, and the agitation is already in progress. The question of Provincial Rights is that at stake, so we are told. We notice a number of Presbyterian candidates on both sides—Hon. C. E. Hamilton, W. B. Scarth, Dr. Harrison, J. Macbeth, and others, on the Government side, and Messrs. Conklin, Bell, Kenneth McKenzie, Gunn, McLean, Thompson, Livingstone, and others of the Opposition. Manitoba Presbyterians are delighted with the prospect of the Assembly coming to Winnipeg next year. We notice that some of our bigger sisters, among the cities, are a little jealous of us, and say we cannot accommodate the Assembly. No fear! Our hospitality is unbounded. Don't be afraid, Winnipeg is good for it!

Meetings of Presbyteries.

SYDNEY, May 11.—Lingen and Low Point were declared part of Falmouth Street Congregation. John P. Gerrior, was licensed to preach. The Boularderie Congregation was recommended to the Hunder Fund for a grant in aid of their church building.

MONTREAL, 6th July.—The call from St. Andrew's Church, Sherbrooke, Quebec, was accepted by Mr. A. Lee and his translation agreed to. Call sustained from Stanley St., Montreal, in favour of Mr. F. M. Dewey, Richmond; stipend \$1,400 and a month's vacation. The congregation of Rockburn and Gore, cited to appear in October, anent Mr. W. A. Johnston's resignation. Moderation was grant-

ed to Farnham West. Reports from Standing Committees were received. The final report of the Presbytery's Salary Committee, with audited statement, was adopted and the account closed.

BROCKVILLE.—Met at Cardinal, July 6, Mr. Kellock moderator. The Home Mission report was presented, and set forth that all vacant congregations and mission stations were being regularly supplied. Mr. C. H. Lowry, catechist, was received as a student. The Presbyterian S. S. Convention was appointed to be held at Morrisburg during the autumn: the date to be fixed by the committee. Dr. Jardine was re-elected Treasurer. The report of the Committee on Statistics was presented by the Clerk, and indicated satisfactory progress. A committee was appointed to secure a suitable church building at Farmersville.

G. D. BAYNE, *Pres. Clk.*

TORONTO: July 6.—A Committee was appointed to draft a minute anent the recent death of Rev. J. S. Mackay. A call was reported on from Cooke's Church to Mr. Wm. Patterson, probationer. The call was sustained, and Mr. Patterson accepted the same. His ordination was appointed to take place on the 22nd inst. A call was reported on from 1st and 3rd Chinguacousy to Mr. S. S. Craig, probationer. This call was also sustained and accepted, and Mr. Craig's ordination was appointed to take place on the 19th inst., at 2 p.m. A third call was reported on, *viz.*, from Camilla and Mono Centre, to Mr. G. Ballantyne, probationer. This call was also sustained and accepted, and Mr. Ballantyne's ordination was appointed to take place on the 19th inst. at 5 p.m. Agreeably to application made by our congregation at New Westminster, B. C., Rev. D. Fraser was appointed to moderate in a call. Mr. John Mackay, B.A., after undergoing probationary trials, was duly licensed to preach the Gospel. The report for last year of the Presbytery's Home Mission Committee was submitted and read by Rev. A. Gilray. Revs. H. C. Ross and Wm. Whitefield, agreeably to permission got from the General Assembly, were duly received as ministers of our church. The Presbytery pledged itself to make efforts to sustain and further the augmentation stipend scheme.

R. MONTEATH, *Presby. Clk.*

QUEBEC.—The Presbytery met in Sherbrooke on the 6th July. Revs. D. McKay and Geo. Maxwell were received as ministers of our church. The Aged and Infirm Ministers' Committee were recommended to place the name of D. Anderson, of Point Levi, on the list of retired ministers. Mr. Sym, of Melbourne, was released from his charge, having been called to Warton, Ont. Leave to call ministers was given to the congregations of Inverness and St. Sylvester and Lower Leeds. Mr. Ferguson, of Kennebec Road, resigned his charge. The induction of Mr. Lee, at Sherbrooke, was fixed for 22nd July. Mr. Geo.

Kinnear, B.A., and Mr. Jas. Sutherland were licensed to preach the Gospel.

F. M. DEWEY, *Clerk*.

SARNIA, 29th June.—Mr. J. S. Lochead was appointed moderator. Mr. R. C. Tibb, B.A., was licensed to preach the Gospel. Deputies were appointed to visit augmented congregations.

TRURO, July 6.—Rev. A. F. Thompson reported favourably of Farnborough, which, though vacant, is "looking up." Mr. Thompson's resignation of Economy and Five Islands was accepted, to take effect last of July. Messrs. Sinclair and Maclean were appointed to dispense the Lord's Supper at River Hebert on an early day. Mr. W. L. Macrae, after highly satisfactory trials, was ordained to the office and work of the ministry, and designated as missionary to Trinidad. Mr. Cumming addressed the minister, and Mr. Maclean, Joint Convener of the Foreign Mission Committee, the congregation. J. H. CHASE, *Chk.*

PICTOU, July 6.—Arrangements for the celebration of Dr. MacGregor's arrival at Pictou were considered and adopted as follows:—The Presbytery to meet at Pictou 21st July, at 1 p.m., to hold a public celebration. Dr. Patterson to give an address on the state of Pictou county at the time of Dr. MacGregor's arrival; Mr. Blair to give a sketch of Dr. MacGregor's life and labours, and Dr. Macrae to give an account of the progress of Presbyterianism in the Maritime Provinces during the last hundred years. Messrs. Carson, Howard, Primrose and D. Macdonald were appointed a local committee of arrangements. A minute of Presbytery, appropriate to the occasion, will be prepared. The Presbytery, after attending to matters of routine, adjourned to meet on the 21st July.

E. A. MCCURDY, *Chk.*

ST. JOHN, July 6.—Mr. Allan is to be restored to full status after the meeting of Presbytery in September. The Calvin Church property is now vested in the trustees; the long standing difficulties being amicably settled. The debt of the Church is only \$3,500. The Presbytery passed a resolution congratulating the congregation and their pastor. \$400 are required to assist in building a church at Riverside, Albert County. Mr. Stuart reported favourably regarding Home Missionary Stations, except Grand Falls, where matters are not yet satisfactory. Mr. Langille obtained leave to collect for the debt on Hampton Church.

JAMES BENNET, *Chk.*

A nephew of the king of Corea, a son of its prime minister, and the son of a military mandarin, have entered the Methodist college at Shanghai, China. Thus royalty is favoring missionary work.

Obituary.

MISSIE GARVEN JAMIESON, wife of the Rev. R. Jamieson, died on the 14th May, at the Manse, New Westminster, British Columbia. Mrs. Jamieson left Balturbet, Ireland, with her husband, over thirty years ago, spending six years in Ontario, and 24 years in British Columbia. She was greatly beloved by all who knew her. Firmly trusting in the Saviour whom she loved and served all her life, and whose every word was more precious to her than silver or gold, she never doubted His wisdom or love, though sorely tried for many months; and at the last she quietly fell asleep in Jesus. "No more sorrow, nor crying, neither shall there be any more pain."

ANGUS McCASKILL, elder in the Congregation of Glenarm, died on the 25th May, 1886, in the 79th year of his age. He was a native of Isle of Skye, Scotland, and came to Canada in 1848. During the last 23 years he has been an active worker and useful member of session. A kind hearted man has thus been removed from the session and will be much missed by the congregation at large. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

JOHN McDONALD, an elder in the Woodville congregation, died on the 11th June, at his residence, Flat River, P.E.I., in the 73rd year of his age. Mr. McDonald was a happy, cheerful Christian, ever ready by word and deed to do his part in promoting the cause of Christ in the congregation and Church, of which he was for many years a consistent member, and which he served as a ruling elder for the long period of 25 years. His last illness he bore with Christian fortitude and resignation.

The late REV. LACHLIN MACPHERSON, of Williams, Ontario, died in the early part of the spring of 1886. Mr. MacPherson belonged to that noble band of Presbyterian pioneer missionaries now passing away one by one. These were men of courage and sterling worth, who laid foundations upon which we now build. Mr. MacPherson, during the early period of his ministry, sup-

plied a wide region of new settlements with the means of grace. As a preacher he was faithful, declaring the whole counsel of God, influenced by neither the fear nor favour of man. He could not see his way to join the union of 1875, from conscientious convictions. This anti-union attitude, no doubt, tended to weaken his influence as a minister among his people. The closing years of his life were characterized by much bodily suffering and weakness. Mr. MacPherson was seventy-three years of age when he died. He was ordained in 1849, and laboured in the same field, Williams, for the long period of thirty-three years.

The Rev. JOHN S. MACKAY, M. A., late minister of the Presbyterian Church at New Westminster, B. C., died at his father's residence, East Nissouri, Ont., on 20th May, aged thirty-one years and three months. After graduating in the University of Toronto, Mr. MacKay studied theology at Knox College, finishing in the spring of 1884. During his course at the University and College he took several scholarships and prizes. He was licensed and ordained by the Presbytery of Toronto in June, 1884. Drs. Cochrane, Caven and Reid were appointed by the congregation of our church in New Westminster to select a pastor for that charge, and Mr. MacKay was their unanimous choice. He proved himself to be "A workman that needeth not to be ashamed, rightly dividing the word of truth," but his health speedily broke down and he returned to his native place, where he breathed his last surrounded by his father, mother and other friends.

In the death of William MacDougall, Esq., ship-builder, Maitland, Nova Scotia has lost one of its most philanthropic and public spirited citizens, and the congregation of which he was for many years an elder, one of its most loyal members. Mr. MacDougall took a deep interest in all departments of our church work, especially our foreign missions. For some years he represented Hants county in the Nova Scotia Legislature.

To live as if each day must be our last, would paralyze all effort, and would forbid all hope and planning for the future. To live as if each day *might* be our last, would tend to keep us sober and earnest and careful and active.

Ecclesiastical News.

EARL Roseberry, at a recent banquet of the Imperial Federation League, promised that the Blue Books when published would show that Great Britain spoke with no uncertain voice on the New Hebrides question. This will be reassuring to our missionaries labouring there. Canon Liddon has declined the bishopric of Edinburgh, of the Scottish Episcopal Church, to which he was unanimously elected by the Synod, assigning two reasons for so doing: firstly, on account of the delicate state of his health; and secondly, because he has got no Scottish blood in his veins. There will be a general opinion that he has taken the wiser course. He is in his proper place as the leading light of the Great Metropolitan Cathedral, where his voice reaches the "wide wide world;" and as an occasional Oxford preacher, — the position affording facilities and offering inducements for producing those remarkable discourses which delight and instruct mankind; whereas in the Scottish Episcopal Church he would be very much out of view.

Rev. Dr. Somerville, Moderator of the Free Church General Assembly, has sent a memorial to Mr. Gladstone protesting against the proposal of France to annex the New Hebrides to its convict settlement of New Caledonia, as it would endanger the existence of the mission which, since John Williams was martyred in 1839, has Christianized several of the islands, notably Aneityum with its two congregations and 362 communicants, and is fast evangelizing others. The Rev. Dr. Cunningham, author of the "Church History of Scotland," and at present Moderator of the General Assembly of the Established Church, has been appointed Principal of St. Mary's College and Professor of Divinity in the University of St. Andrews, in room of the late Principal Tulloch. Three Congregationalist Ministers, the well known Dr. Hatley Waddell, together with Messrs. Frost, late of Cork, Ireland, and Jamieson of Glasgow, have been received into the Church of Scotland. The Duke of Argyle succeeds the late Principal Tulloch as President of the Church Service Society in Scotland. Rev. J. E. Somerville, on behalf of his father, the Moderator of the Free Church General Assembly, presented to the Marquis Tseng, the Chinese Envoy, during his late visit to Edinburgh, a copy of the Scriptures in Chinese and English. Rev. Dr. Cunningham, in his closing address as Moderator of the General Assembly of the Church of Scotland, said that there were three topics on which the pulpit of to-day ought to be very pronounced, "drunkenness, profligacy and improvidence." As regards the three leading denominations in Scotland, the following abstract of figures for 1885 has been published:

	Established Church.....	Members.	Contributions.
Free	".....	564,435	£366,430
U. P.	".....	329,541	626,028
		177,517	890,196

In spite of the earnestness of the agitation on the subject of disestablishment and disendowment in Scotland, the following resolutions passed by the Church of Scotland and Free Church respectively afford ground of hope that the day of reconciliation may after all be near at hand. Prof. Charteris, in the Established Church Assembly, moved: "The General Assembly, appreciating the significance of the recent manifestations of national attachment to the Church of Scotland, as shown in many forms, particularly in the petitions of more than 688,000 persons to Parliament against Disestablishment, and in the unanimous resolutions of many enthusiastic public meetings in favor of the reunion of Scottish Presbyterians, on the basis of a National Establishment of religion; and, realizing the obligation laid upon the General Assembly to do all in its power to carry into effect the desire for unity so widely felt in Scotland, resolves to renew, and hereby does renew, the expression of its sense of the evils of division, and the assurance of its readiness to promote union on the basis of Establishment. Particularly, the General Assembly desires, as in 1878, to approach other Churches with an assurance that, while the General Assembly maintains inviolate the principle of the national recognition of the Christian religion, as contained in the Confession of Faith, and the sacredness of the ancient religious endowments, and steadfastly adheres to the doctrine of the Confession of Faith and the Presbyterian system of Church government and worship, the Church of Scotland is heartily willing and desirous to take all possible steps, consistent with the maintenance and support of an establishment of religion to promote the co-operation in good works, and the reunion of Churches having a common origin, adhering to the same Confession of Faith and the same system of government and worship, and is ready to do all that is possible to remove doubts or difficulties from the minds of Presbyterian brethren at present dissociated from the Church. The Assembly direct the Church Interests Committee to be ready to receive any communication from any other Church on this subject. The Assembly records its desire that the Presbyterian Churches would make full mutual recognition of each other as Christian Churches in their work both at home and abroad, and enjoins upon the members of the Church of Scotland to maintain, both in public and in private, the spirit of Christian charity, and to abstain from all such expressions as irritate or estrange members of other Churches."

Dr. Milligan objected to the resolution, that it hampered the committee with conditions that rendered conference impossible. Dr. Story would not have union with the Free Church, lest the catholicity of the Church of Scotland should be put in peril. However, the motion of Dr. Charteris was carried by an overwhelming majority.

The Free Assembly made the following reply:—

"The Assembly welcome and cordially reciprocate the desire of the Established Church that Presbyterian churches should make full mutual recognition of each other, as Christian churches, in their work both at home and abroad. With respect to the more important part of the Minute sent to them, they respectfully refer to the reply sent on a former occasion to a communication from the Established Church, which was of the same tenor, and partly in the same terms with that now received. To the reply then sent on the part of the Free Church, no answer was returned, and the Assembly of the Free Church are ignorant of the position which the Established Church might think it proper to take with reference to it. At all events, the Assembly, while referring generally to that reply, very earnestly renew the assurance then conveyed of their sense of the great evils of division, and of the obligation lying on all Scotchmen to labor for their removal. At the same time they find it necessary to make known to the Assembly of the Established Church the terms of the Resolution adopted by this Assembly on the 25th instant, by 450 votes to 99—namely: 'The General Assembly approve generally of the Report of the Committee on Church and State; and thankfully recognizing the progress of the question, as well as the increasing attention accorded to the historical principles of this Church, they adhere to the declarations of recent Assemblies as to the propriety and necessity of Disestablishment and Disendowment in Scotland.'

"The Assembly regret that the position indicated in the communication of the Established Church, and that laid down in the Resolution just cited, seem to disclose a difficulty not likely to be easily overcome. But, while candor requires them to make this statement, they hasten to add that, if the Established Church should see their way to treat the points of difference between their communication and the Resolution now cited as open for discussion, the Assembly of the Free Church will readily accede to an invitation to enter into conference with a sister Church on a matter which so intimately concerns the Christian interests of the whole community. The Assembly would also renew the assurances formerly conveyed to the Established Church on the subject of friendly and beneficial co-operation in Christian work, and the understanding on which they may be extended and increased. Finally, the Assembly remit to the Assembly Arrangements Committee to receive any communication to which this Deliverance may lead."

SCOTLAND.—Summer holidays are upon us. Ministers, Elders and Deacons are hastening to the seaside, having a run to Edinburgh first, to see the "Exhibition," which, by the way, is well worth seeing. And Edinburgh is again

looking its very best. It is a glorious city. In the west we are glad to have Mr. Gentles, of the Abbey, Paisley, back again, quite restored to health, after a splendid cruise in the Mediterranean. But the winter's work has been telling on many brethren, and there are many applications for "leave of absence." In my last I think notice was taken of the many deaths of Scottish ministers' sons, holding distinguished positions abroad, both in the civil service and in the learned professions. Among others Dr. Patullo, at Fiji, Mr. Sinclair, of Kenmore at Ceylon, and Mr. George Stirling, son of the Rev. James Stirling, Aberdeen. Many of our readers will be sorry to hear of the departure of the *Daily Review*, formerly the valuable organ of the Free Church in Edinburgh. Like the *Courant*, it has had many distinguished editors and contributors. Now both ecclesiastical organs have passed away. Is it a good sign or an evil omen?

Among ministers we regret to record the death of Dr. Wm. Pulsford, of the Congregationalist church, Glasgow, one of the most distinguished ministers of that body, and a man much and deservedly respected by the whole community. It is now proposed to erect a monument to the late Dr. Wm. Chambers, in Chambers' street, Edinburgh. It will be remembered that Dr. Chambers was the restorer of St. Giles' cathedral. The new Barony church, Glasgow, is to cost \$90,000, of which about \$25,000 are in hand and as much more promised. The Rev. James Bruce, St. Ninian's, Glasgow, has resigned on account of ill health. Mr. Agnew, who has been kept out of a settlement on a charge of heresy, has been cited to appear before the F. C. Presbytery of Haddington, and to produce the three sermons to which objection had been taken. Mr. John McNeil has accepted the call to the McCrie Roxburgh F. C., Edinburgh. The resignation of the Rev. John Brand, minister of John street U. P. church, Glasgow, is causing much regret. Mr. Brand, an able, earnest and conscientious man, is distressed to see the pews gradually becoming empty by the removal of the members and adherents of the church to the suburbs of the city. Amid the strenuous work involved in refilling the places of those who had gone, his health is giving way and his resignation is the consequence. This outflow of the population is telling very seriously upon all the city churches, many of which, formerly crowded to excess, are now left all but deserted.

The new Hymnal of the Church of Scotland is being very generally adopted, and will soon supplant the old one. All the former hymns are retained, with the addition of 240 new ones, of which 86 are for children; and the custom is prevailing more and more in our churches now of having a short portion of one service each day devoted to the young folks. For this end the placing of so many excellent hymns for the young at the end of the book is well

adapted. Whilst on this subject I may mention also the recent addition to our Sabbath school organization of the "Boy's Brigade." The members of the brigade are to be soldiers for Christ. They meet once a week for drill, the usual drill of the volunteers with religious exercises, and at least one address; the main object being first of all to bring the lads to the Saviour. This movement is taking marvelously, and soon there will be few Sabbath schools in the land without a "Company."

One Assembly matter I should have emphasized, was the deputation from the Irish Presbyterian Church to the General Assembly of the Church of Scotland (the first since the disruption) with the return deputation, consisting of Principal Cunningham, and Drs. Marshall Lang and Story, of Roseneath. The Irish Church is in terror at the possible acceptance of Mr. Gladstone's Home Rule measures. So are very many of Mr. Gladstone's old friends and supporters, none more so than Mr. Bright, the faithful advocate of every true reform. Whether the nation will support the Premier, a few weeks now will tell. At present the issue is at least doubtful. Had the policy for Ireland resembled more closely the federation of the Canadian provinces it would have obtained the consent of the best minds of all shades of politics much more readily. But some measure of reform for Ireland is certain, let the issue of this contest be what it may. The Rev. Mr. McCloy, Rothesay, has been translated to Rodney street church, Liverpool. While the Rev. Mr. Brown, of the Free Church, Rothesay, died very suddenly, deeply regretted. The departure of the two ministers leaves a great blank in that fashionable and popular summer resort. D.

IRELAND—THE MEETING OF GENERAL ASSEMBLY.—The General Assembly met, on the first Monday of June and sat until the Thursday of the following week. There was a large attendance of members, nearly 800 being present. The Rev. Robert Ross of the city of Londonderry was elected Moderator. Mr. Ross was ordained in March, 1850, and so has been over 36 years in the same congregation. The whole business of the Assembly was transacted in a very satisfactory manner. Considering the circumstances, especially the great political excitement of the past year, the growth of the Church has been encouraging. It looks as if the stagnation in the sustentation fund has reached the lowest point and a reaction for the better has set in, this year an increase of £2 (ten dollars) has been made to each minister.

A distinguishing feature of this meeting of Assembly was that deputations from all the three great Scottish Churches were present. This is the first time since the Disruption that a deputation from the Church of Scotland attended, and great enthusiasm was shewn when the representatives of the Kirk made their appearance. Dr. Cunningham, the Moderator, Dr. Story, and Dr. Marshall Lang

composed the deputation. The other churches vied with the Kirk in sending distinguished men. Dr. Rainey was there from the Free Church, and Principal Cairns from the U. P. Church.

Great wisdom was shewn in the way in which the organ controversy of 17 years standing was got rid of for a time, perhaps for ever. The signs are that it will never come up again. At an early sitting, a committee representative of both sides of the house was appointed to see whether something could not be done in view of the crisis in which the country is, to avoid a whole day's debate on the question of instruments. The report when presented was carried by the whole house, only three dissenting, two of them being liberty men and one a purity man, none of them being a leader in the house. There is to be no debate in the Assembly on the question for three years, under certain circumstances, for five years. A Committee was appointed to deal in a friendly way with congregations that have organs. The leaders of the Purity party agreed to use their influence to suppress associations against organs. Here the 17 years' war ends, in substance it is a drawn battle.

The Assembly renewed its testimony against Home Rule. The deliverance points out the dangers that threaten if the Protestant minority be left to the mercy of such unscrupulous men as the Home Rule leaders have shewn themselves to be. The unanimity with which the Assembly speaks ought to count for something in the counsels of the empire. The deputies from Scotland were very emphatic in expressing sympathy with the Church in Ireland in the present crisis. It is believed that the vote of Scotland will be an important factor in preserving the unity of the empire. H.

CANADA.—The several Conferences of the Methodist Church in the Dominion were held in the month of June. They all betokened the energy that is born of strength and hopefulness. "Onward" is the motto inscribed on their banner. The various departments of work were reported as in a healthy condition. On the vexed question of University federation, they reaffirmed the resolutions passed twelve months ago—except the Toronto Conference, which agreed to remit the matter to the General Conference, which is summoned to meet in September next, without debate.

The annual meeting of the Congregational Union of Canada took place in Ottawa during the month of June, under the presidency of Rev. H. D. Hunter, of London, Ont. The total membership of the congregations connected with the Union was reported to be 7,316. The amount contributed by the ninety-nine preaching stations reporting was \$7,556. The sum raised for all purposes was \$110,824.

The sad intelligence of the murder of the Rev. John Houghton and his wife is confirmed by the Foreign Office. Less than two years

ago Mr. Houghton was set apart for the foreign work of the United Methodist Free Churches, and a few months later started with his young wife for the new field of labor in East Africa. The station had been established only recently at a very considerable outlay, and great hopes were entertained of success. In a recent letter to her home-friends, Mrs. Houghton described the murder of Bishop Hannington in the same district. Particulars of the murder have not yet arrived.

HAWAIIAN EVANGELICAL ASSOCIATION.—This reverend body met in annual session at Honolulu on the 5th of June, in Kamaiahao Church. It is composed of the ministers and lay representatives of the Churches planted by the American Board. All its business is transacted in the native language. From the "Honolulu Daily Bulletin" we gather that the Association, now in its twenty-third year, is prosecuting mission work with earnestness and vigour. It has its various boards and committees, and from the terms employed one might fancy himself reading an account of the proceedings of our own General Assembly.

TEMPERANCE NOTES:—The Montreal, Bay of Quinte, Guelph, Niagara, London and Toronto conferences of the Methodist Church, recently held, all passed strong resolutions, demanding a total suppression of the liquor traffic, and urging that their people should vote only for such candidates for parliamentary and municipal honors as are known and professed prohibitionists. They regard the Scott Act as merely an instalment of what is requisite in the interests of morality and religion. The Congregational Union of Ontario and Quebec and the Baptist Union adopted motions of like import; so that it looks as if the public mind was now educated up to that point, at which a prohibitory enactment, if passed, might be capable of enforcement, so ridding the country of one of the most fruitful sources of crime and misery. The report presented to our own General Assembly, while brief and carefully weighed, was yet quite firm and decided in the positions which it took. The following recommendations were heartily adopted:—

I. That this Assembly records its profound gratitude to God for the signal success of temperance principles during the past year, and its deep satisfaction with the unmistakable advance of temperance and prohibition sentiment throughout the land.

II. That this Assembly re-affirms the oft-repeated testimony of our Church to the effect that intemperance is a sin against God and a crime against society; its conviction that intemperance is a hindrance to the cause of Christ and a great social curse; and its earnest desire to see the evil exterminated by the preaching of the Gospel, the power of moral suasion, the education of the young in temperance principles, and by such deadly blows as a vigorous and enlightened legislation alone can inflict.

III. That inasmuch as the Canada Temperance Act, wherever faithfully enforced, has greatly reduced the evils of intemperance, this Assembly recommends presbyteries, sessions, and congregations to use all proper means to secure its adoption and rigid enforcement, not as an ultimate remedy for the evils of intemperance, but as a step towards the total suppression of the liquor traffic.

IV. That, whereas the said Act has been proved to be defective as to the means for enforcing it, the Assembly expresses gratitude to those Provincial Governments that have already recognized their responsibility for the proper administration of the law, and further resolves to petition all Provincial Governments to appoint to this responsible duty a sufficient number of officers in full sympathy with the provisions of the Act.

V. That, in accordance with the recommendation adopted by the Synod of Montreal and Ottawa, this Assembly, being fully convinced of the necessity of legal protection against the evils of the liquor traffic, expresses the hope that electors, in their choice of members of Parliament, will seek to elect able and good men, who are well-known to be in full sympathy with prohibitory legislation.

French Evangelization.

THIS work is winning its way into the confidence of the church, and the result is increasing support from a widening constituency. The operations of the Board are extensive. As was stated in the Report laid before the General Assembly, considerable difficulty has been felt in securing the services of suitable missionaries. This is chiefly owing to the large number of our missionaries that have gone to the United States, to give the gospel of Christ to the French Canadians settled there. At present there are no fewer than twenty of those who were formerly in the service of the Board employed in the neighbouring Republic, where the French Canadian population is rapidly on the increase. About eight hundred thousand French Canadians are in the United States, fully one half of whom are in New England. In Massachusetts alone they number 165,000. Of recent years vigorous efforts have been put forth, more particularly in the Eastern States, to evangelize these French Canadians. Having until the past year no institution of their own for the training of missionaries for this work, they have made large demands on our men, many of whom have been induced to take charge of congregations there, because of the greater freedom in the prosecution of their work. Seventy-six agents have been at work in our field this year.

From the large number of young Frenchmen studying, with the ministry of the church in view, at the Pointe-aux-Trembles schools, there is reason to hope for a considerable increase in

the number of missionaries in future years. It is however most desirable that some of our English speaking students should consecrate themselves to the work of French Canadian evangelization. Apart altogether from purely French fields in which they might labor with profit, the English population is so rapidly diminishing in many parts of the Province of Quebec that there is not sufficient scope for ministers able only to conduct service in English; and on the other hand the French population is so rapidly increasing in Eastern Ontario and in some parts of New Brunswick that it would be of immense advantage to the cause of truth were the ministers of our church in these districts able and willing to spend a portion of their time in ministering to the spiritual wants of the French Canadians around them, and thus they could most effectually do were they able to address them in their own language.

COLPORTEAGE.

During the year, seventeen Colporteurs have been employed,—fully double the number reported last year. Many of these, have only recently begun work, and have had, as yet, little experience. With a view to their becoming efficient labourers, the younger men have, in most cases, been associated with tried Colporteurs. They spend a part of nearly every day in working together, and always spend the night in the same house. In this way, the younger takes counsel of the elder, getting the benefit of his experience, and they are mutually helpers, encouraging each other in the arduous and difficult work in which they are engaged. During the year, 2,652 copies of the Word of God, in whole or in part, 500 French pamphlets, and about 22,700 tracts were distributed by the Colporteurs and other Missionaries of the Board. In the past month alone, the Colporteurs visited 6223 families of whom 6039 were French Roman Catholics, and distributed 272 copies of the Scriptures, and 2450 tracts.

Four of the Colporteurs are employed this summer in the Maritime Provinces, chiefly in the Counties of Victoria, Gloucester, Kent, and Westmoreland, N. B., and in Prince Edward Island. The salary for the past year of the Colporteur laboring in Glengary and Stormont has been met, to a large extent, by special contributions from the congregations of the Presbytery of Glengary. On the communion rolls of several of these congregations are to be found the names of French Protestants.

The Colporteurs, generally, report that they are well received by the people. The number of copies of the Scriptures distributed by them gives but a very faint idea of their work. Many of the districts occupied have been repeatedly visited by Colporteurs in former years, copies of the Word of God have been left, and while many of these have been destroyed by order of the priest, in not a few homes is the Bible not only found but read

and loved. In such houses, especially, is the Colporteur warmly received, and many a quiet hour is passed in conversing with the people on the things of the Kingdom. Not unfrequently a few neighbors are asked in, and the evening is spent in singing hymns and in reading and expounding the Word of Life. While fear of the priest and of friends prevents them from openly withdrawing from the Church of Rome, there are many within its pale who have no confidence in its teaching, but have embraced the Gospel through the instrumentality of the Colporteurs of the Board. During a part of last summer the Montreal Auxiliary Bible Society employed nine French Colporteurs in the Lower St. Lawrence districts. A few others were employed by other Societies, so that, in all, about thirty French Colporteurs were, for at least a portion of the year, engaged in the work of scattering broadcast the Word of God,—a larger number, it is believed, than in any preceding year.

MISSION SCHOOLS.

The necessity for carrying on and greatly extending this part of our operations is every year becoming more and more apparent. The education of the young in the Province of Quebec generally, is largely under the control of the Church of Rome. In rural districts, except where there is a sufficient number of Protestant families to organize a dissentient school, the children of French Protestants must grow up in ignorance, or receive at the hands of Romish ecclesiastics an education thoroughly permeated by the principles as well as the spirit of Ultramontaniam. To obviate these evils, the policy of the Board is to plant mission schools in those districts where it is possible to gain a foothold. In many places, even where the Protestant families are sufficiently numerous to organize a dissentient school, they are not able to support a teacher of themselves. In such districts, where there are missions of our church the Board send in a teacher—the people meeting in part the salary by means of school taxes and fees, &c.,—or the Board make a grant to supplement the amount raised by the people to support their teacher. In three of the Protestant dissentient schools reported—St. Hyacinthe, Joliette and L'Ange Gardien—the people themselves met in full the teachers' salaries last year. In addition to the schools reported last year four others appear on the list. One of these—Hochelaga—is just being organized, and those at Six Portages and English Settlement have only been in operation for about a month. Owing to the prevalence of small-pox last fall the attendance at some of the schools, notably Pointe-aux-Trembles, Russell Hall and Canning Street, has not been so large as formerly.

The number of Schools reported last year was 21, with 26 teachers and 707 scholars. The number this year is 26, with 29 teachers and 804 scholars. There are 230 pupils from Roman

Catholic homes. The great majority of the others are the children of recent converts.

POINTE-AUX-TREMABLES SCHOOLS.

The number of pupils in attendance last session was ninety-four, or nearly thirty fewer than the preceding session. This is attributable to the small-pox epidemic in Montreal last summer and autumn. During the summer, applications for admission were received from about three hundred. It was agreed to admit one hundred and twenty-five, but at the last moment, a number of these changed their mind, the epidemic being about its worst when the Session began. To provide for any emergency, the Committee thought it well, before the Schools re-opened, to rent an isolated house two miles distant and fit it up as an hospital. Scarcely had the Session opened when one of the pupils was stricken with small-pox. She was immediately removed to the prepared hospital, where for several weeks she hovered between life and death. A school companion heroically volunteered to nurse her, and with rare self-sacrifice, watched beside the sick bed, by night and day, for five or six weeks. God mercifully spared the life of the sufferer. In appreciation of the self-denial of her nurse, Victoria Schneider, the Committee presented her with a well bound copy of the French Bible and also a Sewing-machine, a gift to the School from Mr. R. M. Wanzer, of Hamilton, Ont. Later in the Session, one of the pupils, a young woman of eighteen or nineteen years of age, died after a lengthened illness, giving evidence of her trust in the Saviour. This is the first death in the Schools since they became the property of the Church. These afflictions have been blessed of God to the spiritual good of many of the pupils. During the session, eighteen of them professed to accept Christ as their Saviour, and when the Communion was dispensed in April by the Rev. Prof. Cousirat and the Secretary of the Board, fifty-one sat at the Lord's Table.

The church has good reason to thank God for the Pointe-aux-Trembles schools, and for the highly efficient staff of earnest, devoted Christian teachers there. That the work done is being appreciated by our people is manifest by the large and yearly increasing number of scholarships given by our congregations and Sabbath schools, as also by private individuals. As has been stated from year to year in the reports of the Board, the average cost of each pupil is about \$50 per session. To the congregations or schools or individuals contributing this amount, a pupil is assigned, concerning whose progress reports are sent from time to time. In this way a Sabbath school, contributing a scholarship, is put directly in communication with the mission school, and the letters, if read publicly to the Sabbath school children, tend to keep alive their interest in the work. Moreover the Sabbath school can, every Lord's day, remember in its prayers the pupil it supports, and can scarcely fail to re-

ceive benefit by being thus directly brought into contact with the pupil educated by means of its missionary contributions.

The Principal in his report says:—Thirty-four of these were children of Roman Catholic parents, and fifty-six were children of converts, and four were children of Protestants. Nearly all of them have proved good scholars, and their progress in secular and sacred knowledge, as well as their good behaviour, have been for us a great cause of encouragement and of thankfulness to God. The year which has just been added to the history of our school is certainly one of the most interesting, and one which bespeaks good things for the future of the mission.

One of the main objects in past years has been to develop in our young people a missionary spirit. Every year, some of them have answered to our desire, and they have proved by their zeal and their faithfulness that God himself had called them to work in His field. But never has the missionary spirit prevailed so widely in our schools as this year, for nearly all those who have found the saving truth have manifested an earnest desire to labor for the Master. The mission work among the French Canadians is far more difficult for our converts than for born Protestants, because the Roman Catholics respect a man who keeps the religion of his fathers, but they despise, they hate a man who, through conviction, becomes a Protestant. A Roman Catholic can be a drunkard, a swearer, a liar, and yet if he goes to mass from time to time, and to confession once a year, nobody will molest him; but if that man becomes a Protestant and a sincere Christian, who lives a new life, all his neighbours will rise against him. In view of this fact, it is not surprising if some of our young converts who undertake the work of colportage find it hard and sometimes discouraging for them.

Twelve of our young men and five of our young women who have spent a few years with us have become missionary colporteurs or teachers. We are glad to say that never before has the number of our young missionaries been so large.

The Rev. G. C. Heine, Convener of the Presbytery's Committee on French Evangelization, in his report to the Board, directs especial attention to the enormous power and aggressive efforts of the Romish Church within the bounds. More than ever she manifests a determination to perpetuate and extend her influence in Montreal as a great centre of wealth and commercial enterprise. Convents, colleges, and churches are being enlarged and multiplied. The completion of St. Peter's Cathedral, an immense edifice which has been in course of erection for about twenty years, is being pushed forward by funds raised through lotteries and other ecclesiastical methods. The united wealth of the hierarchy and of religious corporations in real estate, invested funds and incomes from tithes, assessments for building

purposes and fees of all sorts, is made in many ways to tell powerfully against Protestantism. Farms and other property owned by Protestants throughout the Province are bought by Roman Catholics, and conventual education is rendered cheap and attractive, and is used as a successful means of proselytizing. The parish system, which, according to recent decisions in the courts, existed before and independently of any civil recognition, and carries with it the right of collecting tithes irrespective of the civil law, is being extended into new districts. Fresh superstitions are being developed in connection with sacred shrines and pilgrimages and processions. A lamentable instance of this occurred on the 11th of October last, when a procession of about eight thousand men, women and children, led by the Bishop of Montreal and attendant priests paraded the streets, carrying with them a brass statue of the Virgin Mary, which had been used in a similar way years ago to stay the ravages of cholera. On this occasion the multitude moved along telling the beads of the Rosary, singing the Litany of Loretta and the Ave Maria, and imploring the Virgin to deliver the city from small-pox. It is safe to say that the scourge was rather increased than diminished by this means; and, later on, the superstition of the same people manifested itself in riots in resistance of vaccination and other approved sanitary measures. Many ignorant people believed that, through the intercession of St. Roch, children dying of small-pox, passed direct into heaven without being detained in purgatory, and their confidence in this saint rendered them more or less indifferent to scientific means of safety now employed by all civilized nations. It is right to state, however, that along with such superstitions there is an unmistakable growth of liberal sentiment among the educated classes which promises well for the future success of the gospel. Mr. Heine says:—"The missionaries are at their posts, laboring after the same manner as in former years, meeting both with encouragements and discouragements. Deputations from the Presbytery have visited the more important fields and reported satisfaction with the good being done. One missionary, Mr. Hamilton, baptized a family of twelve at St. Julie, Glengarry, in August last, and afterwards received the adults into church fellowship. This family formerly belonged to the Romish Church, are well to do, and will not fail to exercise a beneficial influence on their former co-religionists. Mr. Internoscia, a converted ex-priest, and for years the devoted Italian missionary in the city, admitted to church membership on profession of faith in January last, no fewer than *eighteen* persons. These are examples of the blessing resting upon our efforts. There are seventeen fields in the Presbytery, in which there is a greater or less number of French Protestants where work is carried on in purely French districts or in connection with English congregations. This is exclusive of Pointe-aux-

Trembles, the seat of our flourishing educational Institutes. In conclusion, I may say that I entertain the strongest conviction of our duty to give the French Canadian Roman Catholics the Gospel, and that to do so we should multiply schools such as those referred to."

CONGREGATIONS AND MISSION STATIONS.

The most encouraging feature is the fact that 222 members were received during the year, nearly all on profession of their faith in Christ. Notwithstanding this large accession, the total membership reported this year is only sixty in excess of last year.

In this respect French congregations differ from English ones, especially outside of the Province of Quebec. There are few additions to the membership by certificate, and when a death occurs, or when from any cause a name is removed from the communion roll, the number can only be made up by the reception of a member on profession of faith, and the great majority of these are converts from the Church of Rome. It too frequently happens, even yet, that when a French Roman Catholic becomes a Protestant he finds matters made so uncomfortable for him in the workshop or factory that he has to look elsewhere for employment, and hence the frequent changes in the communion roll of some of our Churches. It requires strong faith on the part, at least of some of our converts, to enable them to take the decisive step and sever their connexion with the Church of their fathers.

FINANCES.

The expenditure of the Board is at present at the rate of \$3,000 per month, and it is earnestly hoped that the contributions from the friends of the Mission will warrant the continuance of the work on the same scale. Last year the Board received for all purposes over \$32,000. The contributions from Great Britain and Ireland amounted to \$5,481.45.

At the close of the Report we have the following interesting incident:—In June, 1882, the General Assembly met in St. John, N. B. The train on the Intercolonial Railway which carried many of the members of Assembly from Ontario and Quebec was delayed for two hours at Rimouski, to receive the Maritime Provinces mail from the English steamer then arriving. The day was that on which the nomination of candidates for the Dominion Parliament was held, and a large crowd of French Canadians was gathered at the Rimouski Station, listening to the address of the candidates for Parliamentary honours. Mr. Chiniquy was a passenger on the train. In company with many of the members of Assembly he stepped on the platform while the train waited. Soon it was noised among the crowd that the "Apostate Chiniquy" was there. The political orators were deserted and the crowd surrounded the veteran ex-priest, who quietly addressed them. Many were enraged, stones were thrown, and it was deemed prudent

that he should retire to the platform of the car, where he again quietly spoke to those willing to listen. When the General Assembly was over, a few French Testaments and a number of pamphlets were sent from the office of the Board to a person whose name and address were obtained in Rimouski that day. A mere passing incident, scarce worth a moment's thought! Nearly four years go by and there appears a letter in *L'Aurore*, signed by a student of an American Theological Seminary, who tells that he was one of the crowd who, that June day at Rimouski, heard Mr. Chiniquy's words and was led to leave the Roman Catholic College where he was studying for the Priesthood, and to consecrate himself to the service of Christ. Owing to the opposition of friends, he left his home for the New England States, and is now studying for the Ministry of the Gospel. Instances of a somewhat similar kind occur from time to time, showing that the bread cast upon the waters is often found after many days.

Our Foreign Missions.

ABSTRACT OF REPORT FOR LAST YEAR: (EASTERN SECTION.)

THE Report opens with a reference to the removal by death of Rev. Dr. McGregor, Thomas M. Christie, and J. W. Macleod. It then intimates the acceptance of the offer of Mr. W. L. Macrae as Missionary to take charge of Princetown, Trinidad. Mr. Macrae is expected to be in the field in October,—Mr. Annand's visitation of the churches is referred to, and then we have the following list of Missionaries in the New HEBRIDES:

Missionary.	Appointed.	Location.
Rev. J. W. Mackenzie.....	1872	Efate.
Rev. Joseph Annand, M. A.....	1873	Aneityum.
Rev. H. A. Robertson.....	1882	Erromanga.
Dr. Gunn.....	1883	Futuna.
Rev. James H. Lawrie.....	1879	Aneityum.
Rev. John G. Paton.....	1858	Aniwa.
Rev. D. Macdonald.....	1871	Efate.
Rev. R. M. Fraser.....	1882	Epi.
Rev. William Watt.....	1869	Tanna.
Rev. Peter Milne.....	1869	Nguna.
Rev. Oscar Michelsen.....	1873	Tongoa.
Rev. W. Gray.....	1882	Tanna.
Rev. Chas. Murray, M. A.....	1884	Ambrim.

During the year, reports were on two or three occasions received, that caused a measure of anxiety as to the movements of the French in regard to the New Hebrides, but, as on the previous year, your committee had memorialized the British Government with regard to the matter, and had, in reply, an assurance that Her Majesty's Government will not fail to bear in mind the considerations presented, it was deemed prudent to take no further action, beyond informal correspondence with the F. M. Committee of the Free Church of Scotland, assuring them of our readiness to co-operate in any way that they might deem most in the interests of the mission. It is pleasing to report that thus far the missionaries have

been able to prosecute their work in peace and safety.

THE MISSION SYNOD

Met this year at Epi on the 24th of June. With regard to the question of a new mission vessel, it was finally resolved to ask the "Day-spring" Board in Sidney to make full inquiry regarding the cost of running a vessel with auxiliary steam power, and the further consideration of the matter was postponed to the Synod of 1886.

THE DAYSPRING.

During the year, two trips were made from Sydney to the islands. She left for the first trip on the first of April, taking with her Mr. and Mrs. Robertson, and two other missionaries and their wives, made a circuit of the group, calling at the different stations, then gathered the missionaries and teachers to Synod, and carried them again to their homes. She then visited several outlying stations where teachers are labouring, or wanted, and doing other necessary work, returning to Sydney on the 11th September. She left again on September 26th on her second trip, made two visits to each of the mission stations, landing stores and receiving mails, conveyed teachers to outlying stations in different islands, and sailed again for Sydney, which she reached on the 21st of December.

ANEITYUM.

It is with a feeling of regret that we present our last report from this island. Here our first missionary, Rev. Dr. Geddie, the first foreign missionary sent out by any colonial church, began his work. Here was the scene of his toil and triumph, and for nearly two score years the name "*Aneityum*" has been dear to our people. A few years after Dr. Geddie's settlement, he was gladdened by the arrival of the Rev. Dr. Inglis of the Reformed Presbyterian Church in Scotland, who settled on the opposite side of the Island, and the two stations have ever since been maintained by their respective churches. Five years ago the Mission Synod forwarded a resolution, respectfully entreating F.M. Committees of this Church and of the Free Church of Scotland, with which the Reformed Presbyterian Church had united, to consult as to the propriety, in consequence of the decreasing population, of placing Aneityum as soon as possible under the charge of one missionary, the other to be freed from his station, and to be placed on one of the heathen islands. Your Committee, approved cordially of the resolution and entreaty, and, although feeling that our church had priority of claim, agreed to leave the whole matter to the Mission Synod as the judges in the case, to remove either missionary, pledging itself to abide by the Synod's decision, provided the F.M. Committee of the Free Church would concur in this mode of settlement. The Free Church Committee resolved that it would be unwise

to remove their missionary, and there the matter in the meantime ended.

On Mr. Annand's return a year ago, he again brought the matter before your Committee, and offered, even though he had been once removed, and had learned two languages, to leave Aneityum to the missionary of the Free Church, and go to Santo, the largest and most northerly island of the group, or any other heathen island to which he might be appointed. Your Committee again opened correspondence with the Foreign Mission Committee of the Free Church of Scotland, offering, in the event of Mr. Annand concurring, and the Mission Synod approving, the proposal, to transfer Mr. Annand to Santo or such other island as the Mission Synod might select, leaving Mr. Laurie, if the F. M. Committee of the Free Church, and the New Hebrides Synod, approved, to take charge of the whole island; and, as the Mission Synod have already expressed the opinion that a mission to Santo should not be attempted by a single missionary, this Committee would express the hope that should Santo be chosen, the Foreign Mission Committee of the Free Church of Scotland may see their way clear to the appointment of a colleague to be associated with Mr. Annand in this effort to extend the mission. The F. M. Committee of the Free Church replied, accepting the sole charge of the whole island of Aneityum, agreeing to correspond with Dr. Gunn, their missionary on Futuna, leaving it with him and the Mission Synod to decide whether he should be transferred from Futuna to Santo. Should Dr. Gunn and the Synod decide against the transfer, they suggest that the Rev. J. C. Paton is empowered to select for the Presbyterian Church in Victoria a new missionary, who might be associated with Mr. Annand in Santo, and they express strongly the opinion that any further development of the New Hebrides mission should be undertaken by the Australasian Churches. Your Committee, on the receipt of the above, remitted the matter to the Mission Synod, to take all necessary steps for the transference. on Mr. Annand's return, in the event of their approving of it, and reiterated its conviction of the desirableness of another missionary being associated with Mr. Annand in the occupancy of so large and important an island as Santo. They further brought to the notice of the Free Church Committee that there were mission premises at Aneityum belonging to the Church, asking that this be taken into account, as the cost of breaking ground at Santo will be considerable. This question of property the Free Church Committee agreed to leave to the Mission Synod and Mr. Laurie for equitable settlement, promising to pay the amount that may be decided by them.

EPATE.

A very severe type of influenza, brought from a neighbouring island, Noumea, swept over several villages, but with little fatal result. The mission family were prostrated

with it, but recovered in safety. One difficulty in the way of the work hitherto, has been that heathen villages scattered through the interior of the island were largely inaccessible to the Gospel. Latterly a village has been built, not far from the mission premises, and to this, the people from the mountains, that wish instruction, are removing. It now numbers about fifty natives, and more are joining them. They have built a little church, which is already too small. The missionary's statements may be summed up as follows:—"Years ago, had you filled their huts with gold, you could not have persuaded them to move away from their own villages, and renounce the customs of their forefathers. But the Gospel has silently influenced their hearts, and now of their own accord they have come to trust under the shadow of the Lord God of Israel. I cannot tell you how thankful I feel to a kind Heavenly Father for permitting us to return to our field. We laboured many years with apparently very little success, but now we are greatly rejoiced in seeing many turned from darkness to light. A few years ago our prospects for extending the work among the natives in the mountains seemed dark, they were so scattered, perhaps eight or ten in a village, and so inaccessible. Now we have the happiness of seeing them gathering into one village. I believe that before many years the scattered villages among the mountains will all have moved down. We have an accession every few weeks. The same is true of Mr. McDonald's side of the island. Twenty-nine have thus been gathered in from heathenism at this station during the past two months. At Fila the work is hopeful. I believe we shall have a large ingathering there very soon. I was there last Sunday, and as we went from house to house the natives were waiting for us. They are just finishing their feast. You are aware that part of the village, one fourth, is Christian. When the rest of them join us we will attack Meli (the greatest stronghold of the enemy on the island) in true earnest."

ERROMANGA.

Mr. Robertson and family, returning from their furlough, reached their station in safety on the 25th of April, 1885, and were warmly welcomed by the natives. The first communion after their return was held on the 28th of June, exactly thirteen years from the day of their first settlement there in 1872, and on this occasion there were present 610, of whom 177 were communicants. Immediately before the communion he baptized thirty-seven adults and twenty-four infants, and on Monday after communion married seven couples, and on Wednesday, the eighth. In noting the changes that have taken place in these thirteen years, Mr. Robertson says: "Then we had only a handful of true friends and helpers, now we can count them by hundreds; our teachers number thirty-two, and our adult church members nearly 200, and there is no

thing which our better class of people are not willing to do for us personally or in forwarding the work, and when I first came here I could not get a small piece of fence put up, though I offered large payment for it." He also writes: "Our natives took great care of our mission station in our absence. Our mission buildings were beautifully whitewashed, cleaned and painted, and the grounds like a well-kept garden, the boat painted, the cattle and goats looking so well, and the grape vines bearing fine bunches of grapes. They built a new plastered school house at Traitor's Head, a kitchen for us, and fenced in the missionary premises. The most of our teachers have done well during our long absence, and several high chiefs have given up heathenism, and are now attending church. A large number of both heathen and Christians have died during our absence, among whom were seven of our teachers.

The 300 bound copies of Matthew and Mark have long since passed into the hands of those who read, or are learning; and this summer I hope to get Luke and John printed in Sydney. My teachers and the wives of some of them gave me £10 sterling to remit as their first gift, a thank-offering to the British and Foreign Bible Society. Twelve casks of arrowroot, containing over 2,000 pounds, have been shipped to Halifax as their contribution to the funds."

A letter received a short time since states that, on January 27th of this year, the communion was held at Traitor's Head, the station on the east side of the island, at which 712 were present, of whom 168 were communicants. On that side of the island the mission family had spent three months, returning to Dillon's Bay early in February.

THE PROPOSED MISSION TO SANTO.

Santo is the largest and most northerly island of the New Hebrides group, as Aneityum is the most southerly. Though no definite appointment has been made, it has been named as the probable field of Mr. Annand's future labours. As already stated, your Committee, in consenting to the transference of the whole work on Aneityum to the Free Church of Scotland, expressed strongly their conviction of the necessity of another missionary to co-operate in establishing a mission at Santo, but that Church does not see its way to make such an appointment. Dr. Gunn will probably remain at Futuna, and whether there will be a new missionary from the Victorian Church who will be appointed to Santo is a matter of doubt. Last winter Mr. Annand inquired of your Committee if they could give him any encouragement to hope that they would send out another man with him to that field, but they felt that they could not, in the present state of the fund, incur additional liabilities. More recently they received a request from the Woman's Foreign Missionary Society, asking them to appoint a man, and guaranteeing his support until such time as

the Committee might be in a position to assume it. In reply, your Committee again decided, "in view of the increasing debt upon the fund, and the probability of a speedy amalgamation of Foreign Mission Funds of the Eastern and Western sections of the Church, to defer further consideration of this subject until after the meeting of the General Assembly."

THE TRINIDAD-MISSION.

STATION.	MISSIONARY.	TEACHERS.
Tunapuna.....	J. Morton	Miss Semple, Miss Hilton
San Fernando.	K. J. Grant ..	Miss Copeland.
	Lal Behari ..	J. Corsbie.
Princetown....	J. W. MacLeod	Miss Blackadder.
Couva.....	J. K. Wright
St. Joseph.....	J. Hendrie (U. P. Ch. Scotland).....

The Schools numbered 39. Pupils 1,965 of whom 1,391 were boys and 574 girls. Average daily attendance 1,369.

Received during the year from proprietors of estates, £831 5s. sterling; from the native church, £317 16s. 1d. Donations, £71 9s. 6d.; Government grants for schools, £915 14s. From the Canadian Church, £1877 3s. 1d.—making in all £4101 12s. 5d. The United Presbyterian Church, Scotland, co-operates in the work to the extent of £334 2s. 11d.

Reviewing their whole field for 1885, the Mission Council say:—"This year will long be remembered as one of great anxiety and trial to every interest in Trinidad. As citizens and as missionaries we have sympathized deeply with those upon whom the trials have fallen, and we close the year sincerely trusting that improved markets and favourable seasons may mark the coming year. Some of our subscribers have not been able to continue the amount of their former contributions, and there is also a decrease in the contributions of the Native Church. The attendance at school has somewhat increased. There have been admitted to the Christian Church by baptism during the year, seventy-one adults and sixty-two children, in all 133, while eighteen couples have been united in Christian marriage. There have been in operation thirty-nine schools, at which 1,965 pupils were enrolled, with an average daily attendance of 1,369."

TUNAPUNA.

Mr. Morton states that the greater part of his report for last year might be re-read for this year, as the work has been continued much on the same lines. Miss Amy Hilton, of Yarmouth, arrived in Trinidad to begin her work the first of 1885. With the advice of the Mission Council and the consent of Miss Semple, it was arranged that the latter should take charge of the school at Tacarigua and the former at Tunapuna. Miss Semple reports that out of seventy-two enrolled in

the Tacarigua school, the average attendance for the year was sixty, with sixty attending the Sabbath-school, also conducted by herself. She taught a night-school of young men who had to work in the day. They made good progress, both in Bible study and secular knowledge. Miss Hilton reports that the average at the Tunapuna school was thirty-five, and speaks hopefully of the deep interest shown by the children in the Bible lesson which begins each day's work. The Sabbath school at Orange Grove, taught by Miss Morton, numbers forty-four, with an average of twenty-four. It is steadily increasing and, along with other agencies, is exerting an influence for good in the estate. The excellent work done in the schools of this district, and in those of Mr. Hendrie's field, was shown in a public examination held at the end of the year, with a gathering of 270 of their Hindu school children, at which the Governor, Sir William Robinson and lady, and a number of officials, and other friends were present, and expressed themselves highly pleased with the work. Concerning the excellence of school-work, Mr. Morton makes the following remarks, which will apply to all the fields: "The cost of these schools may to some minds appear somewhat aside from pure missionary expenditure, but this is a great mistake. Christian schools and Sunday schools are the especial agency for the young, and through the children they have a leavening effect upon the parents. They take time, but years pass quickly, and looking back we can testify to the immense importance of the work done in our Mission schools." At Tacarigua a teacher's house has been erected. A fund has been established for the erection of a church at Tunapuna, and notwithstanding the hardness of the times, \$1,550 has been subscribed, of which \$1,100 has been paid in. To meet the balance, Mr. Morton proposes that, as his district is almost clear of debt, the ordinary grant to it be reduced from £490 to £450, and that a special annual grant of £50 be made to the Church Erection Fund till the debt upon it be paid. This has been sanctioned by your Committee, and the church will probably be proceeded with this summer.

SAN FERNANDO.

Mr. Grant writes: "On every Sabbath, services are regularly held at seven out-stations, and the Word is preached in scores of small places during the week. During the year, thirty-eight adults and thirty-nine children have been baptized, and the communion-roll shows 144 members in good standing. In the new church at Oropouche, for which the friends in Newfoundland and elsewhere contributed so liberally, the Lord's Supper was twice dispensed and a communion-roll of forty members is there formed. At the opening of a new school-house at Barrackpore, seventy were present, five were baptized, seventeen partook of the Communion, and \$26 were con-

tributed towards the building fund. There are in this district eighteen schools, with a roll of 842, and an average daily attendance of 657. Miss Copeland who, aided by Mr. Corsbie and Miss Annie Olmel, taught the central school at San Fernando, reports an average for the year of ninety-nine. A gathering of 300 children at Christmas for examination and prizes, was most gratifying to all, and especially so to those who laboured through the year and now saw some of the fruits. The erection of a new school house at Barrackpore and repairs on seven others, together with outbuildings on the mission premises, obliged the missionary to close the building account for the year with a debt of £134, which, however, he hopes to pay off without applying to your Committee. The liberality of the native congregation has been still further manifested by agreeing at the annual meeting to raise during the coming year £150, or one-half the salary of the missionary.

PRINCETOWN.

Although Mr. McLeod resigned the charge of the district, at the beginning of the year, he still retained the management of its finances, lived most of the time at Princetown, exercised a general supervision of the work, and reports its progress. Miss Blackadder, who for nearly ten years, has taught with much success the school at Princetown, had charge also of the Sabbath-school, and reports steady and cheering progress. Owing to loss of £25 to Jordan Hill School, through depression in the sugar trade; that at St. Julian had to be closed, and its support given to the former. The debt on the new church, \$324, was nearly all paid off, making a total raised in Trinidad for that object of \$1,800. Congregational collections have increased by \$120, a special collection on Communion Sabbath amounting to \$70. Nine schools were in operation during the year with a total attendance of 386, and a daily average of 249, thirteen adults and four children were baptized, three couples married, and there are now seventy on the Communion roll.

DEMARARA.

Mr. Gibson, having spent some time in Trinidad, studying the language and the work, and at the same time giving aid, especially in the district of Princetown, left about the 20th of May for Demarara, to take up his work there. On his arrival in Georgetown he received a hearty welcome from Rev. Messrs. Slater and Rose. He writes: "Going as a missionary to the Coolies of British Guiana does not mean going to live in a country where there are only heathen. The hardships endured by those who have gone to labour among savage and uncivilized tribes can form no part of the experiences of missionaries to Demarara. In the parish of St. Luke's there are fifteen estates and on almost every-

one of them are several handsome houses. Mr. Gibson enters on his work among the thousands of Coolie labourers in Demarara with good prospects.

(To be continued.)

Formosa.

LETTER FROM DR. MACKAY.

Tamsui, March 22nd, 1886.

MR. EDITOR: A long time ago I wished to thank you very specially for having the faces of *A-Hôa* and *Tân Hé* to appear in such a valuable paper as the RECORD. I brought a copy with me to all the stations and said, "Now see if Canada loves you or no?" All felt so pleased and so honored that I only wish you could have seen their faces, for all the church loves these two brethren—"Honor to whom honor." I am glad too that you and also the F. M. C. agree with my views of a native ministry. Depend upon it, nothing else will ever evangelize this mighty empire. Unless men are more or less entrusted with work, they can't show the same interest, the same independence and freedom of thought, necessary for a healthy and robust church. *A-Hôa* went with me to the east coast and we were either under a burning sun or torrents of rain, but if the very heavens opened and poured down we would rejoice. On account of the French attack, baptisms were delayed until this trip. We visited 18 (eighteen) stations and I preached at every place, mostly in the open air and then baptized. In all, 1138 were admitted into the Church. Now I think I hear some say, "too fast," others, "already the Lord has blessed the French invasion for good," &c., &c. We should be very careful when trying to interpret Providence. God will bring *good* out of *evil*; the question is, when? Just in His own time. As far as I can see that time has not yet come in North Formosa. On the east coast it is just our regular work going on. Were it not for the French, we would have baptized in 1884 or 1885. Not a few died without being baptized. If you have any confidence in my judgment, any in my knowledge of North Formosa, and any in my regard for beloved Zion in this fair isle, then praise

the Lord—praise Him all who love Him in Canada that in ten days I baptized 1138 souls. If we only *Trust Him*; but at the same time DO OUR DUTY I believe nothing can stand against us. My beloved friend, how fast we are being carried on and on; but soon the welcome “Come” will be heard.

Ever yours sincerely,
G. L. MACKAY.

P. S.—Mr. Jamieson is just *beginning* to take part in preaching.

LETTER FROM REV. GIAM CHHENG HôA.

Tamsui, March 28th, 1886.

To Editor PRESBYTERIAN RECORD.

Once more I write to you as I see the great labors of our beloved pastor Mackay and his great success, all the success, as far as man is concerned, is due to him. He built three of the finest churches in all China in three months. Other people would require a year or two to do this work. As I am lost and lonely if a week passes without seeing him, I went into the country fifty-five times and met him. I went all round after him where he travelled every day and heard people say he was *not an ordinary man*. Such *determination*, such *zeal* and *labor*, they never heard of. He would say to me, “A-HôA, life or death. I will *silence* the enemy.” So he has, people say he fears neither *death*, *men*, nor *devils*. When I went to *Sin-tiam* and saw the church he built, then went to see where he stayed at nights, my heart got soft. *His bed was bare boards, his pillow a block of wood*, and the fireplace he made himself, they told me, in one day, with his coat off. There he was giving medicines and preaching till all hours at night. I don't like to hear people say, “Look now, the French did no harm, God protected the church, &c.” I tell you fearlessly the *truth*, God has a *devoted* and *able* servant here, and were it not for him the damages would never be paid, I say, perhaps never. *Hard, hard* work put up these strong, beautiful churches. I went with my dear pastor to the east coast, where he baptized 1138 converts. Just like him, just like his humility. For 14 years he never said he could put up such as the new buildings, and he never preaches twice the same here. For days he preached,

at times for hours, standing on a bench. I *never* heard, never, never heard such preaching. At the last place, in the eve, just before coming back, the very day of judgment seemed just at hand. His piercing eyes flashing fire, his face shining, his body trembling, and his words *burning* all hearts. I never felt my littleness so much—we don't know him even yet; you certainly don't. He is always taking us by surprise with such deepness of thought, and such freshness of Gospel *truth*, that we *love* him with all our souls; whilst we never get tired, no never, blessing our Saviour for keeping our dear pastor Mackay in our midst. I can't write more, I couldn't write all, in years to come, the meaning of my poor heart.

A-HôA.

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There is ground for hope that the French Government will be restrained from annexing the New Hebrides; but there is no doubt that the danger is imminent, the beast of prey is creeping closer upon its intended victim, crouching ready for the fatal spring. Under Providence, our hope is in the firmness and public spirit of the Australian colonies. Our beloved missionary, Rev. Joseph Annand with Mrs. Annand, will likely soon settle on Santo; but if the French were to carry out their designs on the group, there would be but little encouragement for further missionary effort. It is painfully obvious that wherever the French flag floats,

Jesuit missionaries set themselves to destroy Protestant churches; and their sinister efforts are usually backed up by the civil power. Over and over again this has been shewn in the Pacific isles and elsewhere. The combined efforts of our own Church, the Free Church of Scotland, and the Australian Churches will, we trust, suffice to move the British Government to an attitude of constant vigilance on behalf of the New Hebrides.

It will be noticed from the Reports placed before the General Assembly that our Church withdraws from her work on the beautiful and beloved island of Aneityum, so dear to thousands of our people on account of Dr. Geddie's labours. Most gladly do we hand over our share in that work to the honoured missionary who represents the Free Church on the island. There was not scope enough for two missionaries, and our missionary, Mr. Annand, cheerfully withdrew, and is to occupy another field. Aneityum has in fact been a Christian island for many years, and has sent forth many native Christians to labour (and not a few to suffer) among the heathen in the neighbouring isles.

While we express our regret that our honoured sister, the United Presbyterian Church in the United States, is in danger of being divided on the question of the use of instruments of music, we have most cordially to congratulate the Irish Presbyterian Church on a blessed truce—a cessation of the cruel internal strife that marred her beauty and her usefulness for many years. The strife is over for the present. There is peace; may it be a peace of God!

From all quarters we have had good reports and kindly echoes regarding the late General Assembly. A better, fairer sample of what an assembly of Christian men should be is very rarely seen. The Church is happily free from party strife and from faction in every form. Ever may it be so!

Literature.

WOOD, HAY, STUBBLE, by Kate W. Hamilton. Presbyterian Board of Publication, Philadelphia. An instructive story, intended to show the supreme value of a sincere ear-

nest, honest Christian character. The same publishers issue an elegant little book by Rev. Dr. Miller, entitled "THE WEDDED LIFE." Very wisely, Dr. Miller offers his counsels to husband and wife with a view to happiness in this life and in the life to come. W. DRYSDALE & Co., Montreal, sell the Board's books, and furnish catalogues; so do MacGREGOR & KNIGHT, Halifax.

"BEITIGHEIM," a cheap book published by FUNK & WAGNALLS, New York, describing the great battle of 1932 between Despotism and Democracy, the author seeing into the future as far as any of the rest of us—perhaps.

THE LORD'S DAY: ITS UNIVERSAL AND PERPETUAL OBLIGATION. A premium essay. By A. E. Waffle. Second edition. Toronto: S. R. Briggs, Willard Tract Depository. Price, \$1.25. Here we have a thorough discussion of a most important practical question. The book takes up the right ground, and vindicates it with ability and success. A vast amount of useful information on the subject is condensed in these 418 pages.

NEW TABERNACLE SERMONS. By T. DeWitt Talmage, D.D. Published by E. B. Treat, New York. Anything from the pen or the eloquent lips of Talmage justly commands attention. This volume contains 32 sermons, brilliant, sparkling, racy, heart-stirring, as usual. We can warmly commend them to the reader.

THE ENGLISH PULPIT OF TO-DAY, published by Alfred E. Rose, Westfield, N. Y., contains discourses by leading British divines on a large variety of themes. It is published monthly, —\$1.50 per annum.

THE SCRIPTURES FOR YOUNG READERS, Vol. I. Edited by Professors Bartlett and Peters, Philadelphia. New York and London, G. P. Putnam's & Sons; Dawson Bros., Montreal. The object of this work is to serve as an introduction to the study of the Bible, and the story is told pretty much in the words of the Bible, although considerably condensed and re-arranged. Young readers will find the work interesting and instructive, while those advanced in years will also be pleased and edified by its perusal.

THE STORY OF NORWAY. By Professor Boyesen, Columbia College, New York. G. P. Putnam's & Sons, New York and London; Dawson Bros., Montreal. This is an addition to the series of "THE STORY OF THE NATIONS," and gives an interesting and graphic account of the Norsemen, from the earliest times down to the present date. Few works, comparatively speaking, have been published on Norway, and this will, therefore, be all the more acceptable to the general reader and the student of history.

VICK'S MONTHLY MAGAZINE, June & July, Jas. Vick, Rochester, N. Y. Contain much valuable information.

Page for the Young.

ELIZABETH MOUAT:

A TALE OF PERILS AND PROVIDENCES AT SEA.

ONE of the most marvellous adventures at sea which has ever been recorded happened in the beginning of the present year, in connection with the northern coast of Scotland. It excited word-wide interest, and has written itself deep in the hearts and memories of young and old. An aged woman of the peasant class, Elizabeth Mouat by name, set out on the 30th January to make a voyage from an obscure Shetland port to Lerwick. The vessel was a small smack, named the *Columbine*, which was manned by three persons, the master and two ordinary sailors. During a gale, the master, while performing some operation on deck, was struck by the boom and knocked over-board, and the two men immediately took a boat and went to his rescue. They failed in this endeavour; and when they turned from their fruitless task, they were horror-struck to find that their little vessel had been caught by the wind, and carried far beyond their reach. They then made all haste to the nearest port, in the hope of being able to send a steamer in pursuit of the runaway craft. Two steamers went on this errand, but both failed to catch the faintest glimpse of the lost smack, or to discover the slightest trace of her. When they returned and made their sad report, all hope of the safety of the little fugitive and its solitary passenger seemed to forsake people's hearts, and they bemoaned in anticipation the dismal fate of the luckless adventurer. But the end was not according to men's fears, though the suspense which every where prevailed showed how much the fate of a single obscure individual could, when surrounded with mystery or exposed to peril, awaken and sustain the interest of a whole nation. The vessel drifted on, and the forlorn passenger, sick, lame, and infirm from age, was at first panic-stricken when she realized her desertion and danger. And well she might. She was bereft of the unspeakable support which human companionship and comfort can so powerfully impart in the presence of danger; and her loneliness might, even in less awful circumstances, have overwhelmed the strongest mind, and even driven reason from its throne. If the reader will endeavour to realize what it is to be the sole occupant of an unguided ship, adrift on the great deep, with the wild tempest howling dismally day and night, aggravated by having almost nothing to eat or drink, and deep darkness brooding over the scene the whole livelong night, the power of imagination will be found to exert itself in vain. Poor Elizabeth Mouat was in her case the nearest realization on re-

cord of the loneliness of Coleridge's 'Ancient Mariner':

Alone! alone! all, all alone!
Alone upon a wide, wide sea.

And yet reason did not quit its seat, nor did despair quench her hope. She could do nothing to guide the vessel, and little to promote her comfort or relieve her suspense. She had made next to no provision for the voyage, which would, in ordinary circumstances, have been accomplished in a few hours, having with her only a couple of biscuits and a quart bottle of milk. She could not go to bed or lie down, and it was not safe for her to move about. Her only extra warm clothing was a seaman's jacket; and her attempts to keep a light burning during the night were short-lived. Her material comforts were as few as her chances of deliverance would have appeared to a person of wholly worldly mind. Yet she was sustained in a way that was passing strange. With her aching hands she clung to a rope which hung from the roof of her cabin, and in faith she clung to that Almighty Hand which reaches down from heaven. She afterwards told that she 'committed herself entirely to God's keeping, and was thereby greatly comforted. A spirit of resignation took possession of her, and she was not afraid.' Thus she endured her bodily privations, and waited for the salvation which was at last vouchsafed to her. After being thus at sea, nearly all the time buffeted and beaten by an angry sea and a howling tempest, for nine weary days and nights, she at last discovered, on Sabbath morning, the 7th February, that she was approaching some shore, and soon afterwards the tiny vessel was driven, gently and safely, amid the beeting rocks which abound on the coast of Norway, into a little cove not far from Lepsoe, where she attracted the attention of some boys, who brought strong and willing, but tender-hearted and gentle-handed, men to her rescue. There she was taken ashore, weak and suffering in body, but sound in mind and strong in faith, and nourished into strength; and now she rejoices in being once more at home!

If this thrilling incident does not teach a lesson of the overruling providence of the Creator of all and the Saviour and Friend of man, it has occurred in vain. 'Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known.'

SINS BLOTTED OUT.—A little boy was once much puzzled about sins being blotted out, and said: "I cannot think what becomes of all the sins God forgives, mother." "Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday?" "I washed them all out, mother." "And where are they, then?" "Why, they are nowhere; they are gone," said Charlie. "Just so it is with the believer's sins; they are gone—blotted out—remembered no more. 'As far as the east is from the west, so far hath He removed our transgressions from us.'"

Acknowledgments.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto,
Office, 50 Church Street; Post
Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th June, 1886..	\$106.85
Middle River, C.B.....	4.00
Percy.....	5.00
Mono Mills, Mono East and Caledon, St. And's.....	5.00
Dundas Street.....	4.00
Mitchell.....	0.85
Dalhousie, St John's.....	4.00
Acadie Mines.....	5.00
Hopewell.....	4.00
Bathurst, St. Luke's.....	5.00
Prince William.....	5.00
S R.....	3.00
Kintyre.....	2.45
Hemmingford.....	5.00
Lachute, First.....	4.00

\$ 163.15

HOME MISSION FUND.

Received to 5th June, 1886..	\$551.14
A Friend, Hullett.....	6.00
Mosa, Burns Ch.....	28.00
John Connell, Bervie.....	5.00
Seaforth, 1st Ch.....	55.75
Seaforth, 1st Ch S S, N W.....	15.00
Dundas Street.....	12.00
Mitchell.....	10.70
Sterrington.....	10.00
Pittsburg.....	10.00
Glenburnie.....	6.00
Newtonville.....	20.00
A Friend of the cause, Ayr.....	7.00
Kintyre.....	18.00
Almonte, St John's.....	40.00
Mrs Langwill, St Laurent..	10.00
Carman.....	5.00

\$ 817.95

STIPEND AUGMENTATION FUND.

Received to 5th June, 1886..	\$341.60
Mosa, Burns Ch.....	40.00
Seaforth, 1st Ch.....	12.33
Douglas & Barr's Settlement	15.00
Mitchell.....	50.00
Guelph, St Andrew's.....	30.00
Rev Dr Williamson, per Treas of Temporalities	6.00
Rev M Macgillivray.....	8.00
" Geo Porteous.....	12.00
" James Cleland.....	20.00
" John J Cameron.....	6.00
" James Cormack.....	4.00
" J Allister Murray.....	12.00
" J Gandier.....	6.00
" Geo A Yeomans.....	15.00
" H Cameron.....	12.00
" D M Gordon, B D.....	40.00
" John Fairlie.....	14.00
" George Bell, LL D.....	6.00
" Alex Campbell.....	12.00
" D J Macdonnell, BD.....	44.00

\$656.43

FOREIGN MISSION FUND.

Received to 5th June, 1886..	\$936.20
A Friend, Bear Creek.....	10.00
Granton & Lucan.....	13.50
Guelph, Knox Ch, N W I.....	12.16
Guelph, Chalmers Ch, N W I	12.17
Guelph, St Andrew's, N W I	12.17
A Friend, Hullett.....	6.00
Fergus, St And's & Melville Ch, N W I.....	15.88
John Connell, Bervie.....	15.00
Seaforth, 1st Ch.....	11.52

John C Watson, Montreal (Formosa).....	50.00
Beeton.....	15.00
D D Wilson, Seaforth, Wil- son memorial ch, Formosa	250.00
Owen Sound, Knox Ch S S..	50.00
Fullarton.....	12.60
Avonbank.....	9.00
A Friend, Spencerville Build- ing Fund, Formosa.....	10.00
Mr Williamson, Guelph, Formosa.....	50.00
Barrie P O, Formosa.....	5.00
" P," Formosa.....	2.00
Mitchell.....	4.50
Bequest of late Angus Mc- Lean, Guelph.....	50.00
Guelph, St Andrew's.....	25.00
Storrington.....	10.00
Pittsburg.....	10.00
Glenburnie.....	6.00
Mrs Thos Campbell, Strath'y Toronto, Charles St S S,	1.00
N W I, Rev H McKay.....	8.00
Newtonville.....	10.00
Ingersoll, Knox Ch W F M S	15.00
Rev H McKay, Broadview	7.00
A Friend of the cause, Ayr.	62.00
Lachine, St Andrew's.....	62.00
Montreal, Knox Ch B class, Formosa Churches.....	20.00

\$1,726.20

COLLEGES ORDINARY FUND.

Received to 5th June, 1886..	\$157.30
Mono Mills, Mono East and Caledon, St Andrew's.....	10.00
Seaforth, 1st Ch.....	14.80
Mitchell.....	1.35
Sterrington.....	7.00
Pittsburg.....	7.00
Glenburnie.....	2.91
Almonte, St John's.....	40.00

\$239.86

MANITOBA COLLEGE FUND.

Received to 5th June, 1886..	\$ 24.00
Mono Mills, Mono East and Caledon, St Andrew's.....	5.00
Seaforth, 1st Ch.....	0.79
Valens S S & B C (Beverly).	10.00
Guelph, St Andrew's.....	18.00

\$57.79

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th June, 1886..	\$ 720.45
Dorchester.....	39.80
Wallaceburg.....	22.50
Durham.....	47.50
Harriston, Guthrie Ch.....	16.00
Harriston, Knox Ch.....	22.25
Clifford.....	60.50
Mount Forest.....	44.00
Caledon, St Andrew's.....	5.00
Mono East.....	5.00
Mono Mills.....	11.00
J C Smith, Seaforth.....	8.32
Rev James Bryant.....	200.00
Erin.....	31.50
Galt, Knox Ch.....	88.33
James McWilliam, Petrolia	10.00
Jessie Tocher, Wick.....	5.00
Beeton.....	20.00
Belmont.....	14.50
Hugh Gourlay, Carp.....	5.00
Nassagaweya.....	32.00
Guelph.....	30.00
Hanover.....	12.00
Kintyre.....	40.00
Duncan Campbell, Campbell- ville.....	7.00
Churchill.....	50.00
Alma & Nichol.....	68.00
Rev A G McLachlin, Leask- dale.....	10.00
North Easthope.....	25.00

Clifford.....	6.50
Point Edward.....	9.00

\$1,666.15

WIDOWS' AND ORPHANS' FUND.

Received to 5th June, 1886..	\$ 59.00
Percy.....	7.50
Mono Mills, Mono East and Caledon, St Andrew's.....	2.70
Seaforth, 1st Ch.....	11.76
Douglas & Barr's Settlement	5.00
Beeton.....	5.00
Mitchell.....	2.45
Lachute, First.....	5.00
Mrs Langwell, St Laurent..	10.00

\$106.41

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th June, 1886..	\$ 134.15
Rev E F Seylaz, St Hyacinthe	8.00
" John Duff, Elora.....	8.00
" John McTavish, Inver- ness, Scotland.....	20.00

\$170.15

AGED & INFIRM MINISTERS' FUND.

Received to 5th June, 1886..	\$ 73.25
Percy.....	7.60
Mono Mills, Mono East, Caledon, St Andrew's.....	5.00
Seaforth, 1st Ch.....	15.26
Beeton.....	5.00
Mitchell.....	1.25
Kintyre.....	10.00
Mrs Langwell, St Laurent..	5.00

\$127.36

AGED & INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th June, 1886..	\$ 89.25
Rev E F Seylaz.....	3.50
" D McDonald.....	34.00

\$126.75

CHURCH & MANSE BUILDING FUND.

Mrs McBean, Toronto.....	\$ 33.34
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NEW HERRIDES—DAY SPRING.

Seaforth, 1st Ch. S. S.....	\$ 10.48
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BOHEMIAN CHURCH.

John McKay.....	\$ 1.00
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VANCOUVER CHURCH BUILDING FUND.

W Mortimer Clark.....	\$ 50.00
Mrs H G Clark.....	50.00
Mrs Topp.....	50.00
King, St Andrew's Ch.....	45.00
Galt, Knox Ch.....	75.00
John McKay.....	2.00

\$272.00

FREDERICKSBURG MEMORIAL CHURCH BUILDING FUND.

J Mereschfelder.....	\$ 1.00
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Received by Helen M. Macgregor,

Acting Agent of the Church in
the Maritime Provinces, to July
4th, 1886.

FOREIGN MISSIONS.

Acknowledged already.....	\$468.55
Clifton.....	32.25
Blue Mountain.....	7.00
Prince William.....	15.00
Quoddy.....	2.00
Friend, Truro.....	5.00
Great Village.....	8.00
Gays River, ad'l.....	0.50
A friend of Miss, Pictou Landing.....	5.00
" Skip," Pictou Landing..	1.50

\$544.80

DAYSPRING & MISSION SCHOOLS.	
Acknowledged already.....	\$ 52.40
Kempt.....	5.25
St John's S. S. Hfx. Trin.....	10.00
Clyde & Barrington S. S.....	17.43

\$85.08

HOME MISSIONS.	
Acknowledged already.....	\$110.55
Blue Mountain.....	4.00
Prince William.....	12.00
Shubenacadie.....	23.00
L Stewiacke, ad'l.....	8.00
Union Ch. Hopewell.....	21.50
Great Village.....	5.00

\$184.05

AUGMENTATION FUND.	
Acknowledged already.....	\$4,888.29
Blue Mountain.....	7.00
Great Village.....	20.00

\$4,915.29

COLLEGE FUND.	
Acknowledged already.....	\$ 163.00
Interest one half year.....	21.00
Prince William.....	10.00
Richmond, Hfx.....	10.30
Amherst.....	31.16
Int on dep receipts.....	0.38
Int on \$6000, one half year.....	180.00
Div Can Bank of Commerce.....	140.00
Great Village.....	10.00
Div Can Bank of Commerce.....	24.50

\$590.34

AGED & INFIRM MINISTERS' FUND.	
Acknowledged already.....	\$759.62
Interest.....	32.79
Rev A McRae, 1886.....	2.50
Rev Wm Scott, rates from 1877 to 1885 with interest.....	37.46
Rev C B Pitblado, for 1885.....	15.00

\$847.37

FRENCH EVANGELIZATION.	
Received by Rev R. H. Warden, Treasurer of the Board, 198 St James St, Montreal, to 6th July, 1886.	
W F Ancaster.....	10.00
Mrs. Jas. Dickson, Carleton Place.....	5.00
Estate late John Holden, Prescott.....	200.00
A friend.....	10.00
Arthur, St. Andrews S. S.....	7.00
Sydney Mines.....	10.00
Shubenacadie.....	27.00

U. Salem and New Dublin. Kincairdine.....	3.00
Friend, Onslow.....	5.55
New Annan.....	2.00
Halifax, St. Matthew's.....	5.00
Baddeck, C. B.....	43.95
W. H. Harrington, Halifax.....	11.00
Mrs. Ewan, Oakville.....	10.00
Mrs. G. W. Hollis, Boston, U. S.....	5.00
Per Mrs. W. H. Leavett, Boston, U. S.....	5.00
F. D. McLennan, Williams-town, O.....	1.60
Boys Class, Hephzibah S. S.....	5.00
Mrs. J. McCurdy, Kirkton.....	1.00
C. Pakenham.....	5.00
Rockburn & Gore.....	2.00
Acadia Mines, per H. M. MacGregor.....	6.00
Musquodoboit Harbor.....	5.00
Milford.....	3.30
New Glasgow, United ch.....	23.88
Bathurst, St. Luke's.....	144.00
Mrs. Geggie, Spencerville.....	8.00
Percy.....	1.00
An old Roman Catholic.....	28.20
Indian Lands S. S. No. 4.....	25.00
Chateauguay Young People.....	3.00
Guelph, St. Andrew's.....	4.00
J. C., Montreal.....	3.20
Burns Church.....	25.00
G. D. Fergusson, Fergus.....	20.00
Kintyre.....	200.60
Valleyfield.....	8.00
Anonymous.....	13.00
PER REV. DR. REID, TORONTO.	5.00
Hamilton, St. John's.....	7.00
Nelson.....	6.00
Bequest late Mrs. Kennedy, Dunbarton.....	266.67
Almonte, St. Andrew's.....	30.00
Bracefield Union.....	30.00
Markham and St. Andrew's and Cedar Grove.....	23.62
Markham, St. Andrew's S. S.....	10.00
Owen Sound, Division St.....	50.00
Westport and Newboro.....	6.00
Listowel.....	5.00
Hampstead.....	2.00
Pictou.....	10.00
Bracefield, Rev. J. Ross' Ch.....	60.00
Exeter.....	14.00
A friend, Bear Creek.....	5.00
Mono Mills, Mono East, and Caledon, St. Andrew's.....	15.00
Seaforth, first church.....	16.75
Beeton.....	15.00
Fullarton.....	11.25
Avonbank.....	9.15
Mitchell.....	4.65
Guelph, Union Meeting.....	29.95

Georgetown.....	20.00
A friend of the cause, Ayr.....	1.00
PER H. M. MACGREGOR, HALIFAX.	
Blue Mountain.....	4.00
Milford (additional).....	1.00
Prince William.....	5.00
Hamilton, Bermuda.....	22.59
Great Village.....	10.00

\$1592.31

POINTE-AUX-TREMBLES SCHOOLS.
Received by Rev. R. H. Warden, Montreal, Treasurer.

Joseph Dickson, Carleton Place.....	\$ 5.00
Brantford, Balfour St. S. S.....	25.00
R. C. Harris, Kingston.....	5.00
Pembroke, Calvin Ch.....	26.00
St. John, N. B., St. Andrew's S. S.....	5.00
Toronto, West S. S.....	25.00
Vankleek Hill, S. S.....	25.00
Valens S. S. and B Class.....	10.00
A friend, Bear Creek.....	5.00

\$131.00

PRESBYTERIAN MINISTERS' WIDOWS AND ORPHANS FUND OF THE MARITIME PROVINCES, REV. GEORGE PATTERSON, SECRETARY.

Received from 1st May to 30th June, 1886: Rev. W. Dawson, \$18.00; A. L. Wylie, T. G. Johnson and H. M. Scott, 16.00 each; N. M. Wilson, 34.55; Thomas Downie, 12.00; D. Drummond, 8.00; J. C. Herdman, 12.04; heirs of late Rev. William Murray, 18.20. Total, \$150.79 of which \$6.04 for fines and interest on arrears.

CORRECTION.—In last Record certain moneys for Home Mission, Foreign Mission, Stipend Augmentation and College Fund, \$50 each, in all \$200, were entered as bequest of late W. R. Clark, London. It should have been from the estate of the late William Clark. Another amount of \$200 was previously sent by Mrs. Clark from the estate of her late husband. The amount of \$50 for French Evangelization was credited to Cooke's Church in May Record. It should have been credited to the Sabbath School of Cooke's Church for Pointe-Aux-Trembles Schools. In the July Record the amount of \$10 is credited to "A Friend, Teeswater;" it should have been "Glenallen."

MEETINGS OF PRESBYTERIES.

Ottawa, Bank St. Church, August 3, 10 a.m.
Barrie, Barrie, July 27, 11 a.m.
Lindsay, Woodville, August 31, 11 a.m.
Regina, Regina, August 10, 11 a.m.
Lanark & Renfrew, Carleton Pl., Aug. 23, 7 p.m.
Sarnia, Strathroy, September 28, 2 p.m.
B. Columbia, N. Westminster, Aug. 3, 10 a.m.
Montreal, David Morrice Hall, Oct. 5, 10 a.m.
Brockville, Prescott, September 14, 2 p.m.
Peterboro', St. Andrew's Ch., Sept. 21, 10.30 a.m.
Toronto, September 7, 10 a. m.
Kingston, St. Andrew's Hall, Sept. 20, 3 p.m.
London, Crumlin, July 27.

MCGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1886-87 contains information respecting conditions of Entrance, Course of Study, Degrees, etc., in the several Faculties and Departments of the University, as follows:—

FACULTY OF ARTS—Opening September 16th, 1886.

DONALD SPECIAL COURSE FOR WOMEN—Sept. 16th.

FACULTY OF APPLIED SCIENCE—Civil Engineering,

Mechanical Engineering, Mining Engineering and

Practical Chemistry—September 16th.

FACULTY OF MEDICINE—October 1st.

FACULTY OF LAW—October 1st.

MCGILL NORMAL SCHOOL—September 1st.

Copies of the Calendar may be obtained on application to the undersigned.

The complete Calendar, with University Lists, Examination papers, etc., will shortly appear and may also be had of the undersigned.

W. C. BAYNES, B.A., SECRETARY,
Address, McGill College.

THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XI.

SEPTEMBER, 1886.

No 9.

CONTENTS.

	Page		Page
The Kingdom that Cannot be Moved.....	225	Our Foreign Missions.....	236
Editorial Correspondence.....	226	Official Notices.....	244
Missionary Cabinet—John Huss.....	228	Ecclesiastical News.....	245
International Sabbath-school Lessons.....	231	Temperance Notes.....	248
Our Own Church.....	233	Page for the Young.....	249
Meetings of Presbyteries.....	234	Acknowledgments.....	250

The Kingdom that Cannot be Moved.

WARS, rebellions, revolutions threaten the stability of earthly kingdoms. No form of government or of social organization is exempt from the perils that come with time and change. Two hundred years ago what kingdom could seem more firmly established, more likely to stand the beating storms of the ages than that of the "Grand Monarch"—Louis XIV! His voice was law from north to south, from east to west, throughout the realm. He felt strong enough to claim for himself all power, and to exercise it regardless of the rights, civil and religious, of his subjects. His armies, often victorious abroad, were directed to convert to Romanism his Protestant subjects. Whole towns and cities were "converted" in a few days, often in a single day. Hundreds of thousands fled to other lands for the liberties denied to them at home. To the last of a long life Louis XIV continued powerful and supreme. But how soon did the proud throne of France begin to totter! The very dust of the "Grand Monarch" was refused the rest of the tomb. Revolution after revolution has swept over the land, leaving not even a memorial stone to the proud man, who two hundred years ago

felt strong enough to revoke the Edict of Nantes, and who claimed to be himself "the State." In the earlier years of this century how stable seemed the throne of Bonaparte; and how swift and sudden its fall! Then, the fabric reared so painfully thirty years ago by Napoleon III—how has it passed into oblivion!

There is but one Kingdom that cannot be moved, and but one King who shall reign forever. We who love Christ are members of that Kingdom and willing subjects of that King. It is a duty to bear true allegiance to our earthly sovereign and to do what we can to advance the interests of the community. But only when we are working for Christ are we working for eternity: only then are we strengthening a Kingdom that cannot be moved. And every one who prays for the coming of the Kingdom in power; everyone who devotes time, thought, labour and money to the good of his fellows and the glory of the Lord, is a worker together with Christ Jesus. The Lord asks our help to build up His Kingdom and overcome His foes. The battle is going on in a thousand different fields in this Dominion. It is going on also in far away lands. In truth the battle rages wherever souls are to be rescued from the power of Satan. Every reader has his part to bear in the conflict,—repelling the enemy, bringing captives to the "strong tower." Christ

asks all, the youngest as well as the oldest, to be His soldiers. Enlisted under His banner, He will provide for us forever. The work He gives us to do can never be destroyed. The Kingdom we help to build up cannot be overthrown. No change of government or dynasty, no crash of revolution, no social upturning can supersede our Leader or undo His work. There need be no fear then of committing ourselves to a losing or hopeless cause; and we cannot doubt the skill, the truth, or the prowess of our Leader. We give our money, if need be we give our lives, to uphold an earthly government. How much more should we be ready to give, to do, and to suffer for Christ and His Kingdom!

Editorial Correspondence.

ROTHESAY.

THIS place, called the Queen of Scottish watering-places, is certainly most beautiful for situation. It lies along the shore of a circular arm of the sea some two miles in diameter, with water enough to float the whole British navy. The view from the esplanade is exquisite. The bold, rugged outline of the Argyllshire hills stretches away to the north and east. The western shore is lined with villas and cottages up to and beyond Ardbeg Point until you reach Port Bannatyne, near the entrance to the Kyles of Bute. Rothesay is the capital of the county of Bute, which consists of the island of that name together with the islands of Arran and the two Cumbraes. Its normal population is about 8500. Its floating population in summer is very much larger, not so much from the numbers who resort to it as a place of residence as from the passing tourists and the swarms of excursionists who find it convenient for a day or two's "outing." At this season of the year it is not unusual for the "Columba" to land a thousand passengers at a time upon the pier, who, after roaming about all day and amusing themselves to their hearts' content with boating and bathing, return to their homes in the evening. The "Columba" is the finest river steamer on the Clyde, and probably in Britain. She is 316 feet long, and attains a speed of 22 miles an hour. She is handsomely fitted up, and

her machinery and appliances for steering and warping into the piers are of the newest and best kind. During the Glasgow Fair week she frequently carries as many as 3000 passengers, I am told. Everything on board is managed with the greatest order and precision. It is like a little floating town with its shops and post-office, where you can procure money orders and despatch telegrams. Rothesay Bay is celebrated in the Scottish song which says:—

"Its a bonny bay in the morning;
Its a bonny bay at noon,
But its bonnier when the sun drops
And red rises up the moon.
When the mist creeps o'er the Cumbraes,
And Arran's peaks are gray,
The great black hills, like sleeping kings,
Look grand roond Rothesay Bay."

Rothesay is noted for strawberries and roses; its mild, humid climate being especially adapted for these. They are produced here in great abundance and perfection. Apart from its beautiful surroundings it has other attractions, chiefly the ruins of the old castle, and the cemetery. Rothesay Castle was a favourite residence of the Stuart kings, and a place of renown long before their time. The original building, supposed to date as far back as 1098, was of circular form, consisting of a court 140 feet in diameter with walls nine feet in thickness and twenty-six feet high, flanked by four round towers. Within this enclosure were a number of separate buildings, including the Royal Chapel, 45x23 feet, the remains of which are still in good preservation and very interesting. The font and basin for holy water are still at the door, and as you examine the remains of narrow Gothic windows and low door-ways, and think of those who frequented this little inner sanctuary in the olden time, it were strange if a feeling of awe did not come over you.

"We stand where kings once fought and
monks did pray,
Hundreds of years ago, who are now in
the clay."

Close to the chapel is an old thorn tree, six feet in circumference at the base, which fell to the ground in 1839, but which still puts forth leaves and blossoms abundantly—"the last lone living thing that knew the castle's glory." There, too, in the middle of the yard, is the old well that supplied the

castle with water—its sides, down as far as you can see, festooned with ferns growing out of the crevices. The castle is supposed to have been founded by one of the Norway kings to secure his conquest of the Western Isles. It has stood many a stoutly contested siege since then. It was occupied by Bruce, by Roberts II. and III., and by Cromwell's soldiers. About 200 years ago it was burned by the Earl of Argyll in revenge for losses which he had sustained in his wars with Charles II. Since that time it remained an unsightly pile of rubbish until recently, when the Marquess of Bute, at large outlay, had the debris removed and the ruins "restored" to the beautiful condition in which they now are. His Grace, who is the chief proprietor in Bute, is still a young man, having succeeded his father as third Marquess of Bute in 1848, when only six months old. About the time of his marriage to the Duke of Norfolk's daughter he became a Roman Catholic, but he is very liberal and generous, and deservedly popular. He has done a great deal towards the improvement of Rothesay and its vicinity. His residence at Mountstuart, recently burned, has been rebuilt at a cost of upwards of \$1,250,000. It is a magnificent mansion. Not long since he gave \$225,000 towards the erection of a convocation hall for Glasgow University, which, I believe, cost altogether some \$500,000. Much of his time is given to antiquarian pursuits. He comes of an illustrious family, and has inherited a string of titles that would make an American stand aghast:—Marquess of Bute; Earl of Windsor; Viscount Mountjoy of the Isle of Wight; Baron Mount Stuart; Baron Cardiff; Earl of Dumfries, Viscount Air, and Lord Crichton of Janquhar and Cumnock; a Baronet of Nova Scotia; Hereditary Sheriff and Coroner of the County of Bute, and Keeper of Rothesay Castle, etc., etc. Before leaving the castle I may say that there is attached to it the ruins of a palace ascribed to Robert II., the main feature of which is the grand hall or banqueting room, with its huge fireplace, and the indications of the bedroom above it. The walls of the main enclosure, as well as of the palace, are all honeycombed with secret stairs and passages—useful, doubtless, in times of emergency; and one can still look down into the dungeon beneath the entrance hall—a black-

hole 15x10, with walls 12 feet thick, which, if they could speak, would have some sad tales to tell. The noble House of Bute is said to be descended from the Scottish Kings Robert II and III, both of whom lived and died in Rothesay Castle. The Ducal title seems to have been first conferred in Scotland in 1398, when David Earl of Carrick, eldest son of Robert III. was created Duke of Rothesay in a solemn council held at Scone. It remains in the Royal Family still, the Duke of Rothesay being one of the numerous titles of H.R.H. the Prince of Wales.

The cemetery adjoining the High Church is scarcely less interesting than the castle. It is about half a mile from the town. The road to it is shaded by a double row of very fine old trees. The church itself is the only unattractive feature of the place. Alongside of it, however, are the beautiful ruins of the choir of the ancient Abbey Church of St. Mary, about 32 feet by 18 feet. Now roofless and mantled with ivy, it bears traces of architectural beauty corresponding to the early time of its erection; and in niches in the walls it contains several recumbent stone effigies of departed worthies. The family vault of the noble house of Bute is in the older part of the churchyard, where there are many curious monuments and epitaphs, most of which, however, have now become illegible. One of these, still bearing the name of "Wallace," marks the resting place of a descendant of the great Scottish hero and patriot. I was particularly struck with the number of monuments to officers in the British army and navy, showing that from this neighbourhood many must have gone forth to fight the battles of their country; and also to the memory of civilians who had lived the most part of their lives in foreign countries, contributing through commercial channels to their country's prestige. Here was one "sacred to the memory of a young sailor who was drowned with his commander, brother officers and 140 of the crew in the wreck of H.M.S. "Prince," totally lost in a violent tempest off Balaclava, 14th November, 1854." On the base of a beautiful runic cross, erected to the memory of a daughter of 28 years, one could read the depth of parental affection in the pathetic inscription:—"O for the touch of a vanished hand and the sound of a voice that is still!" One arrests the

passer-by with its epigramic warning :—
 "Death did to me short warning give :
 therefore be careful how you live." Another almost provokes a smile. At the foot of a handsome monument erected by a widow to the memory of her departed husband is the quotation, "There the wicked cease from troubling, and there the weary are at rest." The following is singular from its antiquated orthography :—"Erected by James Hogart to Perpehoate the Memory of Mary Glass His Spowse. Who Dayed the 21th of March 1779—aged 19." There is a handsome monument to the memory of Sir Daniel Keyt Sandford, D.D., C.L., Professor of Greek in the University of Glasgow, who died 4th February, 1838, aged 40, and also to that of his wife and four daughters, who were laid beside him. Perhaps to some who shall read these lines, as well as to the writer, the mention of this eminent Professor's name may recall some pleasing early associations. The memory of the late Mr. James Duncan of Valparaiso, a native of Rothesay, is honoured by a remarkably handsome monument in the shape of a colossal bronze figure reclining upon a block of granite. A farmer in Glenbuoy, who died in 1799, is made to say to those who pause to look at his tombstone :—

"Our life is ever on the wing;
 And death is ever nigh;
 The moment when our lives begin
 We all begin to die."

Perhaps it would be better for us to reverse the idea, and try to realize that it is only when we die that we begin to live. There are a number of handsome churches in Rothesay and parts adjoining. Indeed Bute is said to have been always noted as a very religious island, in proof of which mention is made of the large number of Druidical temples which existed here in pre-Christian times, the remains of some of which are still to be seen. The Free Church and the United Presbyterians are well represented, as is also the Established Church. The largest congregation being vacant at present, we see no reason why some enterprising Canadian should not come over and offer himself as a candidate. I believe the Church of Scotland has opened her doors wide for the reception of ministers of other Presbyterian Churches.

C.

Missionary Cabinet.

JOHN HUSS.

CHRISTIANITY first entered Bohemia in the ninth century, and in the course of the next two hundred years it had covered the land. The ritual in use was that of the eastern church, although the Bohemian Church remained under the jurisdiction of Rome. In the conflict which arose between the Greek and Latin Churches a bull was issued from Rome forbidding the Greek ritual to be used, and ordering that public worship be not observed in the language of the country. The effect of this missive was to close every church and every Bible. It would have been a death blow to Christianity, but that a number of Waldensian exiles had found a home in Bohemia. These zealous evangelists, though not daring to preach in public, taught in private houses, and saved the truth from utter extinction. In the meantime, the people and some of the priests, also, began to protest against the arrogance and profligacy of the hierarchy. Persecution commenced and "the confessors" were forced to worship in the woods and caves at the peril of their lives. Many were slain. The advent to the throne of Germany of Charles IV., a wise and patriotic ruler, afforded some relief and prepared Bohemia for the reformation that was to come. For one thing he founded the University of Prague, filling its chairs with eminent professors and endowing it with ample funds. Another favouring circumstance was the marriage of Richard II. of England to a sister of the King of Bohemia, which increased intercourse betwixt the two countries and facilitated the introduction into Bohemia of Wicliffe's writings.

JOHN HUSS was born on the 6th of July, 1373, in the town of Hussinetz, in southern Bohemia, of poor but respectable parents. His father died when he was young. His mother sent him to Prague University where he became a brilliant scholar, and was beloved by all who came in contact with him. He entered the church and rose rapidly into distinction. About the year 1402, he was appointed preacher in the Bethlehem Chapel in Prague, and before long he became a zealous advocate of the

doctrines of Wicliffe, whereby he incurred the bitter hatred of the clergy. The moral condition of Prague was at the time deplorable. All classes had abandoned themselves to every kind of profligacy, and from the outset of his ministry Huss endeavoured to stem the tide of wickedness by faithfully preaching the word of God. In due time he was elevated to the rectorship of the University which added greatly to his influence. For a time he seemed to be in favour with Sbinko, the Archbishop of Prague, a young, accomplished nobleman, who was painfully aware of the distracted state of his diocese and disposed to adopt anything that might restore order among his clergy and discourage the gross superstition of the people. But Sbinko was a man of the world. Huss, on the other hand, was actuated by deep religious sentiment. Betwixt two such different natures there could be no lasting friendship, and it was not long before the archbishop became his persecutor. It was as a defender of Wicliffe that Huss first incurred his displeasure. Other matters of dispute soon arose to widen the breach, till at length Sbinko procured from Pope Alexander V. full powers to suppress preaching in private chapels and to burn the writings of Wicliffe. A bonfire of upwards of two hundred volumes, beautifully written and elegantly bound, was set fire to in the public street amid the tolling of bells. The effect of these proceedings on Huss was only to increase his zeal. He denounced indulgences and other flagrant abuses more loudly than ever. A second bull was issued. Huss was ordered to appear at Rome to answer for his heretical utterances, but as he did not obey the summons he was condemned, and the city of Prague placed under interdict until it should rid itself of the heretic. The church doors were closed and Prague wore the aspect of a doomed city. What should Huss do? He was the cause of this calamity. He retired to his native village where he employed his time in writing to his friends and preaching to crowds of peasants in the open fields.

Huss had not yet broken with the church of Rome. She was still dear to him. What he ardently desired was her reformation. He would have the church to recognize the Bible as the rule of faith. Little did he know how far-reaching was the principle

he advocated. In the meantime he returns to Prague and preaches with greater power than before. The Queen and many of the nobles took his part. A majority of the people sympathized with him and were captivated by his eloquence and his consistent life, so markedly in contrast with what they saw every where in the priesthood. It was about this time that he formed the romantic friendship with 'Jerome of Prague,' a Bohemian Knight who had imbibed the doctrines of Wicliffe while studying at Oxford University. For some time they worked together in Prague with perfect accord. But events were hastening to a crisis. The divided state of Christendom at the beginning of the fifteenth century threatened the entire overthrow of the church. There were three rival popes who mutually cursed and excommunicated each other; dissenting sects began to multiply and many who had not the courage of their convictions looked on in dismay. Huss kept on the even tenor of his way, unruffled amid the storms of party warfare. The more he studied his Bible the firmer his conviction became that the Church of Rome had become essentially corrupt. He published a list of errors and placarded them on the door of Bethlehem chapel. This produced a profound impression on the public mind. In 1414 he was summoned by the Emperor Sigismund to appear before the Council of Constance to answer for his conduct. Before going, he secured from the Emperor a letter of safe conduct and also an assurance from the pope of protection from harm. Neither of them kept their word. Accompanied by several Bohemian noblemen, he went to Constance believing that he would have a fair hearing. The council met on the 1st of November. Four weeks were taken up with the trial of the rival popes, who were severally charged with murder, heresy, simony, and other heinous offences. Two of them were deposed, John XXIII and Benedict XIII; the third, Gregory XII, voluntarily resigned. The attention of the council was now directed to Huss. In violation of the assurances given him, he was thrown into a loathsome dungeon—the council declaring "that no faith is to be kept with heretics to the prejudice of the church." While the libel against him was being prepared, Huss was removed for safe keeping to the

castle of Gottleben where he was put in irons and treated with such severity that his health completely gave way. At length, emaciated and enfeebled by long confinement, he was dragged before the council. His books were produced and he was asked if he was the writer of them. No sooner did he begin to speak than there arose such a clamour against him as drowned his voice. A second mock trial ensued. This time he was confronted by the Emperor himself, who secured for him a hearing. He was of the same opinion still. He claimed that the Bible was supreme, that Christ was the rock on which the Church was founded, and not the pope, and that "the church" was not confined to the clergy, but included all the faithful. That was enough: he was a heretic; he was carried back to prison. Thirty days elapsed during which he was to make up his mind betwixt recantation and death. It was in vain he asserted that errors had been imputed to him which he never held. The council was inexorable.

It was on the 6th of July, 1415, the anniversary of his birth, after mass had been celebrated, that Huss was led into the Council and seated on a raised platform in full view of the Emperor, the princes, the archbishops, bishops and priests, and a vast concourse of people. The customary sermon was preached by the bishop of Lodi from the text,—*"That the body of sin might be destroyed,"* from which he argued against the sin of schism, concluding with these words,—*"Destroy heresies and errors; chiefly, that obstinate heretic,"* pointing to Huss. The accusations against him were again read, and again he firmly refused to retract. The sentence which he expected, and that was to release him from all his sorrows, was pronounced, when he fell upon his knees saying,—*"Lord Jesus! forgive my enemies; forgive them for the sake of Thy great mercy."* Seven bishops then proceeded to strip him of the sacerdotal robes in which mockery had arrayed him, each as he performed his part bestowing his curses on the martyr. The procession then formed, and proceeded to the place of execution, headed by princes and deputies, bishops and priests, mounted on horses and gorgeously dressed. They were attended by an escort of eight hundred men-at-arms. The people of Constance followed in mass. In a meadow outside the city gate a stake

had been driven deep into the ground, and around it were piled fagots mixed with straw. To this Huss was firmly bound and fuel piled about him till it reached his chin. For the last time he was advised to retract his errors and save his life. "I know myself guilty of none," he replied: "The chief aim of my preaching has been to teach men repentance and the forgiveness of sins, according to the truth of the gospel of Jesus Christ; therefore I am prepared to die with a joyful heart." The fire was kindled. As the flames rose about him he was twice heard to say,—*"Jesus! Son of the living God, have mercy upon me."* When the fire had done its work, the charred remains of the man of God were gathered up and cast into the Rhine, that no relics of him should remain. The martyr died, but the candle of the Lord was not put out. The spirit that animated Huss and Jerome was yet to enlighten the dark places of the earth and to infuse a life and liberty in the churches hitherto unknown.

"When a Church ceases to be evangelistic it ceases to be evangelical," said Dr. Duff. Our Church is evangelical and evangelistic. In many parts of our country, winter is the most favourable time for evangelistic effort. Many have spare time. Labour is not so pressing as at other seasons. Winter is usually the time when other denominations put forth special efforts. It seems desirable therefore that wherever it is possible to do so, evangelistic services be held for the special benefit of those who do not enjoy the ordinary means of grace, or do not profit by them. In past years our Church has suffered terribly from apathy when other denominations were very hard at work. Whole congregations have been almost blotted out in this way. Other people had revivals; the Presbyterians had no revivals; often they were without the means of grace. The young people were attracted to the services of the other churches and very naturally cast in their lot with those churches. Thus Presbyterianism suffered in many places irreparable loss. All this belongs to the past; but it has a lesson for the present and the future. We cannot be too vigilant and enterprising in attending to the spiritual needs of the people.

Jesus the True Vine.

SEPTEMBER 5.

JOHN 15:1-16.

Golden Text, John 15:5.

THE company were in the act of leaving the supper table but still in the upper room when Jesus began this discourse. Ch. 14:31. In speaking of Himself as "the vine," he made use of a figure very familiar to his hearers. The vine flourished in every part of Palestine and was the emblem of beauty and fruitfulness. It is here used to denote the spiritual oneness of Christ and His people, and His relation to them as the Source of all spiritual life. V. 1. Israel was frequently compared to a vine in the O. T., Ps. 80:8, Isa. 5:1-7, but it had proved an unfruitful vine. Contrasted with this, Christ is, "the true vine." V. 2. *Every branch*—Or disciple. *Taketh away*—As the vinedresser lops off the barren branches in order that the sustenance they draw from the vine may go to the development of fruit, so the useless professor must be removed as a hindrance to the Church of God. V. 3. *Now ye are clean*—Made fruitful by the teaching he had imparted to them. Affecting their hearts and controlling their lives. V. 4. *Abide in me*—The keeping up of this vital connection is essential to continued fruitfulness. V. 6. The same metaphor is used in Ezekiel 15:1-5 and Matt. 7:19, to illustrate the doom of the unregenerate. V. 7. If we have the mind and spirit of Christ, and seek to govern our lives by His precepts, we shall not ask amiss and our prayers will prevail. V. 8. In furthering the cause of Christ's Kingdom, we promote the glory of God and give evidence of our discipleship. V. 9, 10. *My love*—It is Christ's ineffable love to us, and not our poor love of Him that constitutes the guarantee of perfect and abiding union with Him, and this is to be attained by sincere and constant endeavour to keep His commandments. V. 10. *My joy*—The joy that supported Him in his sufferings, Is. 53:11, will be imparted to those who suffer for His sake, Gal. 5:22; James 1:2-3; 1 John 14: V. 13, 14. Christ does not mean to say that he would die for His friends *only*; see Rom. 5:8. Abraham and Moses are specially described as friends of God, James 2:23; Ex. 33:11; but this honour have all Christ's servants. V. 15. *Servants*—or slaves—yielding a servile and mechanical obedience. *I have called you friends*—taken you into my confidence. Your service is that of love, indeed it is perfect freedom, John 8:32. V. 16. *I have chosen you*—This is true of every disciple as of the twelve. Christ came into the world to seek and to save, Luke 19:10. *Ordained you*—"appointed you," R. V. The reference is to their being chosen by Himself to their Apostleship in order that they should give themselves to the work of the ministry, and thus become fruitful. *Should remain*—The Church of Christ shall never be destroyed, Matt. 16:18, and those who, in whatever capacity, work for it shall receive all the encouragement they need, Matt. 28:20.

The Mission of the Spirit.

SEPTEMBER 12.

JOHN xvi:5-20.

Golden Text, John 16:13.

JESUS had told his disciples he was soon to die, and had warned them of the persecutions they should expect in following Him. He now proceeds to show that his death is not a sign of the enemy's power, but a necessary part of the plan of Salvation, and that so far from his visible presence being necessary for the continuance and progress of His Kingdom, the end in view would be better accomplished in his absence. Christianity is essentially a system requiring faith for its full development, Ch. 20:29; 2 Cor. 5:7. V. 5. *I go unto Him that sent Me*—see Gal. 4:45. His mission was now completed. *Whither goest thou*—They had asked before, Ch. 13:36, but not, perhaps, in the sense here meant. V. 6. *Sorrow hath filled your heart*—They were too much absorbed with despondent thoughts about themselves to think of the glory to which He was returning. V. 7. Many reasons could be given to them that it was necessary for the Messiah to suffer and die; one of the most important was this,—that the Holy Spirit, the Great Comforter, could not commence His work until the atonement had been completed. The withdrawal of his bodily presence from a small circle of friends was thus necessary for the universal recognition of His Spiritual presence. V. 8. The office and work of the Spirit are now described. *Reprove*—"convict" in R. V.—so to convince one of the truth as to convict him of *sin*, especially the sin of rejecting Christ. *Righteousness*—means right doing. It is only through the Spirit that we attain an adequate idea of what righteousness really is—the righteousness which is of God by faith, Heb. 11:7. *Judgment*—Not the final judgment, but the world's judgment or estimate of Christ, his death, his Kingdom, his righteousness, as distinguished from God's judgment of these things which is quite opposite. *The Prince of this world*—Satan, who controls and uses worldly forces in opposition to God's influences. V. 13, 14. The disciples were too much occupied with sorrow at Christ's departure to see clearly some truths, but the Spirit should teach them many things hereafter which they did not understand now. V. 15. The design of the Spirit's office is to glorify Christ in the estimation of men. *All things that the Father hath*—A plain declaration of the Divinity of Christ and the personality of the Holy Spirit. V. 17, 18. *A little while*—The disciples are at a loss to reconcile this expression with what seems to them a long and hopeless separation. V. 20. The disciples would, indeed, weep and lament at His death, as well they might. *The world shall rejoice*—The hostile Jewish world, in His supposed destruction. *Your sorrow shall be turned into joy*—By and by they would know the value of His atoning death, and rejoice in the great salvation flowing from it to them and the whole world.

Jesus Interceding.

SEPTEMBER 19.

JOHN xvii. : 1-3; 11-21.

Golden Text, Hebrews 7 : 25.

HAVING ended the discourse recorded in the last two chapters, the Saviour, before leaving the upper room, offered up this prayer, breathing the spirit of triumph and at the same time of sympathy with His disciples and concern for all who should believe on His name, that they might be sanctified, be united among themselves, and united in and through Him to God. V. 1. *Father*—not our Father, as in the prayer He taught His disciples, nor *my* Father, which would have emphasized the separation between Him and them, but he uses language appropriate both to Himself and them. *The hour is come*—when the great transaction is to be completed by the sacrifice of Himself. *Glorify Thy Son*—by sustaining and carrying Him through “that hour”—by manifesting to the world the Son’s unity of relation to the Father, and by His return to glory through suffering and death, v. 5. V. 2. *As Thou hast given Him power*—in accordance with the promise already made to Him, Matt. 28 : 18, and ch. 6 : 37. V. 3. *Might know Thee*—by that experimental knowledge of God commenced by believers on earth and consummated in eternity. *Jesus Christ*—the only instance in the Gospels in which this double name occurs—Jesus, *Saviour* ; Christ, *Anointed*—the Saviour-King. *Sent*—many times in the New Testament we are told that Jesus was *sent*, in confirmation of His divine mission. V. 11. *No more in the world*—already anticipating His ascension. *That they may be one*—that when deprived of their Master they may still remain united among themselves. By this is not meant absolute uniformity in belief or form of Church government. There is room for diversity of opinion in regard to what are called “non-essentials.” What Christianity requires is unity of motive, aim, and purpose—the unity of an army embracing different departments and organizations with one Commander-in-Chief. It is good to know that our Lord’s prayer in this behalf is receiving its answer in our own day. Different denominations are happily drawing nearer to each other in a variety of ways. Vs. 12-15. *The son of perdition*. It is not implied here that Judas was one of those whom the Father had given to the Son, but rather the contrary, ch. 13 : 18. *Keep them from the evil*—“the evil one;” in Revised Version, from the seductions, temptations, and assaults of the enemy of souls—in one word, from *sin*. Vs. 17-19. *Sanctify them*. That they may feel themselves to be men *consecrated*—set apart to sacred service, by the indwelling power of the Spirit. In this sense Christ “sanctified,” *i.e.*, consecrated Himself to death for their salvation. V. 20. Here is the precious assurance that the humblest believer, no matter how weak his faith, may with confidence appeal to Christ.

Jesus Betrayed.

OCTOBER 3.

JOHN xviii. : 1-14.

Golden Text, Mark 14 : 41.

COMPARE Matt. 26 : 36-66; Mark 14 : 32-64; Luke 22 : 39-55. Following the prayer considered in last lesson, a hymn was sung, when Jesus, followed by the eleven, went out into the street on their way to Gethsemane. V. 1. *The brook Cedron* or Kidron, a small stream flowing through a deep, dark ravine that lay between the city and the Mount of Olives, at the foot of which was Gethsemane, a garden or “olive yard,” with a press and tower. The garden, containing some very old olive trees, is still to be seen. Vs. 2-3. Judas had often been there with his Master. Before the supper was over he had left the party to complete his bargain with the Jewish officials, and was sure of meeting them in this garden. John does not record the Saviour’s Agony in the garden, so touchingly described by the other three Evangelists, but proceeds at once to narrate the accomplishment of the diabolical plot. Vs. 3-5. Judas had evidently anticipated resistance, and came with an armed force attended by a motley crowd carrying lanterns, etc. They were greatly mistaken. So far from resisting their approach, Jesus, taking His disciples with Him, went out of the enclosure to meet them. Nothing could more conclusively prove the voluntariness of our Saviour’s arrest and crucifixion than the way in which He met these Jewish officials, Isa. 53 : 7. V. 6. Comparing the other accounts, it seems probable that Judas, before the conversation recorded here, and by pre-arrangement, “went before them,” Luke 22 : 47, and basely made use of the sign of fidelity established betwixt Christ and His disciples to betray Him into the hands of His murderers. There is no accounting for these soldiers falling to the ground as they did except that they were overpowered by a momentary manifestation of Christ’s glory and majesty, as in the case of Saul of Tarsus, Acts 26 : 14. V. 8. *Let these go their way*. He is more concerned about His friends than about Himself. He can dispense with their sympathy now. He will bear it all *alone*, Isa. 63 : 3. V. 9. The saying—ch. 17 : 12. Vs. 10-11. Peter’s well-meant but ill-timed display of bravery gave the Saviour another opportunity of reminding His disciples that His kingdom was not of this world, and also of performing another miracle of healing, Luke 22 : 51. At this point the disciples abandoned all idea of resistance, and, as they themselves seemed to be compromised by the rashness of Peter, “they all forsook Him and fled,” save Peter, and perhaps John, v. 15, who followed the surging crowd—at a safe distance, Matt. 26 : 56-58. V. 12. With His hands bound behind His back, Jesus was led from Gethsemane to the city, where he was arraigned before a hastily-summoned and informal meeting of the Sanhedrim.

Our Own Church.

THE CONGREGATIONAL YEAR.—The attention of Presbyteries is called to the injunction of the General Assembly to instruct congregations to change their year so as to coincide with the calendar year.

FRENCH EVANGELIZATION.—The annual collection was appointed for Sabbath, 18th July. Congregations that have not yet forwarded the amount of the collection are requested to do so as early as convenient. The attention of students and other missionaries is called to this.

OLD ST. GABRIEL'S.—A good many readers throughout the country will learn with regret that this venerable structure is soon to cease to be occupied as a Presbyterian Church. The congregation have purchased a beautiful and commodious edifice on St. Catherine Street, which was built nine years ago for Rev. Mr. Roy, when he seceded from the Methodist Church. The price to be paid for the new church is \$30,000. But inasmuch as it is fully equipped with a fine organ and school room appliances, and is moreover well situated for commanding a good congregation, the amount seems not out of the way. The congregation will remove into their new premises in the course of two or three weeks.

The Foreign Mission Committee, Eastern Division, advertise for a missionary to proceed to the New Hebrides. Licentiates as well as ordained ministers are eligible. We think it now highly probable that France will not be permitted to annex the New Hebrides. The British Government appears to have acted with firmness in the matter. This being the case, it is likely that our church will continue her work of evangelization among the heathen. Santo is kept in view as the probable field of work for Mr. and Mrs. Annand, and it is most desirable that they should be accompanied in that new field by another labourer. The Committee also ask for a lady teacher for Couva, Trinidad. Already, lady teachers have done much for our work among the Coolies of Trinidad. The field is inviting, for it presents work which tells for the present and the future.

MISSIONARY CONTRIBUTIONS.—Every year many congregations fail to contribute to some one or more of the schemes of the Church. In most cases, these are congregations which contribute to missions by special plate collections on the Sabbath. Very frequently the first one or two collections appointed by the Assembly for the year are overlooked or not attended to for some cause or other, and it is difficult to make up leeway during the year without crowding the special collections too much on each other. The result is that no collection at all is taken for one or more schemes. It is important that where there are no missionary associations, the Sabbaths appointed by the Assembly should be observed by all congregations and mission stations, so that none of the schemes be overlooked. Attention to this matter on the part of ministers and office-bearers will perceptibly increase the missionary revenues of the Church.

STUDENT MISSIONARIES.—In no former year have so many students been employed in the mission field of the Church. Most efficient service has been rendered by this class of laborers in the past, many of our strongest congregations having been organized and built up through their instrumentality. The remuneration allowed student missionaries is exceedingly small, and while other salaries have been considerably augmented to meet the greatly increased cost of living during the past fifteen years, the remuneration of students has remained stationary. Surely the time has come for increasing their allowance per Sabbath during the summer months. The Church is abundantly able to afford an increase. We have good reason to be thankful for the missionary spirit manifested in connection with our Colleges. Our students are ready for service at home or abroad, east or west, in the lumber camps, or on the prairie; by the great lakes and rivers, or by the sounding sea; in cities or in wildernesses. This is as it ought to be. Our Colleges are nurseries for missionaries, evangelists, pastors—for men willing to go wherever the Lord sends them. Look at at our Home Mission Reports and see what is done from year to year. Missionary societies organized, sustained and managed by the students. Scottish students mani-

fest a similar spirit. Witness the noble contribution of the United Presbyterian students to our Home Missionary funds.

LICENSURES.—Messrs. D. Millar and R. McIntyre, 6th July, by Presbytery of *Owen Sound*. Mr. J. H. Graham, B. A., 13th July, by Presbytery of *Lanark and Renfrew*. Mr. W. D. Roberts, B. A., 6th July, by Presbytery of *Winnipeg*. Mr. John Young, M. A., 13th July, by Presbytery of *Huron*. Mr. D. S. McPherson, B. A., 21st July, by Presbytery of *Maitland*. Mr. Donald McLean, 6th July, by Presbytery of *Glengarry*. Messrs. A. McD. Haig, D. Anderson, W. M. Omand and J. L. Simpson, 14th July, by Presbytery of *Brandon*.

CALLS.—Mr. John Mackay, B. A., licentiate, to Knox Church, Acton, *Guelph*. Mr. Alex. Russell of Hawkesville to Bothwell, *Sutherland's Corners and Florence, Chatham*. Mr. J. A. F. McBain of Georgetown, Que., to Providence, *Rhode Island, U. S.* Mr. J. Pringle of Kildonan to Port Arthur, *Winnipeg*. Mr. A. F. Thomson of Economy to Bathurst, *Miramichi*. Mr. L. G. Macneil of St. John's, Newfoundland, to St. Andrew's Church, St. John, N. B., *St. John*. Mr. G. L. Gordon to River John, *Wallace*. Mr. A. Rogers, Yarmouth, to Melville Church, *Côte St. Antoine, Montreal*. Mr. Sawers, Chicago, to North and South Westminster, *London*.

ORDINATIONS.—Mr. Thos. Wilson, 20th July, and inducted same date to Fraser Church, Tottenham and Beeton, *Barrie*. Mr. A. R. Linton, M. A., 6th August, and inducted same date to Zion Church, Teeswater, *Bruce*. Mr. Andrew Patterson, B. A., 13th July, as missionary to Eganville, *Lanark & Renfrew*. Mr. W. D. Roberts, B. A., 6th July, as missionary, by Presbytery of *Winnipeg*. Mr. William Patterson, 22nd July, and inducted same date to Cooke's Church, Toronto, *Toronto*. Mr. S. S. Craig, 19th July, and inducted same date to 1st and 2nd Chinguacousey, *Orangeville*. Mr. G. Ballantyne, 19th July, and inducted same date to Camilla and Mono Centre, *Orangeville*. Mr. Jas. Sutherland, 19th August, and inducted same date to Inverness, *Quebec*. Messrs. A. McD. Haig, D. Anderson, W. M. Omand and J. L. Simpson, 14th July, by Presbytery of *Brandon*. Mr. N. McPhee, 3rd June, and inducted same date to Dalhousie Mills & Côte St. George, *Glengarry*. Mr. J. A. Brown, B. A., 23th July, and inducted same date to Belmont, *London*.

INDUCTIONS.—Mr. F. P. Sym, 19th July, Wiarton, *Owen Sound*. Dr. John James, 29th July, Knox Church, Walkerton, *Bruce*. Mr. Robt. Gray, 5th August, Kinloss, Riversdale & Enniskillen, *Bruce*. Mr. J. Pringle, 12th August, Port Arthur, *Winnipeg*. Mr. Arch. Lee, 22nd July, St. Andrew's Church, Sherbrooke, *Quebec*. Mr. Thos. Davidson, 3rd August, Woodland & North Luther, *Saugeen*. Mr. Geo. Maxwell, 20th August, St. Sylvester

and Lower Leeds, *Quebec*. Mr. A. F. Thomson, 11th August, St. Luke's Bathurst, *Miramichi*. Dr. Archibald, 10th August, Kentville, *Halifax*. Mr. J. Todd, 5th August, Minnedosa, *Brandon*. Mr. Galloway, 27th July, Dorchester and Crumlin, *London*.

DEMISSIONS.—Mr. J. Mordy, M. A., Balaklava, *Bruce*. Mr. G. B. Greig, Knox Church, Paisley, *Bruce*. Mr. Chas. McKillop, B. A., Adamston, *Lanark & Renfrew*. Mr. James Bryant, Bradford, Second West Gwillimbury, &c., *Barrie*. Mr. M. Danby, Bayfield Road, &c., *Huron*.

Meetings of Presbyteries.

TRURO, Aug. 2.—The Presbytery met to celebrate the centenary of its organization—August 2, 1786. Rev. Edwin Smith, Moderator, presided. After devotional exercises, Dr. MacCulloch gave an account of the early history of the Presbytery. Rev. E. Ross narrated the early efforts in education of the U. P. branch of the Church, and President Forrest followed with a similar narrative relative to the Free Church. Dr. Patterson showed the progress of Presbyterianism with this century, and Dr. Macrae expounded the influence of Presbyterianism on religious life and thought. The services were long, and deeply interesting throughout. A minute with regard to the organization of the Presbytery was prepared, and was read from the pulpits on August 1. Moderation in a call was granted to First Congregation, Truro.

SYDNEY, July 13.—Rev. D. McMillan was elected Moderator, and Rev. John Murray, Clerk, for the ensuing year. A meeting was appointed to be held at Mira, and a committee was charged with the duty of dealing with arrears due by that congregation. Arrangements were made for the celebration of the Lord's Supper in several vacant charges.

LUNENBURG AND SHELBURNE.—The Presbytery met July 6th. Arrangements were made with respect to the new gold fields in Lunenburg county. The Presbytery's share of the Augmentation Fund was allocated to the congregations. Steps are to be taken to bring the congregational year to correspond with the calendar year.

WALLACE, Aug. 3.—Rev. J. M. Robinson was appointed Moderator for the current year. The call of River John congregation came out in favour of Rev. G. L. Gordon, and was sustained.

PICTOU, July 21.—The Presbytery met in Prince Street Church in connection with the celebration of the centenary of Dr. James MacGregor's arrival in Pictou (July 21, 1786). After praise and prayer, papers were read and addresses delivered bearing on the work of Dr. MacGregor. The Presbytery adopted a minute reciting the leading facts of his career and expressing gratitude to God for what had been accomplished.

HALIFAX, *July 13.*—The Presbytery, according to leave of Assembly, received Rev. Dr. Archibald as minister of this church, and Rev. Mr. Howie as a licentiate. A call to Dr. Archibald from Kentville was sustained, and arrangements made for his induction. Rev. W. Maxwell tendered demission of the congregation of Annapolis. The Augmentation Committee of last year was continued, Rev. R. Laing, Convener. It was decided to hold a Sabbath School Convention, arrangements to be made by the S. S. Committee. A resolution was passed condemning all improper means for raising money for religious purposes.

PRINCE EDWARD ISLAND, *July 7.*—Murray Harbor Road congregation was received by Presbytery as a preaching station in connection with the Presbyterian Church in Canada. There are fifty families and ten elders in this station. Rev. Roderic Maclean was appointed interim Moderator.

PRINCE EDWARD ISLAND, *August 3.*—The Presbytery elected Rev. A. Raulston Moderator, and Rev. J. M. Macleod Clerk, for the ensuing year. Father Chiniquy, who was present, was very cordially welcomed, and a resolution passed expressing the Presbytery's confidence, affection, and best wishes. Arrangements were made for the supply of Murray Harbour Road, and a proposal mooted to unite with that congregation a part of Belfast congregation.

MIRAMICHI, *July 27.*—After consideration, it was resolved to leave the question with regard to Nelson and Derby undecided until the Presbytery consults with Rev. T. G. Johnstone. Mr. Aitken reported moderating in a call at Bathurst on the 20th, and that the call came out unanimously in favour of Rev. A. F. Thompson, late of Truro Presbytery. The call was sustained, and it was accepted by Mr. Thompson, and his induction was appointed to take place on the 11th of August. The condition of Charlo congregation was considered, and a committee appointed to visit it. The Presbytery met on the 13th of July, when Rev. Mr. Oehler was appointed to Tabusintac and Burnt Church with a view to settlement. It was resolved that in future all our pastoral charges in the time of vacancy be requested to pay \$10 a week and board.

QUEBEC, *22nd July.*—Steps were taken towards uniting Melbourne and Richmond; also Windsor Mills and Lower Windsor. The call to Stanley Street, Montreal, was accepted by Mr. Dewey, and his translation agreed to. Mr. J. R. Macleod was appointed Clerk of Presbytery and Mr. J. G. Pritchard, Home Mission Convener.

KINGSTON, *5th July.*—The Home Mission report was submitted by Mr. Maclean. Mr. Gracey was appointed Moderator of Dalhousie, &c. A report was presented from the Statistical Committee, giving contributions to schemes during the year. It was agreed to print and distribute this. Standing committees for the year, and also parties to look after the several schemes, were appointed.

WHITBY, *20th July.*—Standing Committees for the year were appointed with Conveners as follows:—Sabbath-schools, Mr. A. Fraser; State of Religion, Mr. Leslie; Finance, Mr. Ormiston; Home Mission, Mr. Carmichael; Students, Mr. Kippen; Temperance, Mr. Eastman.

ORANGEVILLE, *20th July.*—This was the first meeting of this new Presbytery. Mr. H. Crozier was elected Clerk and Mr. A. McFaul, Moderator. Mr. W. E. D'Argent's application for reception was deferred till next meeting. A large amount of Home Mission and Augmentation business was transacted. Standing committees for the year were elected. Mr. W. A. Hunter was appointed Convener of the Home Mission Committee, and Mr. T. J. McClelland of the Augmentation Committee. A conference on Christian Work was held in the evening.

BARRIE, *27th July.*—The resignation of Mr. Bryant of Bradford, &c., was accepted, and the Presbytery adopted a resolution expressing confidence in his adaptation for the work of an Evangelist, to which he is to devote himself, and their prayers for his success. Mr. J. A. Morrison resigned the charge of Guthrie and Knox Churches, Oro. A commission was appointed to meet at Knox Church on 17th of August to dispose of the resignation and to consider the possibility of re-arranging all the congregations in Oro.

OWEN SOUND, *6th July.*—Committees were appointed to visit all mission fields, with instructions to dispense ordinances, make enquiry into the work of the missionary and take action towards having students paid on leaving the field. It was resolved to hold a conference on the State of Religion on the evening of next Presbytery meeting, 21st September. Standing committees for the year were appointed, with conveners, as follows:—Temperance, Mr. McInnis; Sabbath Schools, Mr. McAlpine; State of Religion, Dr. Fraser; Home Missions, Mr. Somerville; Sabbath Observance, Mr. Mullan.

GUELPH, *20th July.*—A Committee on Evangelistic Work was appointed, Mr. J. B. Mullan, Convener, and sessions purposing to hold special services were recommended to communicate with this committee. It was agreed to celebrate Mr. John Duff's jubilee by a special service in Knox Church, Elora, on the 10th of August, an address and testimonial to be presented by Dr. Torrance in name of Presbytery. A call from Knox Church, Acton, to Mr. John Mackay B.A., was sustained. The congregation of Hawkesville and Linwood were cited to appear on the 10th of August in connexion with a call to Mr. Russell, their pastor, from Bothwell, &c. The congregation of Eden Mills obtained leave to change the site of their church, they being about to erect a new stone edifice. The attention of congregations was called to the action of the General Assembly, requiring that the congregational and calendar year should correspond.

HAMILTON, 20th July.—A proposal was made to unite the two congregations in Caledonia. Mr. J. A. Bloodworth was received as a minister. The following were erected into pastoral charges:—Merritton and Port Robinson; Port Dalhousie and Louth; North Pelham and Wellandport.

STRATFORD, 13th July.—A petition from North Mornington was read, asking separation from Milverton, and a committee was appointed to visit these congregations. Standing committees were appointed for the year, with the following conveners:—Statistics, Mr. Tully; Foreign Missions, Mr. Chrystal; Sabbath Observance, Mr. McClung; Sabbath Schools, Mr. Grant; State of Religion, Mr. Boyd; Home Missions, Mr. Hamilton; Aged and Infirm Ministers, Mr. Boyd; Widows and Orphans, Mr. Henderson; Temperance, Mr. Pantou; Examination of Students, Mr. Wright.

HURON, 13th July.—Mr. John Young, M.A., was licensed to preach. Mr. M. Danby, of Bayfield Road and Berne, tendered the resignation of his charge, and it was agreed to cite his congregation to appear in their interest. Steps were taken to secure that all congregations make their year correspond with the calendar year. Standing committees were appointed, with conveners, as follows:—Home Missions, Mr. Musgrave; State of Religion, Mr. Acheson; Finance, Mr. Stewart; Sabbath Schools, Mr. D. D. Wilson; Sabbath Observance, Mr. Ramsay; Temperance, Mr. Martin; Superintendence of Students, Mr. R. Y. Thompson.

MAITLAND, July 21st.—St. Andrew's and Knox Churches, Lucknow, were united. A call from congregation of Walton to Mr. W. Galloway was sustained. Mr. D. S. McPherson, B. A., was duly licensed to preach the Gospel. It was agreed that the ministers of the Presbytery be instructed to bring the state and wants of the Augmentation Fund before their congregations and report at the meeting in December. Standing Committees for the year were appointed. The Conveners are: Finance, D. G. Cameron; Home Missions, J. Ross; State of Religion, D. Davidson; Sabbath-schools, D. B. McRae; Temperance, J. L. Murray.

BRUCE, 12th July.—A conference on the State of Religion was held. Free St. John's and St. Paul's churches, Walkerton, were united under name of Knox Church. Mr. Mordy's resignation of Balaklava and Mr. Greig's resignation of Knox Church, Paisley, were accepted. Mr. Tolmie submitted the Home Mission report. Three months' leave of absence was granted to Mr. D. Duff.

WINNIPEG, 6th July.—Mr. W. D. Roberts, B.A., was licensed to preach, and ordained as missionary. Mr. J. Pringle was translated from Kildonan to Port Arthur, and arrangements made for his induction on the 12th of August. The standing committees for the year were appointed, with conveners, as fol-

lows:—Home Missions, Mr. D. M. Gordon; Foreign Missions, Prof. Hart; State of Religion, Principal King; Sabbath Schools, Mr. J. Pringle; Sabbath Observance, Mr. Pitblado; Finance, Prof. Bryce; Temperance, Mr. Quinn; Examination of Students, Mr. Bryden.

Foreign Missions.

ABSTRACT OF REPORTS FOR 1885-86.
(EASTERN SECTION.)

Continued from page 219.

COUVA.

THE missionary writes, "During the year we have experienced something of sickness, anxiety, and perplexity, but have received many blessings and have had enough success in the Lord's work to cause us to thank God and take courage. School has been opened on Perseverance Estate, a larger building acquired for school purposes at Waterloo, and both these have been placed on the Government list of assisted schools, while that at Calcutta village has been accepted into the Government ward school in that neighbourhood. A building has been erected for an infant class-room at California, and a deed of gift of mission land in Exchange village has been received from A. Cummings, Esq. The new mission house, of which mention was made in last year's report, has been built during the year. It was found that the original estimate would not complete the work, and \$500 additional has been granted for the purpose. The Sabbath Hindustani services have been well attended, and a willingness shown to receive Christian instruction. There are seven schools in this district with a roll of 372 and an average attendance of 270. Nine adults and five infants have been baptized during the year, and four couples married. The communion roll of the Indian congregation numbers forty-three, that of the English fifteen."

One important event of the year has been the formation of a congregation of English speaking Presbyterians. This was done by the Presbytery of Trinidad on the 10th of June, in answer to a memorial signed by thirty-three persons. There have been raised upwards of \$800 towards the building of a church to be used as a place of worship for English speaking Presbyterians in the district, and also for the Coolies who are, or may yet become, Christians in connection with the Presbyterian mission there. It is very fitting that part of the time of the missionary in this district should be devoted to this congregation, inasmuch as he is supported almost entirely by the estate owners, and the congregation is largely made up of young Scotchmen who have come out to superintend the work on these estates. Besides this, the missionary writes of its being a great help to the mission, inasmuch as it leads the English-speaking

people to take a far deeper interest in the progress of the work among the Indians. Great enthusiasm has been manifested in reference to this object, and it is expected that the church will be completed by the end of the current year.

EXTENSION OF COOLIE MISSION WORK.

Rev. James Muir, of the Church of Scotland, and minister of a small Presbyterian congregation in the town of St. George, in Grenada, "came over 100 miles of sea seeking Indian helpers." Young men from the San Fernando district went as teachers. Mr. Grant and Lal Behari accompanied them, Mr. Grant remaining nearly a week, Lal Behari a month, to aid in starting the school. The prospects of success are good. During the previous year, a young man from the same district, who went to St. Lucia as an interpreter in civil service, was so earnest and faithful in telling his fellow-countrymen there of the way of life, that an agent was asked for from Trinidad to carry on the work. A teacher-catechist and his wife went from San Fernando about the end of the year. Mr. Morton has already supplied in some measure the demand there for Hindi books as did Mr. Grant in Granada.

TRAINING THE NATIVE AGENTS.

At the beginning of the year, Mr. McLeod, being relieved from his charge at Princetown, and thinking that his strength would admit of his training the native teachers and catechists, was appointed to that work, and continued it regularly throughout the year. He visited the different stations at regular intervals, giving instruction to the agents there, and had assembled them during the April and August vacations at San Fernando for a week's drill and written examinations. The examinations were conducted in each field at the close of the year. The number enrolled was forty-four, the average attendance thirty-two. The studies were grammar, geography, history, Stalker's life of Christ, Arithmetic, and Algebra.

STATE OF THE FOREIGN MISSION ACCOUNT.

For several years our expenditure has steadily exceeded, by a little, our income. One year since, we reported a debt of \$1,985.73. This amount has been increased during the year by the very small sum of \$44.50, so that, practically, the year's income has done the year's work. This is a state of matters which your committee report with profound gratitude, and they feel sure that the Assembly will rejoice with them in their joy. The present position of affairs was not anticipated a few days before the close of the year, nor would it have been realized but for the generous donation of \$600 from the Woman's Foreign Missionary Society, Western Section, \$518 from individuals and congregations in the West, making over \$1,100 received from the West, just before the closing of the accounts.

The whole receipts for	
the year have been.....	\$ 20,604.72
The expenditure.....	20,649.22

Loss on the year.....	44 50
Former indebtedness.....	1,985 73

Total debt at date.....	\$2030 23
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This amount represents, in addition to the work of the Eastern Section, the sum of \$971.11, half the salary of Rev. J. Gibson of Demarara, which passes through the accounts of the Eastern Section and is remitted from their Agency, as also \$259.51, contributed in the East for the work of the Western Section in India, and remitted to Dr. Reid for that purpose. Your Committee report with thankfulness the aid received from the Women's Foreign Missionary Society, Eastern Section, and also from the various Woman's Congregational Missionary Societies, throughout the bounds of the Synod.

WESTERN SECTION.

I.—MISSIONS TO INDIANS IN MANITOBA AND THE NORTH-WEST.—Rev. John McKay, Mis-ta-was-sis' Reserve; Rev. Geo. Flett, Okanase; Rev. Solomon Tunkansuicwi, Bird-Tail Creek; Rev. Hugh McKay, Crooked Lakes, Broadview; Rev. Alex. Campbell, B.A., Prince Albert; Mr. Cuthbert, G. Mackay, Crow Stand; Mr. Donald H. McVicar, B.A., Côté's Reserve; Mr. J. G. Burgess, Teacher, Bird-Tail Creek; Miss Baker, Teacher, Prince Albert, Mr. John A. Lander, Teacher, Okanase; Miss Rose, Teacher, Piapot's Reserve, Regina; Mr. Magnus Anderson, Teacher, Edmonton; Mr. James Scott, Teacher, Indian Head; Miss Sabastien, Teacher, Portage La Prairie.

II.—MISSION TO CHINA.—Rev. G. L. Mackay, D. D., Tamsui, Formosa; Rev. John Jamieson, Tamsui, Formosa.

III.—MISSION TO CENTRAL INDIA.—Rev. John Wilkie, M.A., Indore; Rev. J. Fraser Campbell, Rutlam; Rev. Joseph Builder, B.A., Mhow; Rev. W. A. Wilson, M.A., Neemuch; Rev. R. C. Murray, Miss McGregor, Indore; Miss Rodger, Indore; Miss Ross, Indore; Miss E. R. Beattie, M.D., Indore.

When the last Annual Report was presented to the General Assembly, our Mission fields in the north-west of our own Dominion and in Formosa were suffering the calamities of war. The rebellion in the North-West was unsettling the minds of the inhabitants, and filling them with apprehension in regard to the future. In Formosa, the Franco-Chinese war seemed to threaten our Mission there with extinction. Even in India there was much uneasiness as to what might be the result of the Anglo-Russian complications. But in the midst of all commotions, we hear the voice of Him who says to us, "Be still, and know that I am God." "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Peace has been restored

in the North-West and in Formosa; and from India the war-cloud has passed away. Since the Rebellion, the attention of Christians in the older parts of the Dominion has been more earnestly turned to the condition and wants of the Indians of the North-West than ever before. And in Formosa, although the evil effects of the war are still deeply felt, a *status* and a public recognition have been secured for the Mission, more marked, we believe, than had been accorded to it before the French invasion. Thus, out of apparent evil, the Lord brings real good.

I.—MISSION TO THE INDIANS OF THE NORTH-WEST.

The following Report from Manitoba and the North-West has been prepared by Professor Hart:—"We have taken up five new Reserves and begun three new schools. Our older Reserves are beginning to show the results of the labour that has been so faithfully spent upon them. When we contrast their present condition with their state when first taken up by our Missionaries, we see great reason to thank God and take courage. We have, in our own experience, abundant proof that the Indian can be Christianized and civilized.

1. MIS-TA-WAS-SIS' RESERVE.

This Reserve is situated from fifteen to twenty miles north-west of Fort Carlton. The number of Indians belonging to the band is 204. This reserve was occupied by the Rev. John Mackay as our Missionary about eight years ago. Many of the Indians composing this band were connected with the Prince Albert Mission under the care of the Rev. James Nesbit; and the chief speaks with great gratitude of the spiritual good he received from that devoted missionary. This band is making progress in material comfort. In 1884, they had 183 acres under cultivation. Mr. Mackay reports great destitution and consequent suffering during the past winter. The Reports of the Indian Department speak in high terms of the loyalty of the chief during the rebellion. Mr. Mackay writes hopefully about the spiritual progress of his flock. At the Sacrament of the Lord's Supper lately dispensed there were thirty-seven communicants. The number on the roll is forty-two. Mr. Mackay says it was "a day of rejoicing for poor penitent sinners." The Sabbath School is well attended, and is conducted by Mrs. Mackay and her two daughters. There is no church on the Reserve. The services are held in the School or in the missionary's house. The chief is at present enthusiastically engaged in preparations for Church building. He has received two subscriptions of \$50 each from gentlemen connected with the Hudson Bay Company; and he is anxious to receive aid from eastern friends. The Committee recommend a grant of \$150 to finish the church. Mr. Mackay speaks very thankfully of the great benefit received by his people during the past

winter from the supplies of clothing so thoughtfully sent to them by the Woman's Foreign Missionary Societies.

2. RIDING MOUNTAIN RESERVE (OKANASE).

This Reserve is situated on the South Saskatchewan. The band on this Reserve numbers about 120, and has been under the charge of our Missionary, the Rev. George Flett, for about ten years. During that time the progress made has been very marked. When Mr. Flett entered on his labours the Indians were pagan and uncivilized, and now they are a Christian community, living in comparative comfort, and, in the regularity and interest of their Church attendance, giving a good example to their white neighbors.

There is a good mission house and respectable Church on the Reserve. There are some thirty-two communicants on the roll.

We have here a successful school in operation. The attendance reported is nineteen.

Mr. Flett was, last autumn, placed in charge of two new Reserves—Rolling River, with a population of 121, and a Reserve near Rossburn with a population of 177. These Indians are pagans, and Christian effort among them is difficult and discouraging. However, little more than a beginning has been made, and Mr. Flett is hopeful.

3. BIRD-TAIL RESERVE.

This Reserve is situated at the junction of the Bird-Tail Creek with the Assiniboine, a few miles below Fort Ellice. It contains a population of 141 souls, and has been under the care of our Missionary, the Rev. S. Tunkansuicaye, for about eight years. This band consists of Sioux refugees from Dakota. Though non-treaty Indians, a Reserve was given to them, and they have received a good deal of help from the Indian Department. Since their settlement on the Reserve their progress has been very satisfactory. They are now in comparatively comfortable circumstances, and for several years they have contributed to the schemes of the Church. They are regular and attentive in their Church services. They have prayer meetings and Sabbath services; and family worship is kept up in almost every family on the Reserve. There are three elders and a communion roll of about thirty. We have a good school on this Reserve with an attendance of about twenty-five. Mr. Burgess has just received from the Indian Department a prize of \$60 for having the third best School in the agency. We have a School-house on the Reserve; and with the assistance of the committee, the people are now engaged in building a new Church.

4. CROOKED LAKES.

There are here four reserves lying together, between the Canadian Pacific Railway and the Qu'Appelle river. They contain a population of about 900. The Indians have been on these reserves for about four years. In 1883 the Rev. Hugh Mackay was appointed to this

group, and soon after he had a comfortable mission-house erected. For the two last winters Mr. Mackay has, at his own expense, maintained a school at the mission house. This school has been very successful. The children receive, to a large extent, both food and clothing, as well as instruction from the missionary. During the last winter there were some twenty children in attendance. It is a great help to Mr. Mackay that he can now speak freely to his people in their own language. The infant church here met with a severe loss last autumn, in the death of Chief "Little Child," a few weeks after he and his two children had been received into the church. Mr. Mackay says of him: "He was not left long with us after his profession of faith in the Lord Jesus, but long enough to be instrumental in leading others to embrace the same Gospel which he so much loved."

5. CÔTE'S RESERVE.

This reserve is situated near Fort Pelly, on the Assiniboine River, in the north-western corner of the Province, about 100 miles north of the nearest station on the Canadian Pacific Railway. There are 264 persons resident on this reserve, under Chief Côté. Our church is represented here by Mr. C. G. McKay, who discharges the double duty of missionary and teacher. The chief and his head men have just shown their appreciation of Mr. McKay, by asking to have him ordained as their missionary. The number on the communion roll is about thirty. There is no church, and Mr. McKay has during the winter been holding services in the houses of the Indians with good attendance. There are twenty children in the school.

6. PRINCE ALBERT.

The High School at Prince Albert is doing good work, and making satisfactory progress. The Rev. Alex. Campbell, B. A., an experienced and successful teacher, was appointed last July, to co-operate with the Rev. Mr. McWilliam in the school and mission work. Under their excellent management the school is justifying the action of the General Assembly in establishing it. There are now sixteen pupils attending it, studying the branches of higher education.

7. ASSINIBOINE RESERVE.

This reserve is situated about ten miles south of Indian Head, Assiniboia. There are upon it 273 Indians of the Assiniboine tribe, under Chief Jack. This reserve was examined last August by the Convener and Mr. Flett, and recommended by them as a suitable field to be taken up by the church. It was accordingly agreed to begin operations by establishing a school. The efforts of Mr. Scott, teacher, are well seconded by his wife, who teaches the women and girls sewing, knitting, etc. There are nineteen children in the school, and they are making as much progress as could be expected. This is an important re-

serve. Here, too, the clothing sent by the ladies has been a great boon to the Indians, and a great help to our missionary.

8. PIAPOT'S RESERVE.

This important reserve is situated in the Qu'Appelle valley, about thirty miles north-east of Regina. This group has a population of 863 souls, and would form an excellent field for the labours of a missionary. Of these reserves, Piapot's is by far the most important. It has a population of about 400. These reserves also were explored by Mr. Flett and the Convener last summer. At that time Chief Piapot and his councillors gave their consent to the opening of a school on this reserve in connection with our church, and it was expected that the government, with, perhaps, some assistance from our Committee, would at once erect a school-house, and Miss Rose, of Woodstock, Ontario, an earnest and devoted Christian and experienced and successful teacher, was appointed to take charge of the school.

9. STONY PLAINS RESERVE.

This reserve is situated near Edmonton. It is under Chief Enoch le Potac. The number belonging to the band is 171. Here, through the Rev. A. B. Baird's efforts, a school was opened last December under the care of Mr. M. Anderson. Mr. Anderson is a thoroughly practical man, and has had extensive experience in dealing with the Indian. He is assisted by his wife, who teaches the girls how to sew, knit, etc., and he is conducting the school with energy and success. The average attendance is nineteen, a high winter average in a school so lately established. This report shows that we have thirteen reserves under our care, with a population of about 3,200 souls. We have in our seven schools about 125 pupils. The whole Indian population of Manitoba and the North-West Territories is 31,954. There is, therefore, less than *one-tenth* of the Indians of this part of the Dominion under the care of our Church. This record is far from being creditable to either our patriotism or Christianity. Our labours should at once be increased at least twofold. In regard to the ministrations to the temporal wants of those wandering tribes, on whose heritage we have entered, and for whom we are so specially bound to care, Mr. MacKay says: "Our mission work here differs from other foreign missions in that it is (1) work among paupers; (2) work among a race passing away; and (3) work among inhabitants of our own country. As to Government aid, Mr. MacKay says: "The Government has been dealing liberally with our hands during the past year. They have received much food and help in farming. Four men have been appointed as farm instructors. We think each of them is suitable for his work and position. And we trust they will be of assistance to us in our mission work." Much of

the suffering among the feeble and diseased it is difficult or impossible to prevent. Efforts in the direction of doing so are often frustrated by the Indians themselves. Thus many of the sick are said to starve for want of proper food. "But," says Mr. MacKay, "note, the Government may not be to blame in this. They grant a pound of fresh beef per day to the sick. It is given out on Monday; but the whole family feast upon the seven pounds, and it is soon gone. Then the sick have to live during the remainder of the week on salt pork and bread. They are in the way of others who, in many cases, wish for their removal by death." But it is important and encouraging to observe that, even among those who are yet destitute of the saving knowledge of the truth, the conviction is spreading of their need of some higher teaching than any that their conjurors or wise men can give them. The following, in illustration of this, is given by Mr. MacKay. He says: "On the day following our communion, we camped at noon near a small lake and, hearing voices down near the water's edge, we came to one who was saying to those about him: 'I am an old man. I sometimes speak to our young men about God. They are willing to listen, but I know so little about Him. I want to know more. All I know is the way He has led me. How often would I have been slain in the battles, were it not that God put His arm about me! You (to Mr. MacKay) know much about God, for you have His book. And I come to you to be instructed.' This poor Indian is still a pagan; but he is spoken of by the rest of his band as a good man, and as one that speaks to God." Surely we may think of him as being (and many others may be in like case) not far from the kingdom. Another man brought his children to our school last winter. He said: "They are still pagans; but, if they wish to become Christians, I shall put nothing in the way. If the Christian religion has more light in it than my religion then I shall be a Christian. The gods we worship do not seem to care for us. They do not pity our poor; they do not clothe our naked; they seem to be more helpless than we are ourselves." Mr. McKellar tells us that "some of the ladies of Knox Church, Portage la Prairie, have formed themselves into a 'Woman's Sioux Indian Missionary Society.' These ladies are in earnest. They feel there is a work for them to do, which has been hitherto neglected, viz: the instruction of the Sioux children residing in the vicinity of Portage la Prairie. They ask the Church to assist them in establishing and carrying on in Portage la Prairie a school for the children of the Sioux Indians there."

II.—MISSION TO FORMOSA.

Before the Franco-Chinese war, chapels had been built at thirty-four places. Besides these places there are now four other places with chapels. There are thus thirty-eight places

in all, in which the Gospel is preached to the people of Formosa in their own language: every one of them being under the care of a native pastor or teacher. During the war, some of the chapels were totally destroyed, and others so injured as to require repairs almost equal to a rebuilding. On behalf of the mission, Dr. Mackay presented a claim for damages. The justice of the claim was at once acknowledged by the Chinese authorities. Dr. Mackay says: "General Loo, influenced by my old mandarin friend, has never once doubted my word about the value of chapels destroyed; and gave me \$10,000 (ten thousand dollars) as damages. Having received the money, Dr. Mackay thought long and anxiously as to the best course to be pursued in reference to the re-building of the chapels: whether to "build two dozen fragile churches, one dozen ordinary ones, or half-a-dozen strong, and at the same time artistic churches." "I decided," says he, "on the last, set to work, and in less than three months, finished three splendid churches of solid stone, with a stone wall around each. These are at Bang-kah, Sek-khau, and Sin-tiam." "Other two," says Mr. Jamieson in a letter received last month, "should be built at once. But Dr. Mackay says he cannot do it. Shall I tell you why? He says the money is all done; and he will not ask for more, for he sees your funds are low." Testimony as to Dr. Mackay's toil and skill in the erection of chapels and mission-buildings comes from another source. The following is from a native of Formosa. It is from an address given in January, in the Hospital at Tamsui, by Li-ang-kau, head mason from Kap-tsu-lan: "Up to this time, I have been a heathen. Dr. Mackay engaged me to build chapels in Kap-tsu-lan. Every day I saw him preaching and speaking with all the people; every one acknowledges his superior talent. In the daytime, travelling everywhere, eating with the Chinese, at night sleeping on the ground. Regarding his toil and suffering, one might speak without end. He asked me to build a girls' school. We made it certainly fine-looking, but only because he planned it, and taught me how to build it. . . . He engaged me to come and build chapels in four places. . . . In building these chapels he has endured much. Every day he has walked over twenty miles, the wind blowing and the sun beating down on him, constantly exposed to storms of rain, sometimes not able to eat, without sleep, day and night anxious about the chapels. . . . The people in Canada ought to sympathize with him in Formosa, suffering for the Church. This is our wish." The address from which the foregoing is an extract was delivered in Chinese. "I was present," says Mr. Jamieson, "and heard his testimony, which was given in a simple, straightforward way. A-hôa (now Rev. Mr. Giâm) was also present. He tells us that the speaker himself lately smashed and burnt up his idol, with all its belongings,

worth about \$100." In a letter received from Mr. Jamieson last month we are told of a joyous meeting in Tamsui on the 9th of March to commemorate Dr. Mackay's landing there on the 9th March, 1872. It was an occasion of great gladness and of heart-felt praise. From all parts of North Formosa, converts gathered in Tamsui; old men, young men, women and children. Some old men walked five days to share in the rejoicings and thanksgivings. Hundreds walked three or four days. A-hôa had been asked to decorate Oxford College and the girls school. The effectiveness with which this was done was a fitting expression of the enthusiasm of the people. Arches of green boughs were erected in various places near the College; Chinese lanterns were hung in rows among the trees; flags were waving, especially the British, on one side of the College, and the Chinese on the other. The day was spent in great joy. One thousand two hundred and seventy-three converts were assembled. Mandarins, civil and military officers, leading merchants and *headmen* in Bangkok and other places sent letters of congratulation. In these ways, besides making a fine display of fire-works, many non-converts showed their sympathy with the object of the gathering. Let Dr. Mackay speak a word about his own emotions in reviewing the past: "Fourteen years ago yesterday (March 9th, 1872) at 3 p.m. I landed here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no preachers, no students, no friends. I knew neither European nor Chinese. Year after year passed away rapidly. But of the persecutions, trials and woes; of the sleepless nights; of the weeping hours and bitter sorrows; of the travelling barefoot, drenched with wet; of the nights in ox-stables, damp huts and filthy, small, dark rooms; of the days with students in wet grass, on the mountain-top, and by the sea-side; of the weeks in savage country, seeing bleeding heads brought in to dance around; of the narrow escapes from death by sea, by savages, by mobs, by sickness, and by the French, you will never fully know." Then, referring to the wonderful contrast presented by the great and joyous celebration of March 9th he says: "I will tell you what I told the great multitude in and about the College, that, being shut out from my beloved Formosa, was the hardest thing I had to bear during all the fourteen years. I care nothing for presents, etc. I do care to see 1,273 converts in Tamsui, all assembled together. There is no sham, no romance, no excitement, no sentimentalism here. No; but stubborn fact. When I landed, there was not one. Yesterday, 1,273 rejoiced in singing praises to the Lord God Almighty. There is no use for sham modesty. I have toiled here, and done my best. At the same time, to God, to God alone be all the praise, honour, and glory." Scarcely less noteworthy than the large accession of

converts is the fact that last year, for the first time in the history of the mission, there was an ordination of native pastors. In reference to this, Dr. Mackay says: "Oxford College was crowded with preachers, students and converts, when, assisted by eight elders, I ordained A-hôa and Tan-hê as native pastors. . . . The Foreign Mission Committee need not concern itself about sending out another man. I write advisedly. . . . Rev. Mr. Giam and Rev. Mr. Tân (the proper names of A-hôa and Tan-hê) are now true fellow-labourers, *able and willing* to do any part of the work here. Don't think men you send out here are superior. I long to see a native church self-supporting."

III.—MISSION TO CENTRAL INDIA.

There are 16 native assistants at Indore, 10 are on the staff of the High School. There are seven at Mhow, five at Rutlam and two at Neemuch.

After the return of Rev. J. Fraser Campbell to India and the accession of Rev. R. C. Murray to the mission staff, some new arrangements were made in the distribution of our missionaries. It was decided by the Mission Council that Mr. Wilkie should remain in Indore, that Mr. Builder should take up the work in Mhow, and that Mr. Campbell should occupy Rutlam, and Mr. Wilson, Neemuch, as centres of operation. Mr. Murray, in the meantime, remains in Mhow, where he is engaged in such study of the Indian tongues as may be necessary to fit him for his future work. Mr. Wilkie, in his report on Indore says:—"Though the past year has been even a more busy one than those gone before, yet it has not been productive of very much of that fruit which is usually regarded as the true sign of success, *i. e.* baptisms from heathenism. Two have joined us from Roman Catholicism, who some time before, along with Chanoo, had as Mahomedans been seeking for the truth, and, shortly before we received Chanoo, had joined the Roman Catholics, only however, to become dissatisfied, and through the faithful teaching and example of Chanoo to look to Jesus as he is seen by faith, rather than in the crucifix. Nine of the family in Oojein of whom I spoke last year, the wife having also become a believer in Jesus, are now anxious for baptism, and but for the sudden illness of their youngest child, would have been baptized last Sabbath. Together with them will be baptized a young man, whose father was a Sadhu or Holy man, but who, through the instrumentality of Chanoo, has become a follower of Jesus. The reception of his family will, I hope, lead to very important results, as he is the head man (Patel) of a large caste in Oojein, the whole of which has become very thoroughly leavened with Christian truth, and amongst whom, even now, there are a number apparently very near the kingdom. I cannot speak too highly of the faithful efforts of Chanoo and Narayan, who though not very highly accom-

plished, have succeeded in their own simple way in commending the Gospel to the heathen around them. Through the efforts of Govind Rao, another family, consisting of father, mother and four children, have also joined us from heathenism. Eight infants have also been baptized, and four have been received from other congregations. The means used in the work have been much as in other years. The Schools, Vernacular and High; preaching in Oojein, Indore and Camp and to a slight extent in the villages around; selling of Tracts and Bibles by the Colporteur; Sabbath services and Prayer Meeting in the church; training of workers at the monthly meeting, as opportunity offered; and the Press. The erection of a new building, to one as inexperienced as I was, would in any country be a difficult matter; but here, where so many of the people have no consciences and are such adepts at deceiving, it was a constant source of worry. Fortunately for me, Colonel Thomason, the Superintending Engineer for Central India, most unselfishly gave me the benefit of both his time and experience, and so enabled me to detect many of their tricks before they had gone too far, and to erect at once a substantial, commodious and cheap house. There is no wood about it, except in the doors and windows, and so it can afford food for neither fire nor the white ants. The black cotton soil, which when left in, twists and warps ever the finest masonry and forms ugly gaps in the floors of houses, the home of the flea and other vermin, has all been completely removed. Being near the Bazaar, it was necessary to have a two-story house; and by means of a flat roof, high above the neighbouring houses—an airy retreat, open to the breeze—that can, at night, in the hot season be turned into a cool sleeping room, has been secured. In the same building a dispensary for Miss Beatty has also been prepared.” Of the congregation at Indore, Mr. Wilkie says, “It has continued to grow, though not so fast as could be wished. There were received in all, during the past year, twenty, *i. e.*, fourteen by baptism, two from Roman Catholicism on profession of their faith, and four by certificate. Of the fourteen by baptism, eight were the children of Christian parents and six were from heathenism. On the other hand we have lost nine, who have gone to other stations for work. It should not be forgotten that, from the church in Indore, members have been sent out again and again to preach and teach in Oojein and elsewhere, and that the Lord has owned and blessed them in their work. The congregation, we are told, “has raised, during the year, 660 rupees; which sum, after the Sabbath-School papers have been provided, goes to aid the Boarding-School Scheme—a scheme which, so far, has not made much progress for want of a suitable building, but the necessity of which is fully recognized by all who have the welfare of the mission at heart. On Sabbath and Thursday evenings the attendance, both of Christians, and

heathens, is very encouraging. The work is gradually being organized and established; and, though we can recognize both failures and omissions, we thankfully recognize the guiding hand and tender care of our loving Father, and rejoicing that we are permitted to engage in the glorious work, go forward full of hope for the future. The High School, under Mr. Wilkie, established at Indore, has made most satisfactory progress.”

Writing from Mhow, Mr. Builder sends intelligence about his own improved health, at which all the friends of missions will rejoice. In the Bazaar-school there, there is an average attendance of twenty-five; in one for the Chamars (workers in leather), there is about the same number; in one for the Bhangis (sweepers), there is an attendance of nineteen. “The Christian services” says Mr. Builder “have been regularly conducted, and though we have not a large number of outsiders present at any time, yet we generally have a few every Sabbath. The Sabbath-school, since our occupation of the new room for the girls’ school, has improved greatly. The attendance of Christians has been twenty-four, and of heathen boys and girls forty-nine. Special instruction was given during the greater part of the year to the Christian workers on the Epistle to the Romans, and also on a work entitled ‘An examination of the True Religion.’” “Negotiations are all but completed, by which the Zoroastrian School at Mhow will be placed under the supervision of our mission, under the care and management of Mr. Builder. Of the new fields occupied by our missionaries, the first that comes under our notice is Neemuch. Mr. and Mrs. Wilson have taken up their abode there. Mr. Wilson says, “As the work here has been but recently begun, it is too soon to speak of results. Sabbath services are held both in Neemuch, and in the Camp Bazaar, as these places are about a mile apart. Week-day services are also held in the Bazaar. These are well attended by the heathen, who listen attentively. Our little upper room in Neemuch is sometimes crowded, while in the camp large numbers gather and stand in front of the veranda, which we use as a preaching-place. A glib and not over-scrupulous Mohammedan has commenced preaching in opposition to us in the streets. No doubt his opposition will but awaken a deeper interest in the new religion. A few excursions have been made into the country, and the Gospel has been preached in some of the villages. A Bible class for the helpers and any inquirers who may attend, is held every Sabbath morning. We have frequent visits from young men, Brahmins and others, who come to talk on religion. There is a school at Neemuch connected with our mission; on the roll thirty-nine, average attendance 30.” The other new field is Rutlam. Of this, Mr. J. Fraser Campbell says, “At the council meeting held in January, Rutlam was selected as an additional station, and I was appointed to

it. Our tour this season extended only as far as Maheshwar and Mundlaur on the Nerbudda, in the south, before the council meeting; and, after it, to Ranipura, Jhabua, and Thandla, near the borders of Gujerat, in the west; and so by Pitlawad to Rutlam; in all about 240 or 250 miles. It was much more hurried than ordinarily would be wise, but its beginning was delayed by the purchases and preparations following our arrival from home; its end hastened by the necessity for getting settled in Rutlam before the hot season; and its extent, though too great for the time, was far too small to meet, not only the general needs of the field, but even the more crying personal cases of interest. The importance of this city (Rutlam) as a mission station is even more apparent now than it was seven years ago. By last census the population is over 31,000; it is the terminus of the projected Railway to Gujerat; and, besides smaller places on and off the line of Railway, Jaora, twenty miles north, and Bernuggur twenty-nine miles north, by rail, can be easily superintended from it till missionaries can be planted in those centres." Of the work of our female missionaries in Central India we have the most cheering accounts. That work is classed and reviewed in the Report of the Woman's Foreign Missionary Society (Western Section) under the following heads: Educational, Zenana Visitation, Medical, and Miscellaneous. The whole of that Report your Committee would most warmly recommend to our people throughout the Dominion as giving a full and interesting account of our Foreign Mission work, not only in Central India, but in Formosa and among the Indians of the North-West. It should be read and studied by all who can procure it. Mrs. Wilson, of Neemuch, as quoted in that Report, says, "You have had details of our ladies' work; and yet I doubt if, not being on the ground and seeing with your own eyes those labours, you can appreciate them. In a city where the prince, and, as a matter of course, nearly all the officials are violently opposed to all kinds of Christian mission work, Miss Rodger, Miss McGregor, and Miss Ross have opened and kept open five schools where nearly 200 Hindoo and Mahomedan children receive daily instruction from the ladies themselves and from native teachers employed by them." "The girls' school," says Miss Roger, writing of that under her care, "is still progressing, and much more attention is given to study. . . . The school is composed of Parsi, Bengali, Hindu, and Marathi girls. No word of objection is ever made now to the Bible lesson, the remarks of former years are seldom or never heard, and the children listen with all the attention that could be wished. They do not expect now that the school will be dismissed until they have all together repeated the Lord's prayer; and in the same way they know that the Scripture lesson forms an important part of the school work." Along with

the ordinary education, the girls receive instruction in various kinds of work likely to be useful to them and their families in future years. Of the school, now known as the Central School, Miss McGregor says:—"It continues to be remarkably prosperous. It is known by the public of Indore as a Christian school, and religious exercises are daily conducted; yet no disapproval is expressed by the authorities. The training school for pupil-teachers held in connection with the school is proving most satisfactory, though at present the class numbers only five pupil-teachers. It has given a prospect of respectable employment for Hindu widows and other women, of which they have not been slow to avail themselves. During the last eight years the change in public opinion as to the education of girls is very marked. Through these years many girls have passed their brief school-life in our care, and have left us carrying away Gospel truth in fresh and retentive memories." Miss Ross finds a greater regard for truth than formerly among her pupils in their dealings with each other. "I am glad," she says, "to be able to say that they are growing more industrious and thoughtful, and listen gladly to the Bible lesson." In regard to Zenana work, we find this gratifying statement in the report of the Mission Council: "The Zenana work, as in past years, has been prosecuted with vigour. . . . The opening up of houses, so long closed to the entrance of all Gospel influences, is a matter of deep gratitude. Through the enlightenment of the mothers of India will come life to multitudes of India's sons. The medical part of the Zenana work is ever growing and is taxing the energies of our female medical missionary in Indore. The value of this branch of the work cannot be over-estimated, and is a means of reaching homes among a class of people that as yet cannot be reached in any other way." Miss Rodger says: "Compared with the rather indifferent reception given a few years ago when Zehanas were entered, the greeting of the present day promises well for the future success of this work. Not in a few houses only is this change manifest; it is the exception now, if a hearty welcome is not given." Miss McGregor mentions that, in her own sphere of work and that of her two Bible women, 1,065 women in Zenanas have had the Scriptures read to them during the past six months. She gives this statistical information so that some idea may be formed of the actual work done in Zenanas by faithful Bible women. "The city and cantonment, villages and General Hospital have been regularly visited . . . and everywhere the Truth is gladly heard, but more especially in the hospital, where there are sick and suffering ones. During the last six months 169 patients have been read to, men as well as women; and all are delighted to hear the Scriptures and the gospel hymns." Miss Ross tells us that to many of the Zenanas, which are visited by herself and her fellow

labourers, they have been invited. "Perhaps some one asks how they invite us. They may tell the people of a house which we have been visiting to say that they have *called us*. 'Such and such a person is calling you,' is the general way of saying that that person wishes you to visit her. Sometimes the call is given because they want to hear some singing, or to learn to knit; at other times it is simply to gratify their curiosity as to what we are like, what we say, etc. Zenana work is not confined to Indore, but, as we learn from Miss Stocbridge's report, is carried on in Mhow and in the surrounding villages. "I have from six to ten hearers in three houses, and from four to five in other three houses. . . I am always welcomed and asked to come again. . . The women are very fond of the Hindostani hymns we sing, and nearly always join with us. They generally remember a few lines of some favourite hymn, and ask us to sing it again for them. . . Many ask questions and listen attentively, but the fear of man is the great stumbling-block."

About the medical work in connection with our Mission, we are told in the Report of Miss E. R. Beatty, M.D., the only graduate in medicine on our staff. "During the past year," says Miss Beatty, "my work has expanded quite as rapidly as I have been prepared to carry it on. I have now a sufficient knowledge of Hindi to manage most of the dispensary work, but am constantly meeting people whom I cannot understand, and who are as far from understanding me. Therefore my interpreter is still necessary, but is gradually changing to be my apothecary. . . . Lately I have engaged a Bible woman, who goes with me to the dispensary, where I spend two or three hours every morning except Sunday. I examine each patient and give her a ticket corresponding to her name, etc, in the register. After all have been thus gone over, the Bible woman sings bhajan and talks with the women, while I prepare the medicine; then all are dismissed. Cleanliness is one of the hardest lessons in hygiene that I have tried to teach. A clean bottle is a rare sight. Though the people generally have great faith in European medicines, and only object to taking them on the score of water being in them, comparatively few real sufferers mention even that and those who do so willingly take tinctures or powders and add water themselves. All Canadians will be glad to hear of the kindly and intelligent interest that Lady Dufferin is taking in this work. "Lady Dufferin," says Miss Beatty, "authorized me to offer a small fee per month if they would come and be taught; but, after four months, I have failed to find one native woman who has had any practice in sick-nursing willing to learn any more than she knows now. I have therefore organized a class of these, one of whom is my Bible woman, who have no prejudices to conquer and no false theories to forget, and am training them for work in connection with Lady Dufferin's scheme. I have frequently patients brought from a distance for

treatment. Oojein and Dharsend most. During last hot season a high official of Dhar sent his wife and their family doctor down for consultation, and since then I have scarcely been without one or more patients from Dhar staying in Indore for treatment. Perhaps it is not vain to hope that an impression is being made which may be of use in the future. During the last three months, I have treated over three hundred people. Mountains of gratitude have been piled at my feet. More definite, but, not so deep, has been the amount paid for medicines and attendance, viz., Rs. 260. The most interesting and satisfactory part of the work is in the homes of the women. It takes more time to visit a woman in her own house than it would to see her at the dispensary, but there treatment is more successful. I get better acquainted with her and have more influence over her; and once entered, the house is always open to me, and, I trust will stand open till the light that dispels all darkness shines there."

The Report then refers to the proposed formation (now completed) of the Presbytery of Central India.

Hon. Alexander Morris intimated that he had in trust the sum of \$5,400 intended for a Mission to the Jews—chiefly the Jews in Palestine. He wished the General Assembly to relieve him of this responsibility, and to authorize the Committee to become custodians of the money for the purposes intended. The views of Mr. Morris were endorsed by the Committee and by the Assembly.

After giving a clear and full financial statement, the Committee make special mention of the valuable services rendered by the W. F. M. Society. There are now 191 Auxiliaries; 50 Mission Bands; 16 Presbyterial Societies; and the contributions last year amounted to \$13,453.

The exigencies of space have constrained us to condense this Report more than we should wish; but what we have given will, we trust, be studied with care, showing as it does how abundantly God is blessing the work of our Church in all parts of the world in which our agents labour.

Official Notices.

THE UNION COLLEGE FUND.—The annual collection takes place on Sabbath, 19th September. It is hoped that it will receive attention in every congregation and mission station.

Parties sending clothing, &c., for gratuitous distribution among the Indians of Manitoba and the North-west, will please notify George Olds, Esq., General Traffic Manager of the Canadian Pacific Railway, Montreal, who will instruct the agent at the station from which the goods are sent to have them forwarded at half rates. Heavy goods, such as stoves, furniture, &c., will not be sent out at half rates.

Ecclesiastical News.

SCOTLAND, *July*.—Our warm weather is upon us again, and most welcome it is to every creature that hath life in this land. For our spring was very cold, and although vegetation is said to be a fortnight late, yet the God of the seasons knows how to make all right, and provide enough for man and beast. With the good weather, we are much rejoiced and oft-times refreshed with seeing many Canadian brethren fleeing, for the time, a hotter sun, and seeking change of air and scene and thought, together with a certain release from the anxious cares of official life. Montreal gives us our Editor, whose presence is always an inspiration, Dr. Murray, and the worthy agent for the French Evangelization, Mr. McCaul; Toronto sends Mr. Macdonnell; Halifax, Dr. Pollock; Musquodoboit, Mr. Cairns, while from St. James', Charlottetown, P.E.I., we have the minister and three elders, all worthy men. Our notices of Scottish ministers begin with a heavy obituary. In the Established Church is Mr. Graham of Dunlop, comparatively a young man, who was translated from Kirkin-tulloch about two years ago, succeeding Mr. Gibbin, one of the most Godly and zealous men that the west of Scotland has ever seen, and, who "being dead, yet speaketh." Mr. Graham, we believe, has been doing good work in Dunlop, so far as his health, never very robust, permitted. Then the Rev. John Milne, M. A., of Holborn Parish, Aberdeen, passed away, aged 67, and who had retired from active service some years ago. The Rev. Chas. K. Greenhill, of Robertson, died in Edinburgh, aged 69, in the 45th year of his ministry. In the Free Church, the Rev. Dr. George Mackay of the Free North, Inverness, one of the pre-disruption men, and in the 59th year of his ministry, has been taken. A public funeral was given him, attended by over 4,000 people. In the United Presbyterian Church, Dr. W. B. Robertson, of Irvine, died, and was buried in St. Ninian's Churchyard, Stirling. For the last fifteen years he has been off duty. The Rev. Peter Hatly Waddell, LL.D., Glasgow, has changed Church connexion. Dr. George Watt, a native of Oldmeldrum, Aberdeen, and one of the Indian commissioners at the exhibition, has been made "Companion of the Indian Empire," in consideration of his valuable services. In the Parish of Savoch, Presbytery of Deer, enquiry is being made as to the cause of the present decrease of the membership from 700 to 40, so it is said. In the Free Church there is an increase of \$5,000 in their funds during the first month of this year. The late Mr. Buchan, a merchant in Perth, bequeathed \$4,000 to the Sustentation Fund alone, besides attending to other benevolences. Edinburgh is still agitated over its Fast Days. Glasgow has quite abolished them. In Edinburgh, subscriptions are being taken up for a Colossal Medallion of

Sir Walter Scott, by Sir John Steele, to be placed in Westminster Abbey. Dr. Andrew Thomson, successor to Dr. John Brown, Broughton Place, has entered on his jubilee year. The Rev. Robert Edgar, of Greenock, is away to Australia. At the noon meeting, Glasgow, the other day, we met Signor Varnier, the apostle of Sicily, a man of child-like simplicity of faith, and with a glowing zeal for his Lord's cause, and for the conversion of his fellow-countrymen to the Truth. His report of the work of grace in Sicily is most interesting. He asks the prayers of all God's people. The venerable Dr. Somerville is away to the Western Highlands on one of his celebrated evangelistic tours, good reports of which are already arriving. At Bridge of Weir, there has been a fortnight's service in the Tent, conducted by Mr. Walter Sloan, with some very blessed results. Last evening was held the first "fellowship meeting," addressed by the Rev. John Sloan, on Rom. 7: 14 to 25; and Gal. 5: 16 to 26; as illustrating (1) the conflict between the old nature and the new, and (2) the changed aspect and the victory, when the battle rages between the old nature and the Spirit of God. Among ecclesiastical matter, the recent contest on the Home Rule question should not perhaps find a place, were it not for the very earnest appeals made to us on the point by our brethren of the whole Protestant Church in Ireland. The debate at the Polls is over, with the well known result that the country will not listen to any proposal which will in the least degree tend to jeopardize the "Union." The principles which underlie the Canadian Constitution are finding much favour among thoughtful people, nor need any of us be surprised to see some such form adopted for Scotland, England and Ireland, along with Wales, the P. E. I. of the British Isles: with the consolidation of all the sections of the British Empire, under one great confederation! Under the pressure of this question, the prospective Union or Confederation of the Scottish Churches has been somewhat lost sight of. The action of the Assemblies on this point, brought two of the churches face to face in such a way as to show that between them there is at present a gulf, which must be filled up by some really Christian consideration before another step can be taken. The first barrier is the formal discussion of the question of the open recognition of the Protestant Faith, by means of a national church. D.

CENTENARY CELEBRATIONS.—The Presbytery of Pictou recently celebrated the hundredth anniversary of the arrival of Rev. James MacGregor, D.D., in Pictou, the scene of his subsequent fruitful ministerial labours. It was on the 21st July, 1786, that the brave and devoted young Scotsman arrived in Pictou, and on the 23rd of the same month he preached his first sermon there. He was sent out from Scotland in response to a petition from the leading men in the district. He came to Halifax by ves-

sel; rode on horseback from Halifax to Truro, and thence to Pictou. Nova Scotia was almost without roads at that time; and from Truro to Pictou there was only a path through the unbroken forest. Dr. MacGregor shared the hardships and privations of pioneer life; preached in private houses; travelled on snowshoes in winter, and by canoes and on foot in summer. There was not in 1786 one rod of road in Pictou county, and where now stand towns and villages there then stood the primeval forest. The facts with relation to Dr. MacGregor's life and work, the state of the country at the time of his arrival, and the influence exerted by him were well brought out at the CENTENARY CELEBRATION held in Prince Street Church, Pictou, on Wednesday, July 21st. Rev. Robert Cumming, Moderator of Presbytery, presided. Dr. Patterson (grandson of Dr. MacGregor) gave an account of the state of the country at the time of Dr. MacGregor's arrival. Rev. D. B. Blair gave a brief sketch of Dr. MacGregor's life and work. Dr. Macrae gave an address on the present condition of Presbyterianism. The devotional exercises were led by the Moderator and Revs. A. Maclean and George Murray. A minute was adopted by the Presbytery reciting the chief features of Dr. MacGregor's character and work.

On Monday, August 2nd, the Presbytery of Truro celebrated THE CENTENARY of the organization of that body, which took place on the 2nd day of August, 1786. It was the "Associate, or Burgher," Presbytery of Truro, and it consisted at first of three ministers, Revs. Daniel Cock, David Smith and Hugh Graham, with two ruling elders, John Johnston and John Barnhill. Dr. MacGregor was for a time connected with this Presbytery, although he belonged to the General Associate or Anti-Burgher Synod; but his connection with the Truro Presbytery did not continue very long, and the Burghers and Anti-Burghers did not unite till 1817. The celebration of August 2nd was held in the First Church, Truro, and there participated in it Rev. Dr. MacCulloch, E. Ross, Dr. Macrae, Principal Forrest and other brethren. It is noteworthy that the first Presbyterian minister, Rev. D. Cock, was settled in Truro in 1772. Mr. Cock was succeeded by Rev. John Waddell, and he again by Rev. Dr. McCulloch, who only retired from the charge a few months ago. Thus, for a period of 114 years, the Truro congregation has had but three pastors. The "Truro Presbytery" was the first formed in Canada, if we except the special Presbytery organized in Halifax in 1770 for the special purpose of ordaining Bruin Romcas Comingoe to the ministry and to the charge of the Reformed congregation at Lunenburg, N.S. The Presbytery organized in 1786 embraced all the territory now covered by the three Presbyteries of Truro, Halifax, and Lunenburg and Shelburne. The founders were all men of note in their day, and are all affectionately and gratefully remembered.

They underwent hardships, privations, toils and dangers such as pioneers in our own day seldom encounter.

FOREIGN:—The new Mayor of Shanghai, China, is a native Christian. This is indeed a significant promise of His coming. A very few years ago and Chinese prejudices would not have permitted such an honor to be conferred on a Christian. At a meeting held in London, at the close of the last month, the Rev. Benjamin Larabee, Jr., a member of the Presbytery of Oroomiah in Persia, spoke of the wonderful progress which had been achieved in that region since the day when Dr. Perkins began with a small school of six boys in the basement of his house, in 1836. The hospital had received 564 in-patients last year, and thousands more were treated out of doors. Last winter there had been a remarkable awakening in many villages, and hundreds were hopefully converted—one of the most signal instances of blessing in connection with a mission which has been favored in that way all along. At the jubilee gathering of last year 800 women were present, nearly all of whom can read and write—a great change from the time when it was said: "Women, they be beast's." The mission to the Nestorians has become a mission to Persia and Teheran; Tabriz and Hamadan have been occupied in the name of Christ. It is one hundred years since the first Wesleyan mission in the West Indies was established. There are now in connection with their church in that field, 257 churches, 151 other places of worship, ninety ministers, 43,390 church-members, 23,421 Sunday-school scholars, and 2,320 teachers. The churches are scattered among twenty-four islands, and along more than one hundred miles of the South American coast. This, the centennial year, will be made the occasion for a special increase in church funds and church missions. It is worth noting what the effect of the late British conquests in Burmah is on the religious question. Rev. Dr. D. D. W. Smith says: "Buddhism is literally tottering on account of the removal of all Government support. The Burmans feel and acknowledge it, and have memorialized the Viceroy on the subject, asking the English Government to appoint the Buddhist pope, which, of course, it cannot do." A Methodist missionary in India reports the baptism of 453 persons within a fortnight among the Tharus, an aboriginal tribe of the Gonds. A body of Bengali Christians, of all denominations, has united into a committee for founding a self-supporting rural mission *without aid from foreigners*. This mission was opened in 1883 at Uluberia, an important town twenty miles below Calcutta, through which thousands of pilgrims to Juggernath pass every day. Two agents have since been working here, the Rev. Raj Kristo Bose, C. M. S., being the pastor. Dr. Lansing of the Mission in Egypt has been for some time in a precarious state of health, and has at length yielded to the

advice of his physicians and friends to rest for a time from his labors. Together with his wife he sailed from Egypt on the 9th ult. and expects to spend several weeks at the Health Establishment, in Crief, Scotland. The Arabic Bible, for which the United Presbyterian Board of Publication made the grant of \$2,000, is completed, and is selling in Alexandria at a good rate. In the excavation connected with the Palestine Exploration Fund about Jerusalem, the foundations of the second wall, described by Josephus as beginning at the Gate Gennath, and encircling the northern quarter of the town, were discovered while constructing a new pavement; also a stone ball, such as the Romans used in the siege of Jerusalem, and three pieces of pottery with the stamp of the Tenth Legion. From the statistics compiled by the Japan Evangelical Alliance, it is ascertained that there are 183 evangelical missionaries in Japan, and these are assisted by sixty native ministers. There are 168 evangelical churches, with a membership of 11,678, of whom 3,115 adults were received during the year 1885. Fifty-seven of the churches are self-supporting, and 101 partially self-supporting. The native contributions during the past year amounted to \$20,000. Buddhism in Japan has been virtually disestablished since 1874. While there were 393,087 Buddhist temples in 1714, there are now but 57,824. Few new temples are built and many are going to ruin. One of the most distinguished temples in the country is now in such need of repairs that a call has been made to raise a fund of \$17,000 in shares of 300 yen each for this purpose. Great practical good has resulted from the union in Japan of the missionary forces of the various Presbyterian bodies and those of the Dutch Reformed Church, and also those of the German Reformed Church. "The Church of Christ in Japan," as the new body is called, will probably soon be increased by the union of the Congregational churches with the United Presbyterian body. There will then still remain outside of the pale of a Protestant union the Baptist, Episcopalian and Methodist bodies. The Baptists and Episcopalians are each represented in Japan by an English and American society, the work there being more or less united.

BRITISH:—The British and Foreign Bible Society has issued a "penny" New Testament in the Welsh language, and an amended version of St. Luke's Gospel in Irish. The Rev. G. A. Chadwick, D. D., has been installed as Dean of the Armagh Cathedral, in succession to the new Bishop of Down and Connor and Dromore. The English Baptists report an increase of 3,470 members. The Wesleyans are startled by a net decrease of about 700. Another Presbyterian General Assembly has been organized. This time it was in South Australia. Previously the highest court of the Church was the Presbytery of South Australia. It was divided into small Pres-

byteries and an Assembly formed. Almost the first act of the new Assembly was a vigorous protest against the annexation of the New Hebrides Islands by the French. The Protestant feeling awoke early, and the words of the Assembly were emphatic. It is worthy of note that while the leading Catholics of Ireland are in favor of the Gladstone bills, the leading Catholics in England, like the Duke of Norfolk and Cardinal Manning are against the bills. The Duke of Norfolk and Cardinal Manning are Englishmen. On the other hand, the leading Catholics of other European countries, and the Jesuits in particular, are in favor of the separation of England from Ireland, because they believe that it will inflict a powerful blow on Protestant England. They have full faith in the future triumphs of their Church, and the ascendancy of Protestant England stands in their way.

UNITED STATES:—A New York correspondent of the *Watchman* says: "New York has a 'Catholic Apostolic Church,' better known perhaps by the name *Iringite*. It has just erected a new building in Fifty-eight Street near Ninth Avenue. Its old edifice in Sixteenth Street near Sixth Avenue is to be reconstructed for the French Presbyterian church. This body claims about three hundred adherents. The Rev. Dr. Phillips Brooks pays the Trinity Protestant Episcopal church, of Boston, \$500 a year to secure free seats for poor people. From the reports of the Congregational Home Missionary Society at its late annual meeting in Saratoga we gather the following facts:—One thousand four hundred and sixty-nine missionaries have been employed in forty-one States and Territories. Of these, the Western States and Territories absorbed the greater number, namely, 806. The year past is reported as the most prosperous in every respect in the history of the Society. The receipts were nearly \$525,000. There were added to the churches on profession of faith some 5,642. The New York Sunday School Association has just finished the canvass of the schools of the city, and has published tabulated statements showing the size and growth of each school during the year. The total number of Sunday schools of all evangelical denominations in New York is 370. Of this number Protestant Episcopal churches support 83. Presbyterian churches are next, with 66 schools. Methodists 59, and Baptists 41. Chinese missions number 26. The remaining 95 schools are scattered among churches of various denominations. The scholars in all the schools number 103,823, over whom there are 10,152 teachers. Five thousand and fifty-six children united with the churches during the year, and \$57,861.28 was taken up in collections in the Sunday schools. Albany has just passed through a time of rejoicing—a great jubilee in which every citizen participated, on the occasion of the two hundredth anniversary of its charter. The city was in gala dress for the

entire week commencing Sunday, July 18th. On Sunday memorial sermons of an historical character were preached in all the churches, so that the great festival was opened in a becoming manner by first giving God the glory. One of the most interesting services of the day was held in the State Street Presbyterian Church. The pastor, Rev. Horace C. Stanton, gave an interesting sketch of the history and growth of Presbyterianism in Albany, beginning with the old First Church gathered in 1760, and whose first pastor was the Rev. John McDonald, who was succeeded by Dr. Eliphalet Nott, afterwards for many years President of Union College. Attending the church were both Alexander Hamilton and Aaron Burr. When Hamilton was killed by Burr, Dr. Nott preached his funeral sermon directed against duelling—a celebrated sermon. The Second Church was gathered under the ministry of the saintly Dr. John Chester, one of whose successors was the widely known and well-beloved Dr. William B. Sprague, whose ministry was long and eminently successful. It is announced that Mr. Lewis C. Nelson, a member of Dr. Brookes' church in St. Louis, has purchased a valuable property in Boonville, Mo., and presented it to the Presbyterian Board of Ministerial Relief, to be used as a home for infirm and indigent ministers and their families. Connected with it is a lot of 50 acres of land, finely situated, and containing an orchard of various kinds of fruit. The climate of that section is healthful, and the home will be in a high degree inviting and attractive. It is a condition of the gift that the Church shall raise an endowment of \$50,000. It will be an easy matter to raise that sum for such a purpose, and there is no ground for doubt that the home will be secured. Mr. Nelson and his father, who joins him in this donation, have done a noble work for the Church, and their names deserve to be held in lasting remembrance.

IRELAND.—As might be expected, Ireland is still in a very great state of excitement over the elections, at the same time our friends are very well satisfied. A new ministry has just been formed under the Marquis of Salisbury. Mr. Gladstone's scheme of Home Rule is defeated, for the present, at all events. Of the 33 Ulster constituencies 30 remain as they were. Of the remaining 3, West Belfast, in which there is a majority of Roman Catholics, has gone Home Rule, while South Derry, (that is the southern division of the County) and South Tyrone, have been redeemed by the Unionists. The defeat of Mr. Haslett in West Belfast is much regretted, both on public and personal grounds. He was by far the best representative Belfast had in the last Parliament. He is an elder of our Church, and a son of of a minister. Messrs. Lea and Russell, the representatives of South Derry and South Tyrone are both good men, and will represent the Unionist cause well. Mr. Lea sat for a number of years for Donegal. In last Parliament there

were 17 Home Rulers and 16 Unionists, now there are 17 Unionists and 16 Home Rulers for Ulster. The death of the Rev. John Rogers, D. D., Professor of Sacred Rhetoric in the Assembly's College, Belfast, is announced. He was 74 years of age. He was a native of Aghadoey, Co. Derry. In 1839 he was ordained in Comber, Co. Down, and remained there 30 years, being 17 years a professor. He succeeded Dr. Cooke in the chair. When a young man, he attached himself to the party led by Dr. Goudy, and after the death of the latter he was the leader. Some 40 years ago he was one of the leaders in the Tenant Right Movement, being associated with Wm. Sharman Crawford, and Dr. James McKnight, who were among the best friends that Ireland ever had. The farmers acknowledged the services of Mr. Rogers by giving him a presentation of £500 sterling. He was a fine debater and platform orator in his day, very sarcastic and effective. No man was more prominent in the Church Courts at one time. For the last fifteen years, however, he withdrew very much from both political and ecclesiastical notice. It is somewhat striking that what he and others strove for in the interests of the tenants was regarded as revolutionary almost, yet what has been granted by Mr. Gladstone, of late years, has gone far beyond what the Tenant Righters of 40 years ago ever dreamed of asking. Another death has taken place, that of the Rev. Wm. Oliver, Dunluce. He was a native of the neighborhood of Limavady, and was settled in Dunluce, Co. Antrim, in 1836. He was a man of superior talents and culture, but having lost his sight, he retired from active duty over twenty years ago. He was known as a writer of no little power. Two of his works, one on Family Piety and one on Pastoral Provision, are standard books on the subjects. The younger generation of ministers knew very little of him.

H.

TEMPERANCE NOTES.—A delegation comprising Mr. J. J. McLaren, Toronto, and Senator Vidal, of Ottawa, waited lately on the Minister of Justice in regard to Scott Act prosecutions. The delegation set forth that the temperance people desired that the fines obtained through prosecutions under the Scott Act should go to the province where the cases were being prosecuted by the inspector appointed by the province. When it was private individuals who prosecuted, then half should go to the province and the other half to the person that prosecuted. The minister promised to consider the matter. The Scott Act, though remarkably successful in many localities, has been hampered in different places by the negligence or opposition of hostile officials, and it is desirable that an imperative demand should be made for a better and more general enforcement of its provisions. When the Queen of Madagascar shut up the saloons in her kingdom, and the ex-saloon keepers asked for compensation, she replied: "Compensate those you have wronged, and I will pay the balance."

Page for the Young.

WAITING FOR GOD TO COME.

Some time ago a boy was discovered in the street, evidently bright and intelligent but sick. A man who had feelings of kindness strongly developed, went to ask him what he was doing there. "Waiting for God to come to me."

"What do you mean?" said the gentleman, touched by the pathetic tone of the answer and the condition of the boy, in whose bright and flushed face he saw evidence of fever.

"God sent for father and little brother," he said, "and took them away up to His Home in the sky, and mother told me when she was sick that God would take care of me. I have nobody to give me anything, and so I came out here, and have been looking so long in the sky for God to come and take care of me, as mother said he would. He will come. He will come, won't He? Mother never told a lie!"

"Yes my lad," said the gentleman, overcome with emotion. "He has sent me to take care of you."

You should have seen his eyes flash, and the smile of triumph break over his face as he said—"Mother never told a lie, sir, but you have been so long on the way."

What a lesson of trust; and how this incident shows the effect of never deceiving children with idle tales.

VALUE OF PUNCTUALITY.

One cannot begin too early in life to discipline himself to habits of the most exacting punctuality in keeping every engagement and the performance of every service, be it little or great. Great men in all ages have been noted for punctuality. They believed an act to be well done must be done promptly. Napoleon used to insist on absolute promptness with his marshals, saying: "You must ask anything of me but time."

Washington was punctilious in exacting promptness from all his officers. On one occasion, when visiting Boston, the column was ordered to move at six o'clock in the morning. Washington was present before the time, but the marshal of the day, supposing that the hour was too early to start, was tardy in appearing. Washington looked at his watch nervously, waited a moment or two after six, and then ordered the column to move. Some time after, the marshal rode furiously to the front making many apologies for the delay. Washington replied, pleasantly, "It is our custom to ask, not if the leader, but if the hour has come."

John Quincy Adams, in his long service in Congress, was never known to be late. One day the clock struck, and a member said to the Speaker: "It is time to call the House to order."

"No," said the Speaker, "Mr. Adams is not in his seat yet."

At this moment Mr. Adams appeared. He was punctual, but the clock was three minutes fast.

READERS.

There are four kinds of readers—the first is like the *hour-glass*, and their reading being as the sand, it runs in and out, and leaves not a vestige behind; a second is like the *sponge*, which imbibes everything, and returns it in nearly the same state, only a little dirtier; a third is like a *jelly-bag*, allowing all that is pure to pass away, and retaining only the refuse; and the fourth is like the laborers in the mines of Golconda, who, casting aside all that is worthless, retain only the pure gems.—

"WAIT A MINUTE."

There is an old proverb, and a very good one, that "Time and tide wait for no man."

That means if a man has a chance of bettering his condition, and lets it go by, the chance may never come again.

Perhaps a vessel can only be launched at the turn of the tide, and if the captain does not seize that precious moment, the tide turns, and the vessel has to be left behind. For the tide will not wait, nor the time either. Still there are seasons when our motto would prove a wholesome one, when it would be a good thing to wait a minute.

When you are about to make an angry reply. Your blood is up; and you could say a cutting thing. But don't do it. The irritation will go off if you have a little patience. Grievous words stir up anger. It is better to wait a minute.

When you are tempted to do a wrong—it may be to lie or to steal—Satan is hurrying you on, because he does not wish you to reflect. He knows that if you reflect you will not do it. But do not be driven into sin blindfolded. Wait a minute.

When you are going to spread a report about your neighbor. It will do him harm, and you do not know whether it is true. You have not had time to search into the matter. And yet the tale is on your tongue. But you had better not. Wait a minute.

That minute waited will often save you from evil. It may give your passion time to cool. You may be able to put up a secret prayer, "Lead me not into temptation." You may call to mind the commandment, "Thou shall not bear false witness against thy neighbor."

Stop, then, on the brink of wrongdoing, if you have been foolish enough to get so far.

JOSEPH, IN ADVERSITY.

Pure.

True.

Patient.

Faithful.

God was with him.

Acknowledgments.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto.
Office, 50 Church Street; Post
Office Drawer 2607.

ASSEMBLY FUND.

Received to 5th July, 1886..	\$163.15
Wallace (N S)	4.00
Norval & Esqueving Union	
Ch.	8.00
Belgrave	2.00
Bluevale	4.00
Little Harbor & Fisher's	
Grant	3.00
Orms town	4.00
Kenyon	5.00
St Andrew's Que	4.80
E Nottawasaga, Creemore &	
Duneden	8.90
Craigvale	6.00
New Glasgow, United Ch. ..	5.00
Eadie	2.00
Economy & Five Islands ..	5.00
Culloden	3.00
Tilsonburg	2.70
Angus, New Lowell & Airlie	3.00
Amos, &c.	4.00

\$237.55

HOME MISSIONS.

Received to 5th July, 1886..	\$817.95
Bequest of late Wm Smibert	
London	400.00
A Friend	10.00
Desboro	3.00
Beverly	3.00
Beachburg	20.00
Morewood	10.00
A Friend, Sullivan	2.50
Lower Windsor	12.25
Calgary	6.00
Muskoka (com coll.)	17.84
Algoma (com coll.)	15.46
Baysville	7.40
Dixie	7.70
Nassagaweya	15.00
Russell	8.29
Metcalfe	4.18
Westmeath	4.00
Montreal, Chalmers Ch Juv	
Miss Soc	50.00
Granton & Lucan	11.50
A Friend of Missions, N W	
Missions	50.00
Campbellville	25.00
Kendal	12.00
Lake Road	13.10
Strathclair	10.00
J Murray Stewarton, North	
West Mission, per Rev Jos	
Alexander	5.00

\$1,544.17

STIPEND AUGMENTATION.

Received to 5th July, 1886..	\$656.43
English Settlement	28.00
Virdeu	12.50
Montreal Chalmers' Ch.,	
Juv Miss. Soc.	25.00
Dunnville	4.00
A friend of missions	50.00
Campbellville	17.00

\$792.93

FOREIGN MISSIONS.

Received to 5th July, 1886..	\$1,726.20
Bequest of late Wm. Smi-	
burt, London	400.00
Desboro	10.00
A Friend, Brooke	3.00
Valens S. S. and B. Cl.,	
Beverly Cong., N. W. In-	
dians, Rev. H. McIver	5.00
Ratho, N. W. Indians	8.28
Arthur, St. Andrew's Juv	
Mission Indore	4.25

High Bluff and Prospect...	35.00
Carleton Place Zion Ch....	44.00
Morewood	10.00
A Friend, Sullivan	2.50
Rev. R. Hamilton, Mother	
well	10.00
Norval, add'l	25
Toronto Knox Ch., Topp	
Auxiliary, Rev. H. Mc-	
Kay, specially	50.00
Calgary	3.00
Lady Member of Melville	
Ch., Brussels	3.00
Kippen S. S.	16.00
Guelph (Union Meeting)...	30.00
Hill Campbell, Cornwall,	
Dr. McKay, Formosa	25.00
A Friend, Campbellville	5.00
Nassagaweya	12.00
Cote des Neiges and St.	
Laurent	25.76
Montreal Chalmers' Ch.,	
Juv Miss. Soc. Formosa ..	75.00
Malton S. S., Mr. Wilkie's	
School, Indore	5.00
Niagara, St. Andrew's	10.00
Campbellville	22.00
Kendal	8.00
Mrs. Isabella Campbell,	
Roslin, Formosa	10.00
Thamesford, N. W. Indians	24.50
St. Andrew's, Que.	26.00
Newcastle	16.70

\$2,625.44

COLLEGES ORDINARY FUND.

Received to 5th July, 1886..	\$239.86
Desboro	2.00
North Caradoc	6.70
Nassagaweya	6.00
Hespeler	4.20

\$258.76

MANITOBA COLLEGE FUND.

Received to 5th July, 1886..	\$57.00
Cheltenham S. S.	4.00

\$61.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th July, 1886..	\$1,666.15
J. Carruthers, Kingston ..	100.00
Orillia	32.00
R. Dack, Toronto	20.00
Prof. Brown, Guelph	20.00
Js. Dalziel, Fisherville ..	50.00
Crumlin	24.66
St. Mary's 1st Ch.	37.40
John Thomson, St. Mary	
Knox Ch.	5.00
Granton	15.00
Lucan	5.25
Harrington	32.50
Doon	22.00
Nassagaweya	9.25
South Plympton	65.35
Wm. Adamson, Toronto ..	25.00
Thamesford	11.66
Robert Dack, Toronto	20.00

\$2,161.22

WIDOWS' AND ORPHANS' FUND.

Received to 5th July, 1886..	\$108.41
Carleton Place, Zion Ch ..	10.00
Norval, add'l	0.25
Palmerston, Knox Ch.	15.00
Mosa, Burns Ch	12.00
Robert Anderson, Montreal.	25.00

\$170.66

WIDOWS' AND ORPHANS' FUND.

Received to 5th July, 1886..	\$170.15
Rev Donald McIntosh	8.00
" Andrew Wilson, Toronto	8.00
" B J Brown	8.00

\$194.15

AGED & INFIRM MINISTERS' FUND.	
Received to 5th July, 1886..	\$127.36
Carleton Place, Zion Ch....	10.00
Fullarton	10.00
Avonbank	7.70
Palmerston, Knox Ch	15.00
Thankoffering, Oakville ..	75.00
Nassagaweya	3.00
Robert Anderson, Montreal.	25.00
Dunnville	2.00
Campbellville	10.00
Lake Road	4.30

\$289.36

AGED & INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th July, 1886..	\$126.75
Rev Donald McIntosh	3.50
" Principal Grant, D D,	
2 years	30.00
Rev Andrew Wilson	2.00
" B J Brown	3.00
" John M Kelly	5.00

\$170.25

KNOX COLLEGE ORDINARY FUND.

Fullarton	\$9.30
Avonbank	7.00
Campbellville	25.00

CHURCH & MANSE BUILDING FUND.

William Hood, Milliken	\$15.00
Andrew Telfer, Toronto	50.00

KNOX COLLEGE STUDENTS MISSION-ARY SOCIETY.

Searboro, St. Andrew's &	
Markham, St John's	\$46.27

MCDOWALL MEMORIAL CHURCH

FREDERICKSBURG.

Rev John McKay	\$1.00
" Principal Grant, D D ..	3.00
Markham, St John's	5.00

VANCOUVER CHURCH BUILDING FUND.

Received to 5th July, 1886..	\$272.00
" Norwood	2.00
Principal Grant, D D	12.00
M S, Toronto (Presbyterian	
sufferers)	5.00
Rev Robert Gray	5.00
A member of Knox Church,	
Toronto	50.00
A D Ferrier	5.00
A D Ferrier (Rev T G Thom-	
son)	5.00
Seaford 1st Ch (Rev T G	
Thomson)	52.69
Rodgerville	27.16
Mrs Dr Caven (Rev T G	
Thomson)	5.00
Per Rev R Hamilton,	
Motherwell (per Rev T G	
Thomson), Rev R Hamil-	
ton, \$5.00; H Ferguson,	
\$5.00; Wm Oliver, \$5.00;	
Smaller sums, \$11.00	21.00
Kirkton S S	25.00
St Andrew's, Que	5.20
James Millar, Spencerville.	10.00
James Millar, Spencerville,	
for Rev T G Thomson	10.00
Mrs Jno McDonald, Cobourg	5.00
Mrs Jno McDonald, Cobourg,	
for Rev T G Thomson	5.00
W H Morgan, Smithville ..	2.00

\$529.05

Rev A McLaren, Springfield Church, Building Fund.

Dundas Street	\$5.00
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TRINIDAD.

Montreal, Chalmers' Ch Juv	
Miss Soc	\$36.00

ERROMANGA.

Knox Ch, Galt, Young, Woman's Working Band, for support of Native Teacher	\$25.00
Collingwood, six young ladies, Presbyterian Ch, support of Native Teacher	25.00

NEW HEBRIDES—DAY SPRING.

Valens S S & B Cl (Beverly cong) Mr Annand's Mission Santo.....	\$ 5.00
Cheltenham S S.....	2.00

MISSION TO THE JEWS.

Rev W Graham, Egmondville.....	\$1.00
Rev J NISBET'S CHILDREN.	

Rev H McKellar.....	\$5.00
Mr W Webster.....	2.00

CORRECTIONS.

Augmentation.

Mitchell 50c instead of \$50.00.	
Foreign Missions.	
Instead of Mr—Mrs Williamson, Guelph, Formosa.....	\$50.00
Should be Mrs Ths Campbell, Strathroy, Formosa.....	\$ 1.00

Received by Helen M. Macgregor, Acting Agent of the Church in the Maritime Provinces, to Aug. 4th, 1886.

FOREIGN MISSIONS.

Acknowledged already.....	\$544.80
St Andrew's Truro.....	121.00
Noel.....	17.25
Bass River.....	20.81
Portauquique.....	10.16
Castle Reagh.....	3.79
Friend for "Santo".....	5.00
Sir Wm Dawson, Montreal, for New Hebrides.....	10.00
A little girl, Gay's River.....	0.10
Legacy of late John A Tucker, Truro.....	500.00
Sutherland's River W F M S (Er I).....	25.00
Widows Fund for "Morrison Orphans".....	50.00
Widows Fund for Mrs Geddie.....	75.00
Bequest late George Sellars, Laurencetown.....	40.00
Friend.....	20.00
Jas McLeod, farmer, New Glasgow, for Mr Grant.....	10.00
James Ch, Up Musquodoboit Blackville & Derby.....	6.15
Prince St Ch, Pictou, ad'l.....	10.00
Five Islands, Aux W F M S (Annajee).....	1.75
Fort Massey M A, Hfx, ½ yr.....	6.00
Richibucto S S N B Tbk off.....	125.00
Strathlorne, C B.....	18.00
Brookfield M S.....	30.00
Pleasant Valley S S.....	6.39
St Peter's S S.....	1.11
Tabusintac & Burnt Ch.....	0.86
Middle Stewiacke.....	12.71
Miss Janet Chaplain.....	13.53
J McLeod, Campbell Rd, Hfx.....	2.00
	\$ 686.91

DAYSRING AND MISSION SCHOOLS.

Acknowledged already.....	\$5.08
Springside SS, q end June 30.....	11.25
Middle Stewiacke S S.....	5.06
Ladies Soc, U Side River.....	10.00

HOME MISSIONS.

Acknowledged already.....	\$184.05
Bass River.....	15.50
Portauquique.....	8.09
Castle Reagh.....	3.78
Legacy of late John A Tucker, Truro.....	500.00

Bequest late George Sellars,

Laurencetown.....	40.00
James Ch, Up Musquodoboit Blackville & Derby.....	4.00
Int on Dep Rec.....	8.00
Fort Massey M A, Hfx, ½ yr.....	8.87
Strath Lorne, C B.....	70.00
Brookfield M S.....	10.00
Pleasant Valley S S.....	5.00
Div Merchants' Bk.....	0.50
Tabusintac & Burnt Ch.....	15.00
Middle Stewiacke.....	9.39
Lake Ainslie.....	14.00
Richmond, Halifax.....	5.00
J McLeod, Campbell Rd, Hfx.....	8.60
	0.50

\$910.28

AUGMENTATION FUND.

Acknowledged already.....	\$4,915.29
Bass River.....	5.85
Portauquique.....	3.26
Milford & Gay's River.....	36.47
Fort Massey M A, Hfx, ½ yr.....	70.00

\$5,030.87

COLLEGES.

Acknowledged already.....	\$590.34
Bass River.....	8.25
Portauquique.....	3.51
Div Bank of Nfld.....	\$20.29
Interest.....	11.68
Interest Dep Rec.....	9.86
Fort Massey M A, Hfx, ½ yr.....	50.00
Div B N S.....	210.00
Int. Canada, 4 p. c.....	111.00
	121.67

\$1,936.60

COLLEGE BURSARY.

Acknowledged already.....	\$ 9.00
Div Merchants' Bank.....	15.00

\$ 24.00

AGED & INFIRM MINISTERS' FUND.

Acknowledged already.....	\$ 847.37
Prince St Ch, Pictou.....	10.00

\$857.37

MANITOBA COLLEGE.

Blackville & Derby.....	\$2.00
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FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer, 198 St James Street, Montreal, to 7th August, 1886.

Already acknowledged.....	\$1,592.31
Rodgerville.....	26.02
Wolfe Island.....	6.50
Lucknow, Knox SS.....	10.00
Annapolis, N S, SS.....	1.45
Sombra, Duthel and Port Lambton.....	4.93
Demorestville.....	7.00
Bethany.....	2.75
Oliver's Ferry and Port Elmsley.....	9.00
Kouchibouguac.....	3.50
West Gwillimbury, First.....	5.48
Trenton, N S, SS.....	75
South Mountain.....	20.00
Aplesley and Clydesdale.....	3.00
Preton, St Andrew's.....	5.00
Patterson's Corners and Bishop's Mills.....	4.00
Jas Edmond, Marnoch.....	5.00
Amos.....	9.17
Fergus, St Andrew's.....	25.00
D Campbell, London West.....	10.00
Scarboro, Melville Ch.....	14.03
Morewood.....	5.00
Manchester.....	6.00
Smith Hill.....	6.00
Millbank.....	14.00
J Allen, Kinnear's Mills.....	10.00
Stonewall, Man, SS.....	2.00

Per Rev J McCaul.....	242.78
Mosa Bible Class.....	13.00
Montreal, Chalmers' Juv Miss Soc.....	25.00
Markham, Melville Ch.....	5.20
Ayr, Knox.....	37.18
Normanby, Knox.....	3.73
Hawkesbury.....	5.50
L'Original.....	11.17
Hemmingford.....	10.00
Hespeler.....	6.50
Nassagawaga.....	11.00
Bobcaygeon, Knox.....	32.00
East Normanby.....	3.64
Dunnville.....	4.00
Do, S. Sch.....	2.50
Waddington.....	42.83
Ayton.....	3.60
P Young, Millby.....	2.00
Eganville.....	6.05
Scotch Bush.....	2.25
St Martin, &c.....	4.45
Haliburton.....	1.79
Woodford and Caven.....	3.00
Port Colborne.....	5.00
Bayfield, St Andrew's.....	8.50
Annan.....	10.04
Glamis.....	6.00
Millhaven, Earnestown and Bath.....	3.50
Florence.....	3.12
Gibraltar and Collingwood Mt.....	5.24
Rat Portage S Sch.....	2.00
Robt Anderson, Montreal.....	50.00
Valleyfield S Sch.....	3.00
Douglas S Sch.....	1.00
Masham French Church.....	5.00
Point Edward.....	14.16
Do, do S Sch.....	3.47
Black River, N B, St Stephen's Ch.....	4.00
Eadie's.....	8.50
Farnham Centre.....	2.00
Woodville.....	26.76
N Sydney, St Matthew's.....	19.10
Singhampton.....	4.20
Maple Valley.....	3.50
Williamstown, Hephzibah Church.....	20.70
North Pelham.....	3.65
Avonmore.....	10.25
Lunenburg.....	5.75
Thanet and Ridgeway.....	7.04
St George.....	4.22
Erin S School.....	4.00
Bothwell and Sutherland's Corners.....	5.00
Digby.....	1.50
Bay View.....	1.53
Wroxeter.....	12.00
Per Miss H. M. Macgregor:—	
A Friend.....	5.00
Musquodoboit, James Ch.....	35
Blackville and Derby.....	8.00
Mabou.....	15.00
Clifton.....	27.00
Great Village.....	10.00
Kennetcook.....	11.00
Miss Esther Rutherford.....	1.00
Lake Ainslie.....	5.00
Per Rev Dr Reid, Toronto:—	
A Friend, Brooke.....	5.00
Kingston, Chalmers' Ch.....	39.85
Carleton Place, Zion Ch.....	23.00
Keene.....	42.00
Toronto, Old St Andrew's.....	68.00
Martintown, Burns' Ch.....	17.00
Eden Mills.....	4.70
Elderslie, Salem Ch.....	5.00
Cheltenham.....	10.45
Mt Pleasant.....	10.00
Smithville.....	3.00
Scarboro, St Andrew's.....	55.00
Chiselhurst.....	3.84
St Ann's.....	3.35
Sarawak.....	3.39

Wroxeter S Sch.....	12.50
Campbellville.....	10.00
Markham, St John's.....	29.65
Mrs J Fulton, Niagara.....	10.00
Unionville.....	3.00

\$2,937.87

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev. R. H. Warden,
Montreal, Treasurer.

Already acknowledged....	\$131.00
Matt J McCurdy, Halifax.....	25.00
Streetsville.....	25.00
Brussels, Melville Ch SS..	25.00
Mrs Alex Strachan, Brus-	
sels.....	50.00
Bayfield Sab Sch.....	1.00
Dartmouth, St James S Sch.	25.00
Bethany S Sch.....	50
Cheltenham S Sch.....	4.00
R Anderson, Montreal. ..	50.00

\$336.50

**PRESBYTERIAN MINISTERS' WIDOWS
AND ORPHANS FUND OF THE MARITIME
PROVINCES, REV. GEORGE
PATTERSON, D.D., SECRETARY.**

Revs Alex McLean, Wm Mil-
len, Dr Currie, T Nicholson, J W
Fraser, J A McKeen, E A McCurdy,

J R Fitzpatrick, A B Dickie, Dr
McLeod, A Farquharson, K J
Grant, J Morton, J W McKenzie,
Jos Annand, Jas D Murray, D B
Blair, W T Bruce, A M Sinclair,
Jas Fitzpatrick, G Patterson, Jas
McLean, S C Gunn, Alex Ross, A B
McLeod, W Grant, R Jardine, A F
Thompson, James Bennett, A Mc-
Knight, Daniel McGregor, E S
Bayne, Ed Grant, \$16 each; A J
Mowatt, \$34.20; A Rogers, \$19; J
Murray, \$16.20; Don McNeill, Jas
Murray, W Stewart, Mai Campbell,
G M Clarke, and R Laing, \$12 each;
B Scott, R Cumming, Adam Gunn,
and H A Robertson, \$20 each; L
Jack, A McRae, A T Love, A S
Stewart, and Samuel Johnson, \$5
each; Alex Grant, \$19. Total \$808.49,
which \$803.30 for ministers' rates
and \$5.10 for fines and interest on
arrears.

CONGREGATIONAL COLLECTIONS.

Acadia Mines, \$5; Belfast, \$5;
First Pres. Church, Truro, \$15;
Bathurst, \$20; Mosers River, \$6.12.
Total, \$51.12.

MANITOBA COLLEGE.
Received by Dr. King and D.
McArthur, for debt:—
Miss Walker, Princeton.... \$10.00
Mrs Skinner, Winnipeg.... 20.00
C. S. E., per Professor Hart. 10.00
Hon. Justice Taylor, Win-
nipeg, additional..... 100.00
J Murray Smith, Mont-
real, additional..... 25.00
Rev. John M. King, Winni-
peg, on account..... 250.00

\$415.00

FOR ORDINARY REVENUE.

Per Miss McGregor:—
Glassville..... \$2.00
New Richmond..... 8.00
Cove Head, P. E. I..... 15.00
Boularderie, C. B..... 2.00
Belfast Congregation..... 5.00
United Church, New Glas-
gow..... 2.00
Halifax Chalmers' Church.. 5.00
Pictou, Prince St..... 7.75
Acadia..... 5.00
Millford..... 4.00

\$55 75

FOR SCHOLARSHIP FUND.

A Member of St. James'
Square, Toronto..... \$50.00

MEETINGS OF PRESBYTERIES.

Truro, Folly, 14th Sept., 1 p.m.
Lun. and Shelb., Mahone Bay, Sept. 7, 2 p.m.
Pictou, New Glasgow, September 7, 9.30 a.m.
P. E. Island, Summerside, 3rd Nov., 11 a.m.
Halifax, St. Matthew's Ch., Sept. 14, 10 a.m.
Quebec, Sherbrooke, September 21, 8 p.m.
Montreal, D. Morrice Hall, October 5, 10 a.m.
Glenarry, Lancaster, 14th Sept.
Brockville, Prescott, September 14, 2 p.m.
Kingston, St. Andrew's Hall, Sept. 20, 3 p.m.
Peterborough, St. And. Ch., Sept. 21, 10.30 a.m.
Lindsay, Woodville, August 31, 11 a.m.
Whitby, Bowmanville, October 19, 10.30 a.m.
Toronto, September 7, 10 a.m.
Orangeville, Presbyterian Ch., Sept. 14, 11 a.m.
Barrie, September 23, 11 a.m.
Owen Sound, Division St. Ch., O. Sound, 21st
Sept., 1.30 p.m.
Saugeen, Mount Forest, 21st Sept., 10 a.m.
Guelph, Knox Ch., September 21, 10.30 a.m.
Paris, St. George, September 14, 10 a.m.
London, First Presb. Ch., Sept. 14, 2.30 p.m.
Sarnia, Strathroy, September 23, 2 p.m.
Stratford, Knox Ch., September 14, 10.30 a.m.
Huron, Exeter, September 14, 10.30 a.m.
Maitland, Wingham, 21st Sept., 1 p.m.
Bruce, Port Elgin, September 14, 4 p.m.
Winnipeg, Knox Church, October 5, 7 p.m.
Rock Lake, Pilot Mound, Sept. 28, 7.30 p.m.
Brandon, Portage La Prairie, 21st Sept.

PRESBYTERIAN COLLEGE, MONTREAL.

The next Session opens on Wednesday, 6th October
1886.

Applications for Rooms should be made without delay.
Calendars now ready.

Address:

Rev. Principal MACVICAR, D.D.,
McTavish Street, Montreal.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be
held in Kingston, beginning on September 22. The
Classes open, in Arts, Oct. 1; in Medicine, Oct. 4; in
Theology, Nov. 3.

Copies of the Calendar, containing full information as
to Examinations, Studies, Graduation, Scholarships,
Bursaries, Gold and Silver Medals, Fees, &c., may be
had on application to the Registrar, to whom all en-
quiries for information and letters on business should
be addressed.

GEORGE BELL, LL.D.,

Kingston, July, 1886.

Registrar.

MISSIONARY WANTED.

The Foreign Mission Committee, Eastern Division,
invites correspondence from Licentiates or Ordained
Ministers of our Church, with a view of obtaining an
additional laborer for the New Hebrides Mission, if the
way be clear to send him.

E. SCOTT,

New Glasgow, N. S.,

Secretary.

July 8th, 1886.

McGILL UNIVERSITY, MONTREAL.

The Calendar for the Session of 1886-87 contains in-
formation respecting conditions of Entrance, Course of
Study, Degrees, etc., in the several Faculties and De-
partments of the University, as follows:—

FACULTY OF ARTS—Opening September 16th, 1886.
DONALD SPECIAL COURSE FOR WOMEN—Sept. 16th.
FACULTY OF APPLIED SCIENCE—Civil Engineering,
Mechanical Engineering, Mining Engineering and
Practical Chemistry—September 16th.
FACULTY OF MEDICINE—October 1st.
FACULTY OF LAW—October 1st.
McGILL NORMAL SCHOOL—September 1st.

Copies of the Calendar may be obtained on application
to the undersigned.

The complete Calendar, with University Lists, Exam-
ination papers, etc., will shortly appear and may also be
had of the undersigned.

W. C. BAYNES, B.A., SECRETARY,

Address, McGill College.

THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XI.

OCTOBER, 1886.

No. 10.

CONTENTS.

	Page		Page
Working Together.....	253	Ecclesiastical News.....	264
For Christ.....	254	Is the System of Weekly Giving a Failure?.....	267
Editorial Jottings.....	251	Home Mission Report.....	263
Missionary Cabinet—Martin Luther.....	256	Formosa—Letter from Rev. J. Jamieson.....	275
Contributions to Foreign Missions.....	259	Demarara—Letter from Rev. John Gibson.....	276
International Sabbath-school Lessons.....	261	Editorial Notice.....	276
Our Own Church.....	262	Page for the Young.....	277
Manitoba Items.....	263	Acknowledgments.....	278
Meetings of Presbyteries.....	264	Literature.....	280

Working Together.

WHATEVER difficulties come in the way of union and co-operation at home, there are the strongest possible incentives to earnest, heartsome brotherhood in the work of evangelization in heathen lands. Reformed Presbyterians ("Covenanters,") for example, could not join in the work or in the services of our own Church. Yet, when Dr. Inglis went to the New Hebrides, he found that he could be in perfect accord with Dr. Geddie. And now for a number of years half-a-dozen branches of the Presbyterian family work together in brotherly harmony on those distant isles. In Eastern Africa, the three Scottish Churches, which, unfortunately, cannot see eye to eye at home, help each other in their efforts to spread the Gospel. In Japan, the Presbyterians and the Dutch Reformed co-operate. There is happily a disposition among all evangelical Christians to respect each other's fields in heathen lands, to take counsel together, and show a united front to the powers of darkness. The policy of isolation, of sectarian selfishness and antagonism, never appears so utterly hateful and anti-Christian as when it dares to manifest itself in the foreign mission field. We note with regret that there are four sects which, even in the face of an overwhelmingly dominant

heathenism, display the narrowest sectarian bigotry, and delight in obstructing and destroying the work of other Christian bodies. These are the Plymouth Brethren, a small wing of the Baptists, the Roman Catholics, and "High" Episcopalians. Only lately the Plymouth Brethren and the narrowest wing of the Baptist body tried to introduce their views among the churches of the American Board in Turkey. There are extensive fields where Christ is not known and the Gospel has not been preached; but the sectarian emissaries spoken of prefer breaking up congregations of converts to going out into the places where unbroken darkness still prevails. High Church sectarianism ignores the existence and the work of the best of men. As for the Jesuits, one of their objects in going to heathen lands is to destroy the work of Protestant missionaries. It seems a very sad thing that all the professed followers of Christ should not be able and willing to live and love and work together. Missionary progress would doubtless be more rapid and effective were all to work together as disciples and messengers of the one Blessed Lord. Let us, however, rejoice in what has been accomplished in the way of union, and let us do what we can to remove obstacles and smooth the pathway of Christian progress. Christians are to-day face to face with a world-wide battle; and all

Christians should surely be found on the same side. A thousand millions of heathen have to be brought to the foot of the Cross; and shall Christians wrangle over points of ritual, over more or less water; over supposed prelatie commissions and ordinations? It is amazing folly thus to waste our strength contending one against another, while the majority of our race slumbers in spiritual death.

For Christ.

IT is Christ who has founded our Church, and it is to do His will and to carry out His commands that she exists. His authority is supreme in our assemblies, synods, presbyteries and congregations; in all our committees and boards. Whenever He is ignored or cast into the shade, on any pretext whatever, the greatest possible calamity impends on the individual or organization thus transgressing. Christ is the life of the individual Christian, and He is equally the life of every Christian organization. It is for Him and in Him that the Presbyterian Church lives, acts, and exists. We wish to emphasize this thought and to press it home on the hearts of all, members as well as office-bearers of the Church. If we are not preaching and teaching for Him, we may as well remain hushed in the silence of spiritual death. If we do not write and read, pay and pray, toil and rest for Him, we are no true Christians. It is no calamity if a Christless Church should die out of the land; for such a Church is a cumberer of the ground. But God forbid that any of our thousand ministers and missionaries, or any of our 150,000 communicants, should be false to Christ and His cause.

Editorial Gittings.

KILMUN.

THIS secluded place has been in later years quite cast in the shade by the rapid growth and popularity of other watering-places on the Clyde, but it has still attractions of its own for the tourist and the antiquarian, for all, indeed, who can

appreciate the truly beautiful in nature. The Holy Loch is one of the smallest of those romantic arms of the sea which give to the scenery of the Clyde its distinctive character. It is only about four miles long and scarcely one mile wide, but it is surpassingly beautiful from every point of view. The range of great, dark, rugged mountains which rise tier above tier, from the head of the Loch, present a grandeur of outline such as is rarely seen. On the northern shore of the Loch, near the head of it, we find the old-world village of Kilmun; it were more properly called a hamlet or "clachan" than a village. There are the ferry-house and steamboat wharf, a wee post office, an old fashioned inn, a few cottages hanging on to the side of the bald mountain, 1535 feet high, which separates the Holy Loch from Loch Long, and the ancient manor-house covered with ivy. At the further end, we come to an avenue of magnificent lime trees, of patriarchal age, beneath whose shade is the Kirk, almost hidden by the luxuriant foliage, and, what is of still greater interest, the ruins of an old tower that remind us of one of the earliest ecclesiastical foundations in Scotland, surrounded by a graveyard, weird enough looking to recall the story of the sexton who declared that the times were "sae bad, he hadna buried a leevin cratur for six months." The church originally planted here was one of the Culdee "cells," founded by St. Fintan Munn, an Irishman from Wexford and a disciple of Iona, who arrived at that famous school of the prophets, about the time of Columba's death. Hence the name Kilmun—the cell or church of Munn. Within the walls of the Abbey thus founded, a pure gospel was preached faithfully for several centuries, until, like the other religious establishments in Britain, it was absorbed by the church of Rome. At what particular time this took place at Kilmun cannot now be ascertained, for the ecclesiastical history of Argyllshire is extremely meagre and much that would have been interesting is lost beyond recall. St. Munn is supposed to have been buried here, in the year 635. The roofless, ivy-crowned tower standing by the modern church is thought to be the remains of a church edifice, founded by Sir Duncan Campbell of Lochow, the first peer of the Argyll family, in 1442—"In

honour of God, the Blessed Virgin, and Saint Mund : Also for the soul's repose of Marjory his deceased wife : of his wife that now is, and of Celestine his first born son." The Knight was buried in the vault adjoining the church with this inscription over his bier,—*Hic jacet Dominus Duncanus, Dominus le Campbell, Miles de Lochow, 1453.*" Ever since that time, Kilmun has been the burying place of the Argyll family. With the aid of a ladder, and peering through a small hole in the shutter into the dark mausoleum, we were able to distinguish the coffins ranged upon stone shelves which contain the dust of those illustrious barons who, in their respective times, played an important part in the history of Scotland and of the Scottish Kirk. Here lie the ashes of Archibald, the eighth Earl of Argyll, the first victim of prelatie ambition in Scotland, who was beheaded at the market cross in Edinburgh on the 25th of May, 1661, for his noble adherence to the Presbyterian cause. He it was who, on receiving his death sentence said,—“I had the honour to set the crown upon the King's head, and now he hastens me to a better crown than his own ;” and whose last words on the scaffold were,—“I could die like a Roman, but choose to die rather as a Christian.” Here, too, was buried his son, the ninth Earl, who was executed at the same place and in the same manner, in June, 1790 ; also “the beautiful Miss Gunning,” Duchess of Hamilton and Brandon, afterwards Duchess of Argyll. The latest interment in this interesting mortuary was that of the present Duke's first wife, Lady Elizabeth Georgina, eldest daughter of the Duke of Sutherland, in 1878. The church-yard contains many old monuments with elaborate heraldic devices and Latin epitaphs. I noticed but one with a Gaelic inscription. The Campbells and Clarkes, the Macphersons, the MacNeils, the MacNevins and the MacIlvains constitute the majority in this little city of the dead. The oldest date that I could decipher was 1670, though doubtless there are many much older. One stone, recording the death of Duncan Mackellar, was adorned with the emblem of his craft—shears and goose. He had evidently been a tailor by trade. Tradition says that the modern name “Taylor” takes its origin from the fraternity of tailors, who occupy an honourable

place in the ancient order of Scottish Guilds. This old church-yard is protected from vulgar intrusion by a high stone wall and an iron gate secured by lock and key. I shall not tell how we got in. It was not by the gate. Our exit, however, was made in a becoming manner. It so happened that when we were about to take leave of this classic ground, we were confronted by a very angry woman, carrying a bunch of keys, who demanded in broken English how we had got in “without her leave.” The sight of a sixpence, however, softened the warden's heart, and secured for us, not only a decent retreat, but an astonishing amount of civility. The Kirk congregation here is part of the united parish of Dunoon and Kilmun. Why such an arrangement should continue, seeing that the minister of Dunoon has so large a congregation to look after at home, and that several parishes intervene, passes comprehension ; but the Kilmun people love to have it so, and to see “the old minister” in the pulpit once in three weeks at the least.

Since my last notices of Dunoon and Rothesay, I have added to my stock of information far more than the limited space at my disposal permits me to record ; but I cannot refrain from one or two further extracts from my note-book. Close to Dunoon, on the shore road to Innellan, is the villa and beautiful grounds of *Ard fillayne*. This was for nearly fifty years the property of the well-known Professor Buchanan, and may be styled the creation of his own refined taste. It was a bit of the wilderness when he aquired it ; it is now lovely to look upon. He died here, and was buried in the cemetery of Dunoon, where a massive granite slab bears the chaste inscription, dictated by himself,—“M. S. ROBERTI BUCHANAN, A.M., LL.D. ; annos per quadraginta Logices et Rhetorices in Universitate Glasguensi Professoris. Natus Feb. 16mo., 1786 : Obiit. Mar. 2 do., 1873.” In the parish church-yard, Dunoon, I came upon a large flat stone placed there two hundred and sixty years ago, over the grave of John Cameron, the last Bishop of Dunoon. In the centre of it is carved the triple crown, and around the edges a Latin inscription which tells that he died on the 30th of January, 1626. Immediately behind the church there is a low red-tiled cottage, apparently having room only for a “but

and a ben." This was the *Bishop's Palace*, and, when Episcopacy was abolished, it became the parish manse for a hundred years. Comparing it with the manse over the way, it is safe to say,—“The world moves.” Somewhere in the neighbourhood of Dunoon stood the cottage in which Mary Campbell—Burns’ “Highland Mary” —was born. Just a hundred years ago the lovers parted, never to meet again in this world. Mary died from fever at Greenock, in October, 1786. A very pleasant day was spent in visiting the grounds and the new mansion-house of Mountstuart, near Rothesay—the property of the Marquess of Bute. I suppose that, when completed, it will be the grandest residence in Scotland. The entrance hall with its lofty dome, its grand stair-case, and its pillars of marble and precious stones, resembles the interior of some splendid cathedral. Returning to Rothesay by the shore road—a beautiful drive—I stopped for a few seconds at the little Free Church, picturesquely situated on the promontory of Ascog. The church-yard contains but one solitary grave—the grave of one who in his early years, and in mine, was famous as a highly gifted artist and actor on the stage. I remember, some fifty years ago, how he swayed Scottish hearts by his wonderful delineations of Scottish character. I remember, too, having seen him, one cold winter’s day, plunge into Duddingstone Loch to rescue a man from drowning. I shall never forget his finely chiselled features and handsome, lithe figure. To-day I kneel at his tomb, and, parting the pretty fuschia branches that fill the enclosure and that seem to shower crimson tears over his grave, I read the simple inscription,—“MONTAGUE STANLEY, 4th May, 1844 : ” “*The blood of Jesus Christ cleanseth from all sin.*” This brilliant young man, very soon after the time I have mentioned, was led by conscientious convictions to retire from the stage in the zenith of his fame, and consecrated the few remaining years of his life to evangelistic labours. He being dead still speaks to me, and sets my thoughts awandering backward, and forward; and as I leave the spot, a verse of the beautiful Scottish hymn fitly comes to mind, and I send it across the sea for the perusal and the comfort of all to whom these presents shall come,—

“My sins hae been mony,
An’ my sorrows hae been sair;
But there they’ll never vex me,
Nor be remembered mair;
For His bluid hath made me white,
An’ His hand shall dry my e’e,
Whan He brings me hame at last
To my ain countrie.”

A different train of ideas was set in motion a few days later, when I had the privilege of sitting once more in the old Blackstone Examination Chair in Glasgow University. Next to the Cathedral, the new University is by far the finest thing to be seen in Glasgow. It is a magnificent pile of buildings, and occupies a splendid site. We looked into the “Humanity” *i.e.* the Latin class-room, a pleasant room conveniently seated for 250. We were shewn the Senate Chamber and other apartments, all of which are in keeping with the imposing exterior. The Convocation Hall is that which attracts most attention. It is a recent addition, erected at a cost of \$600,000. Of this sum the Marquess of Bute contributed \$225,000, and Mr. Randolph, Chief Engineer in Mr. Elders celebrated ship building establishment—\$300,000. It is seated for about 3,000. The groined stone arches supporting the floor, with their forest of massive pillars, absorbed nearly one half of the whole cost of building, and are a wonderful sight. The old entrance gateway of the College that was on High Street, is at present being re-erected on the new site, and along with it as much as possible of the old ornamental masonry; so that the memories of the past four centuries will not be altogether forgotten. C.

Missionary Cabinet.

MARTIN LUTHER.

MARTIN LUTHER was born of humble but pious parents at Eisleben, in Thuringia, Germany, on the 10th of Nov., 1483, and was named in memory of his birth-day which was the eve of St. Martin’s Day. His father, John Luther, was a miner. Six months after Martin’s birth he removed with his family to Mansfeld, some five leagues distant, in the hope of securing a better livelihood, for he was very poor. He gradually made his way, and came to own two furnaces for iron, from the profits of

which he was enabled afterwards to place Martin at school. In the meantime, his parents bestowed the utmost care on his domestic instruction, earnestly desiring that he should grow up in the fear of the Lord. They were strict disciplinarians and did not spare the rod, as poor Martin knew too often to his sorrow. At school he was treated with equal severity. His master even exceeded his parents in this respect and is said to have flogged him fifteen times in one day. At fourteen, he was sent to the school of the Franciscans at Magdeburg. To eke out a scanty subsistence, he used to go out with other youths singing in the streets and begging at the doors of the charitable. After a year, he was sent to Eisenach. Here, as at Magdeburg, when pressed with hunger, he would go and sing in the streets to earn a morsel of bread. One day, after being repulsed from three doors, he stood pensively in front of a house meditating what he should do, when the door opened and Ursula, the wife of Cotta the burgomaster, beckoned him to enter. She was touched with the sweetness of his voice and his apparent devoutness. So pleased were both Cotta and his wife with the lad, they took him to live with them. Here young Luther spent two of the happiest years of his life.

In 1501, when 18 years of age, he entered the University of Erfurth, at that time one of the most famous schools in Germany. Here an incident occurred which determined the course of his future life. While cursorily examining the books in the library, he took from the shelf one so unlike the rest as to attract special notice. It was a Bible—the Vulgate, or Latin translation by Jerome. It was the first time he had ever seen this book. Great was his astonishment. He began to read it where the story of Samuel occurs, and became interested beyond measure. Day after day he returned to read and re-read the precious volume, which opened up entirely new trains of thought in his mind. He now determined to study Greek and Hebrew, the original languages of the Bible. Excessive application brought on a severe illness, which filled him with serious reflections. About this time one of his college companions was assassinated, which increased his agitation. "What would become of me," he asked himself, "if I were thus

suddenly called away?" He decided to give up the world and seek peace of mind in the cloister. He seeks admission into the convent of the hermits of St. Augustine. The monks were only too glad that one of the most brilliant scholars of his day wished to join their order. His friends came to reason with him on his folly: but it was too late, they were denied admission within the sacred precincts. Alas for Luther! He was appointed to do the meanest drudgery. When he had swept the church and cleaned the rooms, the "Master of Arts" had to go through the streets of Erfurth begging food and money for the convent. He gave himself up to all the rigours of an ascetic—"tormented himself to death," in the vain hope of finding peace with God. Body and mind became alike enfeebled, and he settled down into confirmed melancholy. He was in this sad condition, when John Staupitz, the Vicar-General of the order, came to the convent on a visit of inspection. Touched by Luther's dejected look, he addressed him in words that were never effaced from his memory,—“There is no true repentance,” he said, “but that which begins with the love of righteousness and of God. Love Him who has loved thee first.” Luther listened. The words brought comfort into his troubled soul and inspired him with hope and courage.

Luther was ordained a priest in 1507. Staupitz had not forgotten him. At his instance, Frederick the Elector of Saxony—who proved to be a life-long friend of the Reformer—appointed him professor in the University of Wittenberg. In 1509 he was made a Bachelor of Divinity and began to lecture on Theology as no one had done for ages. His fame spread abroad and crowds came from all quarters to sit at the feet of the Wittenberg professor. Several of the professors even attended his lectures, among others, the celebrated Martin Mellerstadt, rector of the University, who said,—“This monk will put all the doctors to rout: he will reform the whole church: he builds on the Word of God, which none can overthrow.” Staupitz, seeing no reason why such marvellous gifts and influence should be confined to the University, would have him preach in the chapel of the Augustines. Luther shrank from the responsibility, but finally consented. The church in which he made his

début was an old rickety wooden building, 30 feet by 20. It was soon filled to overflowing. The town council gave him the use of the large parish church, and here the eloquence of the preacher carried every thing before it.

When at the height of his popularity, Luther was sent to Rome, in connection with some difficulties that had arisen amongst the Augustinians. This visit was the means of enabling him to see what Rome was in reality, for he had hitherto pictured it to himself as the seat of immaculate holiness. At every stage of his journey he met with surprises. At the convents, where he lodged, he found the monks rolling in luxury and leading the reverse of lives of sanctity. He left them one after another with a sad heart. At length he came in sight of "the Eternal City." With all the enthusiasm of a devout Catholic he threw himself on the ground, exclaiming,—“Holy Rome! I salute thee.” What was his astonishment to find, in the dignitaries of the church, depravity of the deepest die. One day, wishing to obtain an indulgence promised by the pope to all the faithful who should ascend on their knees the marble steps of “Pilate’s staircase” in the church of St. John de Lateran, he began to climb them in the prescribed manner, but before he had got half-way he heard a voice like thunder from the depths of his heart,—“The just shall live by Faith!” He had heard these words before, but now they came home to his soul with irresistible power. Conscience-stricken, he sprang to his feet and fled from the scene of his folly. His stay in Rome did not exceed two weeks, but in that short time he learned more than in all his previous life. A few months after his return, he received the degree of Doctor in Divinity when he took a solemn oath “to defend the truth of the Gospel with all his strength.” This was in 1512. The succeeding two years were years of great activity. He preached in Dresden and in other places with great power, on his favorite theme—the doctrine of justifying faith.

In 1517, Tetzel, a Dominican monk, had received a commission to sell indulgences as a means of recruiting the papal treasury, and came to Saxony to vend his wares, proclaiming that the pardons he had to bestow absolved the purchasers from the

consequences of sin here and hereafter,—“The very moment that the money clinks against the bottom of the chest, the soul escapes from purgatory and flies to heaven!” Indignant at this insult to reason and religion, Luther drew up his ninety-five celebrated theses which he proceeded to nail up on the door of the Castle Church in Wittenberg, intimating that he was prepared to defend them against all objectors. The news of what he had done spread like wild-fire, and Luther was soon involved in violent controversy. Chief among his opponents was Dr. Eck, professor of Divinity at Ingoldstadt, who accused Luther of circulating “the Bohemian poison.” Hints were thrown out that there was such a thing as “the Inquisition” for the cure of heresy. Luther laughed them to scorn. In August, 1518, he was summoned to appear in Rome, but through the influence of friends it was agreed that he should be heard at Augsburg instead. He was advised not to trust himself to his enemies even there, but he went, on foot, and after long discussion with the pope’s Legate, he was permitted to return to Wittenberg and resumed his duties in the University. During the next three years, public conferences were held at Leipsic and elsewhere, with Eck and other learned doctors, in which Luther defended his position, supported by Melancthon, Carlstadt and others. Beaten in argument, Eck went to Rome, determined, if possible, to destroy his adversary. He succeeded in getting a bull of excommunication against “that son of iniquity, Martin Luther.” The terrible missive only inspired Luther with fresh courage. In presence of a large number of doctors and students he publicly burned the document.

In March, 1521, Luther was summoned to appear before the Diet at Worms. Will he go? Yes. “If there were as many devils in Worms as tiles on its roofs, still would I enter,” said the intrepid monk. The court before which he was now arraigned, was an imposing assembly. It included the Emperor, Charles V, princes, nobles and barons, archbishops and bishops, the papal nuncios, in all two hundred and four persons. He was asked to retract objectionable passages in his writings. This he firmly declined to do, in these memorable words,—“Here I take my stand: I cannot do otherwise: so help me God, Amen!” The papal party

would then and there have condemned him to the stake, but the popular sentiment in favour of the Reformation was by this time wide-spread: the Diet dared not proceed to extremities; and, besides, the Emperor's honour was pledged for his personal safety. It was secretly determined, however, to seize him as soon as his safe-conduct should expire. But good Frederick, the Elector, and others had planned for his safety. As he was journeying homewards, on the borders of the Thuringian forest, he was suddenly seized by a company of masked horsemen, who placed him on horseback and carried him off to the solitary castle of the Wartburgh, where he was kept in concealment for ten months. It was here that Luther began his great work—the translation of the Bible. On his return to Wittenberg he laid aside his monastic dress, and married Catherine Von Boren, who had been a nun. Frederick, his constant friend and patron, died in 1525, and was succeeded by his nephew John, an open and devoted adherent of Luther. During the latter part of his life, Luther was held in high estimation by most of the princes of Germany. His doctrines continued to spread over the whole country, and finally extended into Moravia, Bohemia, Denmark and Sweden. He died at Eisleben, where he was born, on the 18th of February, 1546, in the 63rd year of his age. His life was one of intense activity, and for five and twenty years his enemies had been seeking to destroy him. Yet not a hair of his head was harmed. He departed in peace, with these words on his lips,—“Heavenly Father, I give Thee thanks that thou hast revealed to me Thy dear Son Jesus Christ: in whom I have believed: whom I have confessed: whom I love as my Saviour and Redeemer: whom the multitudes of the ungodly do persecute and dishonour. I beseech Thee, Lord Jesus, receive my poor soul!” He was buried in the Schloss-Kirk, near the eastern gate of Wittenberg, the same church on the door of which he had nailed his theses in 1517. His sepulchre is there to be seen. There, too, were buried the Electors Frederick and John and his friend Melancthon. There is a splendid monument to his memory at Worms, but more enduring is his work. That has given a lustre to his name that will shine while the world lasts.

Contributions to Foreign Missions.

A contributor to the *Missionary Review* gives a full and detailed statement of the amounts raised in Great Britain and Ireland in 1884 for Foreign Missions. Such statements, though not perfectly accurate, are a fair approach to the truth; and the result on the whole is very gratifying.

Church of England Societies gave \$3,125,-685. By far the largest income is enjoyed by the Church Missionary Society: it is in fact more than twice as strong financially as the “High Church” Society for the Propagation of the Gospel. The Wesleyan Society is in advance of the foremost of the Church of England Societies—a few thousand dollars. The London Missionary Society stands high in the list. English Presbyterians are but few in number in comparison with the other great churches, yet they raised in 1884 the highly respectable sum of over £17,000 sterling—very nearly as much as was raised in the same year by the Church of Scotland. The Free Church home contributions amounted that year to £54,657 sterling; the United Presbyterian contributions to £45,737; the Established Church to £20,585. Scotch and Irish Presbyterians unitedly gave \$1,192,430. Joint Societies of Church of England and other denominations, \$945,105; English and Welsh Nonconformists, \$2,783,635. Roman Catholic Societies throughout the world contributed \$1,366,500,—less than half the amount given by English Nonconformists. The English portion of this gift was \$11,015; Irish, \$27,825; Scotch, \$1,521.

In fourteen years, from 1871 to 1884, the contributions of British Societies increased about 50 per cent. Total for Foreign Missions raised by Protestant Societies, \$6,039,825; by Roman Catholic Societies, \$64,480. Britain is giving far more than the United States and Canada combined, for the evangelization of the Heathen; but American liberality is rapidly increasing. It is gratifying to see that the liberality of British Protestants far surpasses that of Roman Catholics; and we have no doubt whatever that for substantial work in evangelizing and civilizing the Heathen the success of Protestant Missionaries is in like ratio.

Jesus before Pilate.

OCTOBER 10.

JOHN XVIII: 28-40

Golden Text, John 18: 38.

THE mock trial before the Sanhedrim could only have one result: it was a foregone conclusion that Jesus should be put to death, but the court had not the power to pronounce the sentence. For this purpose he was taken before Pilate early in the morning, after the members of the council had insulted him in the most brutal manner, Matt 26: 67. Pontius Pilate, the Roman Governor or procurator of Judea. His official residence was Caesarea, but it was customary for him to go to Jerusalem at the great festivals; while there, he lived either in the castle of Antonia or in the splendid palace Herod had built. He was a weak, vacillating ruler, ready to sacrifice his convictions if by that means he could increase his popularity with the Jews or secure the approbation of the Imperial Government at Rome. V 28. The Jewish rulers, for fear of contracting ceremonial defilement by entering the home of a Gentile while the passover feast was in progress, would not enter the palace. In deference to their pharisaical scruples Pilate agreed to hear the case in the open air, in a place reserved for such purposes. Vs. 29-31. It was necessary that they should formulate some specific charge, and as they had no valid charge to make, they gave Pilate to understand that they had already tried him and found him guilty, Luke 23: 1, and that all he had now to do was to pronounce the sentence of death upon him: this however he could not do without some investigation into the matter. So far as he could see, it was competent for them to issue the case themselves. V. 32. *What death he should die*—Had they convicted him of blasphemy, he would have been stoned, Lev. 24: 16, but Luke says they urged sedition and treason, crimes clearly against the state, and therefore properly within Pilate's jurisdiction. Vs. 33-35. Retiring into the Palace, apart from the priests and the mob, the better to judge of the relevancy of the charge, Pilate questions Jesus as to truth of the accusations brought against him, intimating that he was not a Jew, and he prepared to give an unprejudiced verdict if he could only get at the facts of the case. V. 37. *Art thou a King?* if so, in what sense do you claim to be such? Christ's answer was incomprehensible to this worldly politician. V. 38. *What is truth*—"that question of questions which the thoughtful of every age have asked, but never yet man answered." What had Pilate to do with such insoluble speculations? *I find no crime in him*—"there was nothing criminal in his thinking himself to be the Messiah," and that seemed to him to be the only well founded charge advanced by his accusers. Pilate shewed himself to be a mere "tool," and tried to excuse himself by blaming the people. But men cannot divest themselves of responsibility in that fashion.

Jesus Delivered to be Crucified.

OCTOBER 17.

JOHN XIX: 1-16.

Golden Text, John 19: 16.

COMPARE Matt. 27: 27-37. Mark 15: 15-19. Luke 23: 13-24. Victims condemned to the cross first underwent the hideous torture of the scourge. And to this indignity the Saviour of the world now submitted without a murmur—stripped to the waist, he was tied to a post and beaten till the soldiers chose to stop, with a scourge made of three thongs of leather or cords to which were fastened bits of lead or sharp pointed bone to lacerate the flesh. Vs. 2, 3. With painful steps he was then dragged into the inner court of the palace to have his clothes put on. The brutal soldiery who hated his nationality left nothing undone to make sport of him. Instead of his own outer garment they threw over his shoulders a soldier's scarlet cloak, and forced down upon his brow a wreath of sharp thorns in mimicry of the laurel wreath which should grace a victor's head, while "*Hail King of the Jews*"—"All health to you," rang through the court yard amid shouts of derisive laughter. This protracted insult was one of the bitterest ingredients in the cup which our Saviour drank to the very dregs, without a single word of complaint. Had he but spoken the word, how easily could he have escaped from his persecutors, Matt. 26: 53-54: Vs. 4, 5. Pilate, hoping that the cruelty of the mob was now satiated, makes a further irrelative effort to release Jesus. *Behold the Man!*—Look at that picture of suffering—It is enough to melt a heart of stone. V. 6. Pilate says for the third time, "I find no crime in him," as if this would relieve him of the responsibility. V. 7. Finding that their criminal charges of treason and sedition had failed, Luke 23: 1, 2, the Jews fall back upon what they claim to be strictly within their own jurisdiction. "He has claimed to be the Son of God, the Messiah; which he is not: by our law he ought to be stoned," Lev. 24: 16. Here is conclusive evidence, if such were wanting, that Jesus *did* claim to be the Son of God, and it accorded with the Divine will that He should suffer and die as such, and not as a political adventurer or a criminal. Up to the last moment of his earthly life his conduct shewed him to be "the spotless Lamb of God" ch. 1: 29. Vs. 8-16. Influenced by the message sent by his wife, Matt. 27: 19, Pilate hesitated; but, dreading an outbreak of Jewish fanaticism, and smarting under the taunt that if he released Jesus he would forfeit Caesar's friendship, the pusillanimous governor finally smothered his conscientious scruples and gave the order for *Crucifixion*. "The Jews by rejecting their king lost their kingdom." The principal actors in this dark tragedy—Judas, Caiaphas, Herod, and Pilate—all died in disgrace; and a few years later, the holy city was reduced to a heap of ruins and thousands of its inhabitants massacred, Matt. 23: 37-39.

Jesus Crucified.

OCTOBER 24.

JOHN XIX: 17-30

Golden text, John 19: 30.

CRUCIFIXION was not a Jewish punishment. It was introduced into Palestine by the Romans. It was reserved for slaves and malefactors of the worst class, who were subjected for days and even for a whole week, sometimes, to the lingering and shameful death of the cross. V. 17. About 9 o'clock on Friday morning, Jesus was taken from Pilate's judgment hall to the place of execution outside the city, a rising knoll resembling the shape of a skull; in Luke 23: 33, called *Calvary*, meaning the same thing. V. 18. *Two others*—both robbers Matt. 27: 38, that the Scriptures might be fulfilled, Isa. 53: 12. Vs. 19: 22. It was customary to place a tablet on the cross, over the head of the criminal, on which was written the crime for which he was suffering. In this instance the inscription was in the three languages commonly spoken, so that all could read it. What was proclaimed in irony became a living truth—that Jesus is King, 1 Tim. 6: 15. Pilate had dictated this inscription to insult the Jews, and he refused to alter it. Vs. 23, 24. The clothes of the victims were divided as usual among the four soldiers in charge of the execution. *His coat*—the Roman *tunic* or under garment which reached from the neck to the feet. That worn by Jesus was in one piece, as was the case with the priestly tunics. For this the soldiers agreed to “cast lots,” that the Scripture might be fulfilled, Ps. 22: 18,—which is beyond all others the Psalm of the Cross. That a reference so specific, distinguishing one piece of dress from others, and announcing exactly how it was to be disposed of, found its accomplishment at the cross is surely a very remarkable fulfilment of prophecy. The mockeries of the soldiers, the priests and the crowd generally are not mentioned by John, but were galling in the last degree, Matt. 27: 39-44. V. 25. Jesus committed his mother to the care of John, probably about noon when the darkness was setting in, Luke. 23: 44. This confirms the opinion that Mary's husband, Joseph, had been dead long before. Some think that only three women are here spoken of, but against that is the improbability of two sisters having the same name; the group probably consisted of (1) Mary, the Lord's mother. (2) Salome, her sister, John's mother. (3) Mary Cleopas, and (4) Mary Magdalene. V. 28. *After this*—till three in the afternoon—the sufferings of the Crucified One were agonizing in the extreme—the fierce heat of the noon-day sun inducing thirst that cannot be imagined—the faintness from loss of blood—the intolerable pain from the nails in his hands and feet, and the thorns that pierced his brow. V. 30. *He gave up the ghost*—with a shout of triumph, Mark. 15: 37. *The work of Redemption was finished*, Ch. 17: 4. At the cross of Christ we learn the value of our souls.

Jesus Risen.

OCTOBER 31.

JOHN XX: 1-18.

Golden Text, Luke 24: 34.

COMPARE Matt. 28: 1-15; Mark. 16: 1-11; Luke. 24: 1-12. The resurrection of the dead and the immortality of the soul are fundamental doctrines of the Christian faith, inseparable from each other. The fact of Christ's resurrection cannot be disputed: it is supported by the strongest evidence. As surely as he was dead and buried so surely did he rise again on the third day. Upon eleven distinct occasions was he seen and recognized by those who knew him intimately previous to his crucifixion. On one occasion he appeared to 500 brethren at once, 1 Cor. 15: 6. Josephus, the Jewish historian, who wrote about the same time that John penned this gospel, plainly admits the fact of Christ's resurrection, “As the divine prophets had foretold concerning him.” The importance of this evidence cannot be over-estimated. V. 1. *The first day of the week*—very early on Sunday morning, hence called “the Lord's Day”, Rev. 1: 10. Pilate had used every precaution to prevent his disciples abstracting the body, Matt. 27: 65, and the disciples themselves evidently had no expectation of his resurrection at this time. V. 1. Mary Magdalene did not go to the sepulchre alone, Mark. 16: 1, but she was the most prominent in her desire to complete the embalming of the body so soon as the Sabbath was over. V. 2. Seeing that the heavy stone which closed the entrance to the tomb had been rolled to one side, she saw at a glance that something remarkable had happened; without waiting to examine the interior, or to consult with the other women, she ran back to the city to tell Peter and John what she had seen. Vs. 3: 6. These two lost no time in repairing to the tomb which they indeed found to be empty. V. 7. The orderly manner in which the napkin and the linen clothes were folded and laid aside precluded the supposition of theft, and the conviction flashed upon their minds that His own words were after all true literally. Luke. 24: 46; *they believed*—not because they had been led to expect it from scripture, but because the evidence before them was irresistible. V. 11, 14. The two Apostles saw no angels, but Mary was more highly favoured; nay, she was the first to see the risen Lord. It was to a woman he had first declared his Messiahship, Ch. 4: 26. Women were the last to leave the cross and the first to visit the tomb! V. 16. With one familiar word, “Mary,” Jesus imparted the consciousness of his presence; with one word of respectful recognition, “*Rabboni*,” Mary greets her master. V. 17. *Touch me not*—He stood now in new relationship to her and to the other disciples. The purpose of this brief interview has been served, and, lo, He is gone! Mary hurried back to Jerusalem and found that the news had reached the eleven. But it seemed too wonderful to be realized.

Our Own Church.

REVIVALS.—Revivals of religion, resulting in numerous conversions and large additions to the membership of the church, are reported to us from Cape Breton and from some districts in P. E. Island.

MARITIME PROVINCES SYNOD.—This Synod meets in St. Andrew's Church, Truro, on Tuesday, 5th October, at 7-30 p. m. As a number of important subjects are to be dealt with, a full attendance of members is desirable.

PERSONAL.—Father Chiniquy has spent the past two months in the Maritime Provinces, addressing large congregations. He has been received with enthusiasm. The Rev. R. M. Thornton of London, England, and formerly of Knox Church, Montreal, who has been visiting friends in Canada, returned home a fortnight ago.

POINTE AUX TREMBLES SCHOOLS.—The next session of these mission schools opens on 15th October. Upwards of 200 applications for admission were received on 10th September, a number which will probably be increased to 300 or 350. Let these schools and the work of the ensuing session be remembered in prayer by the congregations and sabbath schools of the church.

NEW TRINIDAD MISSIONARY.—Before these lines reach our readers, it is probable that Rev. W. T. Macrae will be on his way to Trinidad, to occupy the important and promising station vacant on account of the removal by death of Mr. Macleod. It is creditable to our young men that one should so promptly step out to the front in place of the honoured dead. We mourn the loss of the departed, but, happily, the Lord's work will be cared for.—Our Trinidad Staff now consists of Messrs. Morton, Grant, Wright, and Macrae, and the teachers and catechists. There is also Rev. J. Gibson in Demarara.

HOME MISSION COMMITTEE.—The regular half yearly meeting of the executive of the Home Mission Committee—Western Section—will be held in the Lecture Room of St. Andrews' Church, Toronto, on Tuesday 12th October, at 9 a.m. The augmentation sub-committee will meet at the same time. Blank Schedules for reports have been issued to all the Presbyteries. These should be filled in and returned, along with new

applications, to the Secretary, a week before the date of the meeting.

SABBATH OBSERVANCE.—Our Church has been struggling faithfully for the improvement of public morals—the promotion of temperance—the better observance of the Lord's Day—the suppression of all forms of vice—and not without success. Progress may be slow, but it is none the less real. What is gained in other countries may serve as an encouragement to us. In the matter of Sabbath Observance, we see it reported that the greatest railway corporation in Pennsylvania—probably the greatest in America—has ordered the cessation of all unnecessary work on its lines. Who knows but the example may prove contagious? Corporations and companies may yet learn that the wholesale breaking of the Lord's commands is not profitable, even for the life that now is.

ESTIMATES.—A circular has recently been issued by the Rev. Dr. Reid and Rev. R. H. Warden, showing the estimated amounts required for the several Schemes for the ecclesiastical year 1886-7.

These are as follows:—

Home Mission Proper, (Western Section)	\$35,000
Stipend Augmentation,	85,000
Foreign Missions, (East and West).....	71,000
French Evangelization, (East and West).....	40,000
College Fund—Montreal, Queen's and Knox....	14,200
Aged and Infirm Ministers' Fund, (West).....	10,000
Ministers' Widows' and Orphans' Fund, (West) ..	5,000
Manitoba College—(East and West).....	8,000
Assembly Fund, (East and West).....	4,500

It is of very great importance that contributions for the several Schemes be remitted early. This will save payment of large sums as interest on borrowed money, and enable the respective committees to decide regarding applications for the expansion of the work.

THE COMMON COLLEGE FUND.—The amount required this year for the union college fund—Western Section—is \$14,200, according to estimates approved of by the General Assembly, as follows:—Knox College, \$6,900; Queen's College, \$4,000; Presbyterian College Montreal, \$3,300. The joint treasurers, in issuing the annual circular, remind congregations of the resolution of last Assembly, making it optional with congregations to contribute to the common fund, or to it and such one or more of the colleges as they desire specially to benefit. The closing sentence of the circular we quote in full, directing special atten-

tion to it, more particularly as the colleges are now about resuming work:—In addition to liberal contributions, there should be earnest prayer on behalf of Professors and Students that they may have a rich baptism of the Spirit of God. If such believing prayer abounded throughout the Church, might we not hope to see a rising ministry even more faithful and successful than in days that are past; then would the Church be revived and quickened, and the moral wastes would rejoice and blossom as the rose.

LICENSURES.—Mr. Wm. R. Calder, 10th August, by Presbytery of *Sydney*. Messrs. A. Currie, D. H. Hodges, and Wm. Nicholl, 10th August, by Presbytery of *Regina*.

CALLS.—Mr. A. H. Campbell, Licentiate, to Tilbury West and Comber,—*Chatham*. Mr. John Young M.A., to North Bruce, and St. Andrew's, Saugeen,—*Bruce*. Mr. J. H. Graham B.A., to Bristol,—*Lanark and Renfrew*. Mr. S. J. Taylor has declined the call to Moosejaw,—*Regina*;—he has been called to St. Andrew's Church, New Westminster,—*Columbia*.

ORDINATIONS.—Mr. Roderick MacLeod, 27th July, and inducted same date, Strath Lorne,—*Victoria and Richmond*. Mr. W. R. Calder, 29th Sept., and inducted same date, Mira,—*Sydney*. Mr. J. H. Graham, 10th Sept., and inducted same date, Bristol,—*Lanark and Renfrew*. Messrs. A. Currie, D. H. Hodges, Wm. Nicholl, and R. Goudie, 10th August, as Missionaries, by Presbytery of *Regina*. Mr. Robt. McIntyre, 10th August, and inducted same date, Nelson and Dundas Street,—*Hamilton*.

INDUCTIONS.—Mr. A. Russell, Bothwell, Sutherland's Corners, and Florence,—*Chatham*.

DEMISSIONS.—Mr. L. G. MacNeill, St. Andrew's Church, St. John's,—*Newfoundland*. Dr. MacWilliam, Prince Albert,—*Regina*. Mr. J. A. F. McBain, Georgetown,—*Montreal*.

NEW CHURCHES.—A new church, at Allansville, *Barrie Presbytery*, was opened by Rev. Dr. Proudfoot on 29th August. A handsome new church, capable of seating 400, has been completed and dedicated at head of St. Peter's Bay, P. E. Island. The dedication services were conducted on the 8th August. A very neat church, 46 x 28, costing \$2,000, was opened on 4th July, at North Arm, British Columbia. The new church, 35 x 60, in Vancouver City, British Columbia, to replace the one burnt in June, was occupied for worship on 25th July, thanks, chiefly, to the vigorous action of the Rev. T. G. Thomson, the minister in charge. Knox Church, Hamilton, was re-opened on 12th Sept., by Rev. Principal Macvicar, D.D.

DEATHS.—Mr. Kenneth Dewar, 29th May, an honoured elder, and Treasurer of Knox Church, Roxborough, and for fifty-two years a resident of Glengarry County, where he was highly esteemed for his unostentatious, con-

sistent Christian life. Mr. John Connell, 1st Sept., one of the first elders ordained in Burns' Church, West Essa, a liberal supporter of the cause of Christ, and strongly attached to the doctrines and polity of the Presbyterian Church. Mr. George Thomson, 18th August, for fifteen years a deacon, and since 1884, an elder in Chalmer's Church, Elora, a warm friend and advocate of every movement that had in view the promotion of the religious interests of the community.

MANITOBA ITEMS.—The Dominion Government has agreed on the site for the Presbyterian Industrial School for Indians north of Regina. Prof. Hart and Mr. H. McKay have lately visited the different reserves. The crafty chieftain, Piapot, keeps aloof from our school on his reserve, on the ground that he was not consulted as to the site. Inspector McCall, who supervises the Manitoba Indian Superintendency, is one of the best officers in the service, as the St. Peter's Indians said in their address the other day. A new teacher is to be appointed to our school on the File Hills reserve. Portage La Prairie Sioux School is now in working order. Rev. C. B. Pitblado is still in the old land; interesting letters from him are being published in the *Winnipeg Sun*. Rev. L. H. Jordan, of Erskine Church, Montreal, has been at the Pacific and took in Winnipeg on his way home. Rev. J. Hogg has been supplying Winnipeg pulpits during the absence of the pastors, and has been well liked. Rev. J. Pringle is settled in Port Arthur, and will do good work there. Rev. J. Todd is settled in Minnedosa, with the best prospects of success. Kildonan, our oldest charge, is now vacant; it is hoped it may soon be settled again. Dr. Bryce has been on a tour through South-Western Manitoba, having gone to Deloraine and Sourisford. The new Portage La Prairie Church is completed and is to be opened by Rev. D. M. Gordon of Winnipeg. Rev. W. Gardiner is in charge of Battleford, and a commodious new church is now finished there. The foundation stone of the fine new church at Calgary was laid by Lady Macdonald on her late visit to that place. Hot springs at Banff, in the Rocky Mountains, seem likely to make that a noted 'Sanatarium.' Rev. Mr. Quinn of Emerson, has been on a temperance lecturing tour in the district northwest of Winnipeg. Manitoba College opened on September 15th. The Congregation of Shoal Lake is building a neat frame church, with a seating capacity of about 200. It is to be opened on the 12th of September. The congregation of Strathclair is building a neat frame church, filled with concrete between the sheeting and lining. The people are doing the work themselves and get only a grant of \$100 from the church and manse fund. At Birtle, steps have been taken to build at once. The church is to have a seating capacity of 225, and not to cost over \$1500. About \$1200 has already been sub-

scribed. The M. and N. Ry. is doing a good deal to infuse life into the district beyond Minnedosa. The road is bringing a market near to the people and affording the facility of disposing of produce, previously unmarketable.

Meetings of Presbyteries.

SYDNEY: Sept. 1:—Dr. Murray reported that the arrears due Dr. Macleod from Mira were \$3,427.50. Due on the Mira Church \$377. The claim was sent to Mira congregation for settlement. A call from Mira and also a call from Grand River and St. Peters in favour of Mr. W. R. Calder were sustained. Mr. Calder accepted the Mira call, his ordination and induction to take place Sept. 29th. Committees were appointed on the various schemes of the church.

VICTORIA AND RICHMOND: July 27:—After the ordination and induction of Mr. Roderick Macleod, arrangements were made for celebrating the communion in vacant charges and stations. Mr. Rose intimated his intention to move against raising church funds by unworthy and unbecoming measures.

MIRAMICHI: Aug. 11:—The Presbytery met at Bathurst, and after inducting Rev. A. F. Thompson into the pastoral charge of St. Luke's church, certified Mr. J. F. Smith, A.B., to the Presbyterian College, Halifax. Arrangements were made for missionary meetings in connection with the visit of Rev. Joseph Annand.

OTTAWA: Aug. 3rd:—Mr. R. Gamble was appointed Moderator. Standing committees for the year were appointed with Conveners as follows:—Home Missions, Mr. Farries; French Evangelization, Dr. Moore; Sabbath Schools, Mr. Geddes; State of Religion, Mr. Clark; Temperance, Mr. Whillans; Students, Dr. Armstrong; Protestant Education, Mr. Caven; Statistics, Mr. Caven; Supply of vacancies, Mr. Clark; Mr. J. J. Dobbin was certified to college. Mr. Whillans was appointed Moderator of Casselman Session and instructed to organize the congregation there.

LANARK AND RENFREW: Aug. 23rd:—A call from Bristol, to Mr. J. H. Graham, B.A., was accepted and ordination appointed for 10th Sept.. Arrangements were made for missionary meetings, for the visitation of supplemented congregations and the supply of mission stations. Application for Moderation in a call at Elmsley was granted.

TORONTO: Sept. 7th:—Mr. P. Nicol was elected Moderator. Parties were appointed to take oversight of the several church schemes in the bounds. A deputation was appointed to convey to the Methodist General Conference the fraternal greetings of the Presbytery. The restoration of the old church of Rev. R. McDowall on the Bay of Quinte was commended to the liberality of the congregations of the Presbytery.

GUELPH: Aug. 10th:—Mr. John MacKay declined the call from Knox Church, Acton. Mr. Russell of Hawkesville, accepted the call to Bothwell and Florence and his translation was agreed to. An address was presented by the Presbytery, at a public meeting in the afternoon, to Rev. John Duff, Elora, the day being his Jubilee as a minister of the Gospel. Accompanying the address, was the presentation by friends of a purse of nearly \$300. Mr. Duff feelingly replied, after which addresses were delivered by several ministers and others.

REGINA: Aug. 10th:—Messrs. A. Currie, D. H. Hodges and Wm. Nicholl were licensed, and with Mr. Robert Goudie, Licentiate of the Church of Scotland, were ordained. The resignation of Mr. McWilliam was finally accepted, and steps taken to secure a successor. Mr. Urquhart resigned the clerkship and Mr. A. Hamilton was appointed. Messrs. McLeod and Cameron labor along the C. P. Railway. A missionary is sought for work in the mountains. Arrangements were made for the dispensing of ordinances in several fields. Suitable teachers are wanted for work among Indians, at File Hills and Muscowpetung's. A building to cost about \$1,000 will be erected at Round Lake, for Mr. McKay's work. The Indian Department will establish an Industrial school, to be placed under the charge of the Presbyterian Church. The call from Moosejaw to the Rev. S. J. Taylor was declined.

COLUMBIA B.C.: Aug. 3rd:—This new Presbytery met for the first time in St. Andrew's Ch., New Westminster. Rev. R. Jamieson was appointed Moderator for the next year; Rev. T. G. Thomson, Clerk, and Rev. D. Fraser, Home Mission Convener. A large amount of mission business was transacted, and Deputies were appointed to visit certain fields. A call to Mr. S. J. Taylor, B.A., from St. Andrew's Church, New Westminster, was sustained. Stipend from people, \$1200 and manse.

Ecclesiastical News.

SCOTLAND:—Much sympathy has been called forth by the incarceration of the Rev. Peter Leys, by order of the Court of Session, and now there is corresponding joy at the liberation of Mr. Leys, by the withdrawal of his son's petition. It appears from testimony, as well as from the father's statement, that Mr. Leys, Jr., who is a widower, and having two sons, has been for some years in such a state of extreme poverty, that he has been unable to provide for the maintenance of the lads. The grandfather of the boys, therefore, the Rev. Peter Leys, took them into his own home, about six years ago, where they have been ever since. About four years ago, the father of the boys became a Roman Catholic, during which time he said nothing about the boys,

until very recently, when he applied to the Court of Session for custody of the lads, that he might place them in a Jesuit institution near Sheffield, to be educated, Father Clark undertaking to have them supported for two years. To this demand, the Rev. Mr. Leys felt it to be his conscientious duty to demur, and hence the incarceration. Mr. Leys' statement at the bar of the Court of Session, giving his reasons for declining, in this serious instance, to comply with the demands of the law, is said to have been one of the finest instances of personal pleading, that this generation has heard. The son has withdrawn the petition, and the venerable senior minister of the 1st U. P. Church, Strathaven, is once more in the quiet of his own home, a conqueror in this well-contested case. A capital photo. of Principal Cairns, U. P., adorns the first page of the "Christian" this week, with a brief but interesting sketch of his life and ministry. The venerable Principal has been assisting in St. Giles' Cathedral, Edinburgh, at the marriage of the Rev. Alex. Henderson, Durham, the son of a Paisley manse, to Miss Fanny Vickers Coy, daughter of Gen. Coy, a friend of Hedley Vickers after his conversion. Greenock has had its first marriage ceremony in an Established Church very recently, and Ailsa Crag has been chosen as the ground, in another instance, for the performance of that interesting ceremony, the first on record there. There is trouble again in Monquhitter Church, Turriff, Aberdeenshire. In our obituary this month, we have the Rev. M. S. Johnstone, D.D., of Moringaff, Wigtownshire, ordained in 1836; the Rev. Archibald Buchanan, of Logie Pert, Montrose, in his 70th year; the Rev. J. W. Simpson, F. C. Minister of Glenisla, and Sir Robert Anstruther, late M. P. for St. Andrew's Burghs, and a very warm friend of the Church of Scotland. Dr. Donald Fraser, London, who for some time has been the guest of Sir Donald Currie, opened the new church at Knockbain, Munlochy, the other day. A new Free Church has been opened recently in Glasgow also, under the ministry of the Rev. A. Andrews, the building which formerly belonged to the Parkgrove Congregational Church having been purchased by J. Campbell White, Esq. for \$37,000, and presented to the congregation. Among our Gaelic items, we find that the Rev. Mr. McCaskill, of Dingwall Free Church, has been conducting the new Gaelic Service in Crown Court Church, London; and that St. Stephen's Gaelic Church, Perth, is about to be sold. A new Established Church has been erected at Tarbert, Loch Fyne. The Rev. Mr. Galbraith of Raasy, said to be the most powerful preacher of Gaelic at present in the Free Church, is likely to succeed the late Dr. George McKay of Inverness. Dr. W. M. Taylor, of New York, re-opened Burnbank U. P. Church, Glasgow, of which Mr. Pirret is pastor, and the Rev. Joseph Sperret was inducted into Cathedral Square U. P. Church, colleague to Mr Crawford. Moffat is having a new Parish Church to cost

\$50,000. Mr. Hope Johnston, of Armandale, is good for \$20,000 of the entire cost thereof. Poor Tiree is again invaded by the marines and constabulary. Who are to blame? some say the Duke, some the crofters, and others condemn both; the difficulty, in such a state of things, is to adjust matters, so as to be fair to all parties. But the crofters will secure a fair hearing, and get their wrongs righted in those days of change. There is a danger of the crofters joining cause with that of unhappy Ireland. That might intensify the strife. The Scottish *Fairs* are nearly over for the season. The taverns are too often also great gainers upon these occasions, and one may well weep for the land of Bibles and of Sabbaths, seeing the utter degradation, and the prevalence of low tastes among so many thousands of the people. Yet in the very midst of these, we find the earnest evangelist proclaiming the glorious Gospel of the ever blessed God, and often succeeding in pulling some brand out of the very burning. We notice that Mr. Robert Firgan, a distinguished Free Church Student, has accepted a call to St. George's, Montrose, as colleague and successor to Mr. Lister. D.

FOREIGN.—Rev. Mr. Thom, of the English Presbyterian Mission in Formosa, recently baptized 57 converts. The Missionaries of the Presbyterian Church of the United States report 39 converts for May. The Church of Scotland Missionaries at Sealkot, India, baptized 50 converts in two months. The United Presbyterian Mission in India reports 816 baptisms during the first quarter of this year. A Missionary among the Gonds baptized 207, in one week. The Telugu Baptist Mission at Ongole, in seven weeks, baptized 298. The Church Missionary Society is carrying on invaluable work in East Central Africa. Bishop Hannington's successor will shortly proceed to the field where the brave pioneer Bishop fell. King Mwanga, who ordered the Bishop to be murdered, was remonstrated with by his favourite servant, and for this offence, the poor servant was burnt to death. In spite of persecution and peril, there are faithful converts at Uganda, and the number is steadily increasing. A number have been burnt to death. The united churches in China and Japan,—formed by the Missionaries and converts of several Presbyterian Churches, are meeting with much success. At least 720 natives of Africa die every hour. Only two of these have heard of Christ. But Missionaries in larger numbers are entering the dark continent, and the deep gloom will be somewhat lessened. Recent explorations by Missionaries show that the Congo valley is wonderfully well watered, and that access is afforded in all directions by noble, navigable, tributary rivers. Africa is endangered by the enormous quantities of liquor sent by European and American traders. The British Government favoured the suppression of the traffic; but the Ger-

man and French Governments were otherwise disposed. Missionary Societies are, with one accord, petitioning that a stop may be put to the traffic. The 7th November is to be observed as a day of prayer for missions, throughout the entire Protestant world. Princess Kung, the wife of the great Chinese statesman and ruler, has become a Christian. She was brought to the light through reading the New Testament and holding intercourse with members of the Second Presbyterian Church, Pekin. Prince Kung is the son of a former Emperor, brother of a succeeding Emperor, and uncle of two Emperors. He seems to be a liberal minded man. Very evil and disastrous has been the effect in China, of the murderous riots in the United States, in which law-abiding Chinese have been murdered, "Christians" are very naturally credited with being "murderers." The result is that, in some places, Chinese mobs have risen against Missionaries and destroyed a good deal of property; but thus far no life has been lost. Presbyterian and other missionaries have united in addressing the United States Government urging proper treatment of the Chinese. The Church of Scotland is establishing a new mission in Sikhim, India. The missionary operations in India, of the Presbyterian Church in the United States, seem extremely unfruitful. Taking Foreign mission work as a whole, there is steady progress—there being at the rate of twenty-four converts to every ordained minister. David Jones, a Liverpool merchant who died recently, left a gift of \$10,000 to be used in preparing Welsh Calvinistic Missionaries for service in India. An English Presbyterian merchant, Mr. Morton, has undertaken to support a new mission for three years. It will consist of four missionaries. Mr. Morton will also support a hospital in the same region. Last year, in spite of depressed times in Scotland, the Missionary revenue of the Free Church reached the munificent sum of \$560,000. There are now in Madagascar 1200 Protestant Churches, with 80,000 members. All the churches are self-supporting. We are glad to learn that the Australian Colonies are protesting with the greatest unanimity and vigor against the efforts of France to usurp the Sovereignty of the New Hebrides.

IRELAND.—We announced last month the death of the Rev. John Rogers, D.D., Professor of Sacred Rhetoric and Catechetics in the Assembly's College, Belfast. There are now four candidates for the vacant chair, the Rev. Dr. T. Y. Killen, D.D., who has been a minister for 36 years; the Rev. A. Robinson of Broughshane, who has been a minister for 33 years; the Rev. Thomas Hamilton of Belfast, who has been a minister for 21 years, and the Rev. William Rogers, who has been a minister for 14 years. The Editor of the Presbyterian Churchman, a monthly magazine, has an editorial on the subject and his remarks are most refreshing, in that they are truthful and

outspoken. He deprecates the election of a brother to the chair, because he has been a party leader, or to give him leisure to work a scheme of the church more effectually than a pastor of a congregation can do. Those who know men and measures in Ireland see at a glance who are meant. The remarks applied to past occupants as well as to present candidates. The writer, after indicating what such a professor should aim at, instancing Professor Duff of the U. P. College, Edinburgh, as a model, urges the claims of Rev. R. J. Lynd of Belfast, who, he says, is the most artistic preacher in the church. The Rev. Robert Hanna, late of a London suburban congregation, has been settled in 1st Comber. Mr. Hanna is a native of County Antrim, and was educated in Belfast. He was minister for some years in Dublin, where he succeeded Dr. Watts, then for a number of years in London. The Belfast riots, as is natural, attract a great deal of attention. It is alleged that the Orangemen, as such, are not responsible in any way for them. The riots are a sad blot on Belfast and on Ulster. The loss of life has been very great. There appears to be a settled resolve on the part of the rioters to be as deadly as possible. The Presbyterian congregation, whose place of worship is on Albert Street, in a district where Roman Catholics are numerous, has been subjected to indignities that, ere now, would have been considered incredible anywhere in the British Islands. What happened during the Chiniquy riots in Montreal has been equalled if not surpassed in Belfast. In the case of the latter, it was not a stranger but a resident minister and his people. The Rev. Henry Montgomery in no way made himself offensive, but the contrary. Yet his church was shut up for some Sabbaths, and when it was opened, the minister and people had to be protected, not only by the police but by the military. Even then, stones were thrown and girls' dresses rent, yea, the assailants spat in the faces of the worshippers as they walked to and from church. The minister himself and his family were subjected to the same persecution. It is painful to have to write of these things, happening as they do, in a city, the great majority of whose people are Protestants. All through these disturbances, it is alleged that the police acted in such a way as to show that they did not regard the oath of office. When Protestants were getting the worst of it, the police were indifferent, and it is alleged that they made charges frequently on people that were wholly guiltless.

H.
INTERNATIONAL MISSIONARY UNION. — The second annual meeting of this "Union" was held at the Thousand Islands Park, in August, commencing on the 11th. Over sixty missionaries were in attendance, and they continued to meet, to confer, to pray, discuss, and exchange views, eight hours a day, for eight successive days. Many subjects were passed under review;—union among missionaries in

heathen lands, corporate union where possible, union in heart and spirit always and everywhere, was urged. A resolution was adopted, earnestly protesting against the outrageous, lawless and cruel treatment of Chinese in the United States, by so-miscalled "Christian" mobs. A committee was appointed to consider a "World's Missionary Convention" to be held in 1892, the centenary of the first modern missionary enterprise. One of our own missionaries, Rev. Joseph Annand, New Hebrides, was a member of the Convention. It must be peculiarly grateful to brethren, long isolated among heathen, to meet together day after day in sweet fellowship, serving the Lord, and hearing and telling of His wonderful works.

IS THE SYSTEM OF WEEKLY GIVING A FAILURE?

By REV J. LAYTON, ELMSDALE, N. S.

A paper prepared and published in our columns at the request of the Committee on Systematic Benevolence for the Maritime Provinces.

SOME people, especially in our rural congregations, say: "We have tried it, and it has not succeeded with us." We do not question the honesty of those who make the statement, but before we accept it, we want to know why the scheme failed—and we want to know particularly how many of the people tried it and how long they tried it; because we hold that in order to give the system a full and fair trial all should practise it, and for a sufficient length of time to test its working. We feel, therefore, that in most cases where it seems to have failed, these conditions have not been fulfilled; and we think further that if an enquiry were instituted it would be found that at least three classes of people hinder its success.

(1.) There are those who are too well off to give it a fair trial. They are able at any time to give their annual contribution for stipend or other religious purposes. It is easy to conceive how a man so circumstanced may say: I give every year or every three months all that I promise to give, and I would give no more annually, if I were giving every Sabbath, why then should I change my method, especially when the change would entail upon me so much extra trouble? The force of this argument lies in its selfishness; but when it is remembered that the best Christian is he who is most like Christ, we wonder that some of the weaker members of the church are not ashamed to use it.—"Even Christ pleased not himself." The point which we wish to urge is this: that unless those who are best off in our congregations are ready to take some trouble and to make some sacrifice for the sake of encouraging and helping those who are in less independent circumstances it is hard to secure that the system of weekly giving has a fair trial.

(2.) A larger class—not so forehanded—object to the scheme, because they misapprehend its principle and intention. They have the notion that in order to carry it out, the same amount must be given Sabbath after Sabbath throughout the year, and because they are not sure that they can do this, they conclude that the scheme will not work, at least, that it is not suited to people in their circumstances. The intention of the system, however, is not that an equal amount be given every Sabbath, but that every Sabbath a man give as the Lord hath prospered him. There is no ordinance binding a man to give when he has nothing to give; God does not demand impossibilities, but He does require what is perfectly reasonable and practicable, that every man give as he is able. Paul exhorts the Corinthians—"Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind (the gift) is accepted according to that a man hath, and not according to that he hath not." So if a man's average *per* Sabbath would be fifty cents, and he has only five cents, let him give the five cents for that day and try to give more largely some other day. The fact that in some communities, and with some individuals, there are seasons of the year when little money is in circulation, does not hinder the carrying out of the principle of the weekly offering. I do not mean that a man is bound to give merely what he happens to have by him; every man should make calculation and conscience and take pains to have something to give every Sabbath. One special advantage of the scheme is that it makes it so much easier for the poorest to give whenever they have any thing to give, let it be a large or small sum. In fact the success of the system depends on all giving whatever they want to give whenever they have it to give.

(3.) The last class I shall notice includes those who believe in the system, who are satisfied that it is scriptural, who resolve to practise it, and who do commence to practise it, but who from sheer laziness or neglect, soon let it drop. No wonder a scheme should fail when it is not worked.

The managers also may do much to promote the success of the weekly offering system, not only by encouraging the people to adopt it, but by seeing to it that every quarter those are called upon who are behind in their contributions, and by making, regularly, public statements of the amount collected.

We believe that in every congregation where it has had fair play, the system has proved its merits and efficiency, and every where those who have conscientiously and diligently practised it, as a part of their regular Sabbath devotion, are ready to testify that in most cases they are able to give more easily, and more largely; and some who have not practised it have candidly confessed its merits, and moreover confessed that they would be ashamed to

put opposite to their name on a subscription paper the weekly average of their contribution. It is to be hoped, however, that there are not many who are afraid of giving too much. The Lord's work is growing on our hands. This matter of abounding in the grace of liberality is becoming of more importance. But to abound in anything simply means to have plenty of it, and what is needed in the exercise of this grace, is that we act on the motto: All at it and always at it.

Home Mission Report.

WE submit a condensation of the Home Mission Report, giving prominence to the more distant and isolated sections of the great Home field.

The Report, western section, begins with the Presbytery of Quebec. At Metis, a new church has been completed for the mission and another for the summer visitors. Supply has been given to this field during the whole year and its prospects are brighter than for years. The people of Valcartier have spent over \$500 in repairs on their church and manse. The little congregation of Danville have built a very comfortable manse for their minister and have already paid over \$1,100 on it. The congregations of Brompton Gore, formerly worshipping in two churches, have decided to close one and put the other in thorough repair. A new mission at Sawyerville and Island Brook has been established. Many such missions might be started, as we find that the best supporters of many congregations of other denominations are of Presbyterian origin and long for services from their own church. All our fields have been supplied during the whole year, excepting one or two for a few months in the winter. While we are thankful to be able to hold our own in most of our fields, encouraging progress has been made in several cases. Two things are greatly needed to keep up the weak congregations of this Presbytery—men and money. There are five congregations needing settled pastors or ordained missionaries.

PRESBYTERY OF MONTREAL.

The steady decrease in the English-speaking population in nearly all the rural districts of Quebec tells adversely in the prosecution of Home Mission work. There is very little prospect of increasing the number of our fields and great difficulty in holding our own in the districts now occupied. The Augmentation Scheme has been of incalculable benefit to our Presbytery. Before its inception we had the utmost difficulty in getting ministers for our weak charges; the discomforts and expense of living, especially in the education of a family, being greater than in many other sections of the church. Irregularity of supply was materially affecting some of our fields, and the people

were becoming disheartened. All this has, however, been changed. Since the Augmentation Scheme was launched and \$750 per annum and a manse was secured to our ministers, all our weak congregations have been settled and continued settled.

PRESBYTERY OF GLENGARY.

In October last, the congregation of Gravel Hill was separated from Knox Church, Roxborough, with which it had for several years been united, and formed into a mission station. There are about thirty or forty families in the district, and there are good hopes that in the course of a few years it may become a self-sustaining congregation.

The French Colporteur, Mr. Henri Junod, labouring under the jurisdiction of this Presbytery, has prosecuted his work faithfully and diligently during the past year, and as has been noticed in our *Church Record*, he has been instrumental in leading at least one influential family to renounce their Romish errors and enter into communion with our Church.

There are now five congregations requiring supplement within the bounds.

PRESBYTERY OF OTTAWA.

During the year one new mission station (Casselman's) was added to the list of those already occupied by this Presbytery. This station is on the Canada Atlantic Railway, and the place, which bears the same name, is growing rapidly, and likely to become a business centre of considerable importance. Preparations are made for the erection of a church this summer, and the outlook at present is hopeful. Within the Presbytery the introduction of the Scheme for the Augmentation of Stipends has had very marked and beneficial effects. There is not a congregation within the bounds whose stipend was below the minimum when the scheme was inaugurated that has not made a commendable advance. Several of them have already reached the minimum, and the others have made and are making decided advances towards it.

PRESBYTERY OF LANARK AND RENFREW.

In this Presbytery the progress of the work has been somewhat hampered by the lack of probationers, the result being that several of the weaker fields have been long vacant. The abundant labors of the students have given an impetus to several fields. Oliver's Ferry and Elmsley has reached the rank of a congregation, and is now anxiously seeking to secure the services of a settled pastor. Under the fostering care of the Montreal Students' Missionary Association the mission of Onslow and Eardley has been steadily advancing, and at the principal station a church has been erected.

PRESBYTERY OF BROCKVILLE.

Various stations have been supplied with fortnightly services, through Queen's College Missionary Association, during the winter months, and students have been appointed for

the summer with encouraging prospects of success.

PRESBYTERY OF KINGSTON.

There are nine mission fields in this Presbytery, viz.: Sharbot Lake District, Mississippi, Matawatchesan, and Poland and Lavant, on the K. and P. Road, and Thanet and the Ridge, L'Amable and York River, Carlow and Mayo, and Maynooth in North Hastings. Sidney has been recently added to the list. These all, with the exception of the last, were fully occupied during the past summer. Queen's College Missionary Association supplied the four fields on the K. and P. Road without any expense to the Home Mission Fund. None of the supplemented congregations have as yet become self-sustaining. They are situated in districts where the Presbyterian population is either small and scattered, or fluctuating, and, in some localities at least, where the people, however anxious to obtain, are generally unable to support a settled ministry. In several instances our cause would be lost, but for the generous aid rendered by the Augmentation Fund. Although thoroughly good work is done by our students during the summer, the want of continuous winter supply of our mission fields is a great hindrance to their development and prosperity.

PRESBYTERY OF PETERBORO'.

Much work has been accomplished in a number of fields. There has not been taken so deep an interest in the Augmentation Scheme, especially by our wealthier churches—as might have been expected, and as its importance demanded. We hope to be able to present a more favorable report for the coming year.

PRESBYTERY OF LINDSAY.

During the past year, gratifying progress has been made in the mission fields in this Presbytery. Weekly service was held in all the stations. In the report of last year, mention was made of the opening of a new station at Oakwood in connection with Cambray. No help was required from the committee to maintain ordinances. A lot was secured in the best part of the village. The C. M. Church, vacated by the recent union of the Methodist body, was purchased, and placed upon the new site. The whole expense has already been met, except about \$50. The church at Cambray has undergone thorough repairs. Large additions have been made to the attendance and membership of the churches, while the services of the energetic student, Mr. Patterson, were highly appreciated. No marked change is reported in Augmented Charges, but ministers and people are encouraged and stimulated by the scheme. Its failure will have most depressing and disastrous results.

PRESBYTERY OF TORONTO.

The prospect in all the stations in this Presbytery is good.

PRESBYTERY OF BARRIE.

Huntsville, Allansville, and Port Sidney:—

The Rev. J. Sieveright, M.A., who was appointed in August, 1884, ordained missionary to this group, has been called by the two first-named congregations, and accepted the call. Port Sidney has been united to Brunel and Bethel Church.

Bracebridge and Monck:—These congregations which have been vacant for about sixteen months were settled on 5th January last by the ordination and induction of the Rev. W. Clarke, Member of the College of Physicians and Surgeons, Ont. There are now four settled pastoral charges in Muskoka and Parry Sound.

Magnetawan, etc.:—Mr. Henry Knox, who laboured as Catechist in several of the mission fields for four years, was ordained on October 14th, with leave obtained from the General Assembly, and appointed to the Magnetawan group. His health having been somewhat impaired, the Presbytery granted his request for six months leave of absence, and arranged that the stations under his charge be meanwhile supplied by two students.

Port Carling, Dee Bank and Raymond:—Mr. A. H. Drumm has been appointed ordained missionary to this part of Muskoka, which is largely frequented by summer visitors.

Penetanguishene and Wyebridge:—These congregations having been long wrought as mission stations, have at length gained the status of a settled pastoral charge, to which the Rev. H. Currie was inducted in December last.

Ardrea, Severn Bridge, etc., and Longford and Black River:—these five stations are all in the neighbourhood of Lake Couchiching, and had been wrought for some time as two separate groups of stations. An attempt was made by the Presbytery to constitute them into one pastoral charge—in the hope that they would call a minister. A meeting was held for moderation in a call during the winter. It became apparent that there was not unanimity among the stations in regard to their being placed together as a charge, and the group has been dissolved into the former portions.

PRESBYTERY OF OWEN SOUND.

This Presbytery appoints annually a committee to take the oversight of each mission field, visiting it and reporting on the work done. The reports of all the committees for the last year were most encouraging; in fact more hopeful than ever before. But from the beginning of October, the supply of ordinances was irregular in all the fields. Tobermory closed during the winter of 1884-5, and could not open in the spring of 1885. It now has been permanently closed. During last winter the Indian Peninsula had no service. Big Bay was partially supplied during the winter, and the others received service once in two weeks. Had the Presbytery been able to continue the work in the winter as vigorously as during the summer, all the fields would

have advanced rapidly in the direction of becoming congregations for a settled pastor.

PRESBYTERY OF SAUGEEN.

The mission field in this Presbytery is making steady progress. Two new stations have been formed during the year. All our mission fields are self-sustaining, and some of them have partial supply in the winter. Three of our congregations have moved in the direction of Augmentation during this year. One has raised the stipend from \$700 to \$800, another from \$700 to \$750, and one from \$700 to \$720. In the case of the last mentioned, it is expected the congregation (which has lately built a beautiful church) will soon be able to increase the salary.

PRESBYTERY OF HAMILTON.

The field which God has given the Presbytery of Hamilton to work is not the most encouraging. The stations, for the most part, have been long in existence, and have become fixed in character. In many districts the Presbyterian population is small. Changes anticipated in the Report of last year have not yet been effected, but we expect to re-arrange part of one field before the present year closes. All the Mission fields of the Presbytery have been supplied during the whole year.

PRESBYTERY OF PARIS.

A new mission station has been organized at Onondaga, composed of families formerly belonging to Zion Church, Brantford, and other neighbouring congregations. St. George has become self-sustaining, and Mount Pleasant and Burford have increased their contributions to the stipend of their minister.

PRESBYTERY OF LONDON.

There are two mission fields in this Presbytery—Springfield, on the line of the Canada Southern Railway, and North Street, in the Township of Westminster. Neither of these are self-sustaining, but both have slightly increased during the past year both in attendance and membership. The Presbytery finds it very difficult to find supply for these fields in winter. There are at present four supplemented congregations. One of them, Port Stanley, has increased its contributions for minister's stipend \$50, and thus reduced the supplement required.

PRESBYTERY OF CHATHAM.

Mission fields in this Presbytery are on the whole encouraging. Several show progress. One has secured a minister. Price, Renaud line and Belle River hold their own. It is gratifying that the additions of two years ago have not been lost in the slightest. They need no help from the mission fund, but are not yet in a position to call a minister. Buxton is not promising like the others. There is great need "to strengthen the things which remain, that are ready to die."

PRESBYTERY OF SARNIA.

There are within the bounds of the Presby-

tery of Sarnia two mission fields. There is a large tract of undeveloped territory in the neighborhood, and should there be a fair share of the new settlers Presbyterians, the fields will become ultimately self-sustaining congregations. The second of the fields is in a prosperous condition and about ready to be erected into a regular charge. Both fields were partially supplied during the winter. There are five supplemented congregations within the bounds of the Presbytery.

PRESBYTERY OF HURON.

There is but one mission station in the Huron Presbytery, namely Goderich, Gaelic. There has been service held the whole year. The heads of families are chiefly fishermen, and none of them are wealthy. They were unfortunate last fall in losing nearly all the fish they had caught, in a terrible storm, many families felt the loss very much, and consequently have not been able to give so much for the support of Gospel ordinances, but through the aid of two dollars per Sabbath, which they receive out of the Home Mission Fund, they have been able to maintain regular service. There are three congregations receiving aid out of the Augmentation Fund.

PRESBYTERY OF MAITLAND.

This Presbytery has no mission stations. Two of the Augmented congregations have during the past year increased their contributions to the stipends paid their ministers.

PRESBYTERY OF BRUCE—THE ALGOMA DISTRICT.

This portion of our field, from its comparatively isolated position, labours under difficulties unknown to the same extent in other and even newer parts of the Dominion. One of these difficulties is the want of supply for the winter months, arising not so much from the scarcity of men as from an apparent aversion to this field. For this there can be no reasonable ground, as those who have braved the terrors of a winter in this field have enjoyed their work just as much as in older parts of the country. As the necessities of the field and the nature of the country and climate are being better understood, this difficulty is being overcome, with the prospect that ere long we shall have one or two settled pastors and a few more ordained missionaries than we have been able to secure in the past. During the past winter, supply has been given as follows:—At the "Sault" Mr. J. A. Jaffary has been in charge as ordained missionary, from which he retires to accept an appointment from the Home Mission Committee to British Columbia. Mr. Jaffary is to be succeeded here by Mr. E. B. Rogers, who evidently is not tired of the district, nor unmindful of its wants, as he has already completed a two years' appointment at Manitowaning. Next, east of this, which is the most westerly field as yet under the care of the Bruce Presbytery, is St. Joseph's Island, occupied by Mr. H. McLennan, catechist. Opposite to this island lie the Bruce Mines and Rock

Lake Fields, which have just passed through a silent winter. These fields require one who can preach in the Gaelic language. Next, to the east, lies Thessalon, to which field Mr. D. H. McLennan was appointed in October last. Mr. McLennan seems to be giving himself to the work. Although appointed to a field comprising four stations, he has been preaching as opportunity offered at some fourteen different points, not confining himself to the settled portions of the county, but following the men into the smaller camps with the Message.

The Blind River field just east of Thessalon, is under the care of the Students' Missionary Association of Knox College. Across the water some thirty miles is Cockburn Island, also under the same care. These fields are without supply during the winter months. East of Cockburn Island is Manitoulin Island—a little world in itself. Here we have four groups, comprising some twenty-five stations. Two men only, as representing our church, were found for this important field during the past winter. At Gore Bay the most westerly field on the Island, the people have anxiously sought for one to come among them permanently to break to them "the Bread of Life." Disappointment has not discouraged them altogether, and we sincerely trust that their hopes are about to be realized. Mr. J. L. Campbell has been appointed for two years, and Mr. D. Cameron for a similar period to Manitowaning.

SYNOD OF MANITOBA AND THE N.W. TERRITORIES.

After referring to the rebellion, the Report proceeds:—

During the past summer not a settlement of any size in the country was left unprovided with ordinances. Efforts were also put forth to furnish supply during the winter, and with a good deal of success. There was not a point along the lines of railway which was left unsupplied, and districts removed from the railway had at least partial supply. When no other missionaries were available, catechists were secured for six months, and students of Manitoba College were employed during the Christmas holidays.

PRESBYTERY OF WINNIPEG.

Augmented Congregations.—Emerson called Rev. James Quinn, and he was inducted in December. Selkirk called Rev. C. W. Bryden, who was inducted on April 6th. Port Arthur and Rat Portage, self-sustaining congregations, are still without settled pastors, although both congregations offer a stipend of \$1,000 and a manse.

Mission Fields.—The Millbrook and Clear-springs district has been divided, Millbrook and Plympton being constituted a charge, and Clearsprings being united to Niverville, a station on the railway south of St. Boniface. Headingley has been separated from Riviere Sale for this summer and a student put in charge of each district. This division has stimulated the liberality of both sections.

New Fields.—The following new fields were occupied:—Fort William, an important point on Lake Superior, about seven miles from Port Arthur; Fort Frances at the head of Rainy River; Gretna, a village on the C.P.R. near the international boundary line, west of the Red River; Whitemouth and Broken Head, on the C.P.R. east of Selkirk; and North Winnipeg Mission.

PRESBYTERY OF ROCK LAKE.

Augmented Congregations.—Nelson. — This congregation suffered seriously in the misfortune that overtook the town. The C.P.R.S. W. Railway passes seven miles to the south of Nelson, and a new town was started at Morden, at the foot of the Pembina Mountain. Business men and others left Nelson and went to the railway town, taking even their stores and residences with them. A church was built at Morden, and Morden and Mountain City constituted a charge, and the congregation became self-sustaining. It has called Rev. M. McKenzie, who was inducted May 6th. Nelson and Clegg have been temporarily associated with Lintrathen, and Rev. S. Polson placed in charge.

The Carman congregation built a neat frame church, and the work is progressing satisfactorily. Of Manitou, Marrinhurst and Rock Lake congregations, it may be said that they suffered seriously, owing to early frosts, and that hence material progress was very much hindered. The work otherwise has been most encouraging.

Mission Fields.—At Beaconsfield a small frame church was built. The material gain in the Presbytery has been the organization of a self-sustaining congregation and the erection of three comfortable frame churches.

PRESBYTERY OF BRANDON.

Augmented Congregations.—Minnedosa. — Owing to continued ill health, Rev. J. M. Wellwood was compelled to resign his charge. Cadurcis and Clanwilliam were connected with Minnedosa, and so the congregation was strengthened. The year financially has been trying, but the people are moving to call another pastor.

Gladstone has suffered a good deal through failure of crops. The pastor, owing to overwork, has deemed it prudent to take a rest, and he has obtained leave of absence from the Presbytery.

Chater has called Rev. A. McTavish, and he was inducted in April. Preparations were made to build a church at Chater, but work was suspended owing to disappointment in the crop. The congregation is growing satisfactorily.

Neepawa called Rev. S. C. Murray, who was ordained and inducted in October last. There is here a decided financial advance. A church was built at Glendale.

Mission Fields.—The old mission fields are well supplied and good work done. Tarbolton was separated from Oak River and constituted

a field by itself. It has four stations. Pipestone with four stations has been separated from Oak Lake, and Beulah with four stations from Birtle. The construction of the M. & N. W. Railway through the northern part of the Presbytery has rendered necessary a new arrangement of stations in that quarter. The fields now are Newdale, Strathclair, Shoal Lake, and Birtle. Movements are on foot to build churches at Birtle, Shoal Lake, Strathclair Station, and Newdale. This whole district has suffered in the past in being so far removed from the railway, and in disappointment in crop returns. The outlook now is more hopeful.

Along the main line of the C. P. R. there has been steady growth. Oak Lake built a church and Griswold has made the necessary preparations to build one.

Tiger Hills is another field taken possession of this year for the first time.

A mission station was organized at Brandon. There are twenty-five families connected with it; in a spirited way they are trying to get a place of worship.

The gain in this Presbytery is the advancement of two mission fields to the status of augmented congregations, the erection of one self-sustaining mission station, the organization of four new fields, the erection of two new churches, and the purchase of another place of worship.

PRESBYTERY OF REGINA.

Augmented Congregations.—These are Prince Albert, Edmonton and Regina.

Mission Stations.—There is little to report of the older stations, but that faithful service has been rendered, and steady progress made. Qu'Appelle completed its church at a cost of about \$400. Fort Qu'Appelle built a comfortable manse last summer, and is building a stone church this year. Medicine Hat purchased a comfortable manse for its pastor. At Lethbridge, the town at the Galt Coal Mines, a good frame church has been built, and another at Fort MacLeod, twenty-five miles distant. Two frame churches were erected on the Cathcart Reserve, and the churches in the Moose Mountain Country and Alameda were completed. A church was also built at Pine Creek, south of Calgary, one at Kindred, one at Carsedale and another at Kimbrae. At Whitewood a church-manse was built, and churches at Clover Bar, Fort Saskatchewan and Longlaketon. Work was begun for the first time at Cut Arm Creek, Longlaketon, Pine Creek, Green Valley and Saskatoon. These fields were efficiently wrought and promise to be important. Calgary congregation has become self-sustaining, and the growth is such that they find their present church too small, and have already taken steps to build another. The building is to be of stone, and the estimated cost is \$7,000. As might have been expected, the greatest growth has been in this the youngest of the

Presbyteries. The gains are one self-sustaining congregation, the organization of four mission fields, and one congregation, the completion of five churches begun in 1884-85, the erection of a church-manse, and eleven churches, and the purchase of a manse.

Total Gains.—The visible gains for the year may be said to be the advancement of two congregations so as to become self-sustaining, the advancement of two mission fields to the status of augmented congregations and the organization of fifteen new mission districts with thirty-two preaching stations. There have been completed five churches begun during the previous year, and nineteen (19) new churches have been built. A church-manse was erected, a manse bought and another built. Of these twenty-two new structures, the Church and Manse-Building Board assisted to erect nineteen.

Statistics.—Connected with the Synod are seventeen augmented congregations having fifty-five stations and a Sabbath attendance of 4,907. There are 817 families, not including the young men not connected with these families. Reckoning them at two for a family the figures would be 1,191. The communicants number, 1,221. There are twenty-two Sabbath Schools and an attendance of 1,183.

Work was done in sixty-nine mission fields having 282 stations and a Sabbath attendance of 10,710. The average Sabbath attendance is given irrespective of whether the service is weekly, fortnightly or monthly. Connected with these stations are 3,050 families and 1,863 communicants. Returns from ninety-nine Sabbath Schools show an attendance of 2,706—many of the Schools are kept open during the summer and hence no reports sent, these congregations own eighty churches and sixteen manses.

To present a statement showing the state and strength of our Church in the country the statistics of self-sustaining congregations are added. The congregations and mission fields would then number ninety-six; stations, 351; Sabbath attendance, 18,167; families, 5,119; communicants, 4,769; Sabbath Schools 5,145; S. S. attendance, 5,727; churches, eighty-seven; manses, twenty. These do not include Indian-mission buildings.

Missionaries.—During the year there were employed in the supply of mission fields and augmented congregations forty-five ordained ministers, thirty-two students, and twelve catechists, or a staff of eighty-nine in all. If to these are added the inducted pastors of self-sustaining congregations, professors of Manitoba College, and missionaries to the Indians, the staff will be one hundred and twelve, of whom fifty-seven are ordained.

The increase of our mission fields will render necessary an increase in the number of missionaries this year. Already there are on the ground forty-six ordained ministers, forty-eight students, and six catechists, three

of the students are from the U. P. Hall, Edinburgh, and they were most active in their efforts to secure funds for our work last year. Manitoba College sends out sixteen of the students, three of whom are ready for licensure. At least \$1,200 is saved in travelling expenses this year by these young men out of Winnipeg, instead of Toronto, Montreal or Kingston. Since the great Home Mission of the church for the future must be in the North-West and British Columbia, Manitoba College will become increasingly important in the prosecution of this work.

Finances.—Financially, the year has been trying. Owing to partial failure of crops in many districts, the people have not been able to implement their promises to their missionaries in some instances, the salary received has been little over \$600 from all sources. Men cannot live and do efficient work on this salary. The people are willing to do their utmost, but the ability is wanting.

CHURCHES AND MANSES BUILT.

The report would be incomplete without reference to the work done by the Church and Manse Building Board. Through the aid of the Board, churches were erected last season at Fort Frances, Morden, Beaconsfield, Oak Lake, Kimbrae, Cathcart, Benbecula, Kindreds, Clover Bar, Fort Saskatchewan, Lethbridge, Fort McLeod, Glendale, Alameda, Moose Creek, Carsedale, Longlaketon, Whitewood, and manses at Fort Qu'Appelle and Medicine Hat. During the last four years the Board has helped to erect seventy-five buildings in all, and these are valued at over \$92,000. It may be added that but few of them would have been built but for the aid given by the Board.

Recognition should also be made of the great assistance given by the College Missionary Societies, Queen's, Knox, Montreal and Manitoba vie with each other and at a time when financial management must be trying. Last year, owing to crop failure, almost the whole expense had to be borne by the societies.

An elder of the church at Ottawa has generously guaranteed \$600 for the support of a missionary this year at Fort McLeod and Pincher Creek, thus relieving the Home Mission Fund of its burden. He has moreover left himself open to be solicited for a similar amount for this mission in 1887-88. His name cannot be given, but the Church should know of this liberal contribution of one of her sons.

BRITISH COLUMBIA.

Mission work in the Province of British Columbia has been vigorously prosecuted during the past year.

I.—ST. ANDREW'S, NEW WESTMINSTER.

The revenue for the past year, ending December 31st, for congregational purposes, was \$1,650; salary paid Mr. McKay, \$1,000; to Mr. Jamieson, \$350; \$210 was paid to schemes, and \$120 towards library. No debt on church

property. The Sabbath-school has an average attendance of 100.

II.—VANCOUVER AND NORTH ARM.

Vancouver has at present twenty-seven families, ten communicants, twenty-eight at Sabbath-school. The congregation is building a church to be completed by 1st of May, the whole cost of which will be about \$4,000, and being nearly covered by present subscriptions, is expected to be opened free of debt.

North Arm has fifteen families, sixteen communicants, two elders, but no Sabbath-school yet. This congregation is also building a church on Sea Island, to cost about \$1,700, nearly covered by subscriptions.

III.—NICOLA, ETC.

Mr. Chisholm preaches once in four weeks at Spence Bridge, once at Woodwards, Forks and Nicola, once at Douglas and Mimmie Falls, and once at Moore's, Quilshamma, and Nicola; the whole field raises \$650 towards salary.

It is proposed to divide the field in the interior into three groups, as follows:

I. Nicola, Woodwards, Forks, Moore's, Quilshamma, Kamloops and North Thomson. Mr. Chisholm desires to retain this field to be worked by himself, and hopes to reduce the supplement to \$300.

II. Spallumcheen, Grand Prairie and Okanagan. These promise \$600 the first year, and at least \$700 the second year.

III. Spence Bridge. This field comprises Hope, Yale, Spence Bridge, Ashcroft and Savonna, stations along the line of railway, with Clinton, an important point about thirty miles from Ashcroft on the Cariboo waggon-road. Mr. Chisholm believes that if a suitable man is sent to this field it will be self-sustaining.

VICTORIA DISTRICT GROUP.

In this group there are six stations, lying in the vicinity north and west of Victoria, namely, Saanich, Cedar Hill, Craigflower, Esquimalt, Metchosin and Sooke. There is a church at Craigflower belonging to the Church of Scotland, which has not been occupied for several years. The people in all these stations are very anxious to have a missionary from the Presbyterian Church in Canada. It is estimated they will be able to raise about \$700 towards the salary of a missionary.

ALBERNI.

This is a new settlement containing about 100 settlers, a large proportion of whom are Presbyterians, including many of the prominent men of the district. The valley is about six miles wide and at least twelve miles long, containing a large proportion of good land. No Protestant service is held here. The people have only lately come in, and have to clear the land, which is expensive; they cannot therefore be expected to contribute much for some time towards salary for missionary. There are 225 Indians settled on the reserve at Alberni.

CHILLIWHACK AND AGASSIZ.

Applications have been made by settlers in these districts, which are good agricultural districts lying along the line of railway and on the bank of the Fraser River, desiring occasional service of a missionary.

FARWELL.

A town on the western crossing of the Columbia, likely to be an important centre. Two lots in the town have been promised for church-building purposes.

EASTERN SECTION.

During the past year, Home Mission Work was prosecuted in nearly all the Presbyteries within the bounds of the Synod of the Maritime Provinces, with much energy and diligence, and, notwithstanding difficulties and hindrances of various kinds, it was, by the blessing of God, crowned with gratifying success.

LABOURERS

During the year, seventy-five labourers were employed by the Committee. Of these, twenty-seven were regular preachers, seventeen being ordained ministers and ten licentiates. Forty-eight were catechists; of whom thirty-eight were theological students, eight arts students, and two young men recommended by Presbyteries as possessing gifts and graces, which qualified them for successful Mission work. This is the largest number ever engaged in work under the direction of the Committee.

ORDAINED MINISTERS AND LICENTIATES.

There are at present twenty-three names upon our roll. Four of these, however, are located for an indefinite period in former special Mission fields, seven are located for at least one year in Mission fields in St. John Presbytery, one is engaged for the summer to supply a Mission field in Pictou Presbytery, and two are soon to be settled—so that only nine remain to supply the vacant charges, which at the present time are about twenty-eight in number. There is urgent need, therefore, for several more probationers. From almost all the Presbyteries, earnest appeals repeatedly come for more men, who will likely be acceptable to the congregations.

ORDAINED MINISTERS LOCATED.

Eleven ordained ministers are now located in Mission fields. With regard to the three Nova Scotia fields there is nothing new to report. Rapid progress cannot be expected in any of them, as the population is increasing very slowly, if at all. The ministers in charge of them have done their work faithfully and successfully. In St. John Presbytery, eight ministers are located in Mission Stations as follows:—(1) D. Fiske in Kincardine (a former special field). (2) Jas. Ross in South Richmond. (3) Thos. Stewart in St. George. (4) W. C. Calder in Pisarinc. (5) P. Langille in Hampton, etc. (6) J. A. Cahill in Springfield, etc. (7) W. McDonald in Quaco. (8) R. Had-dow in Riverside. All these ministers were

lately ordained. These stations themselves guarantee an average salary of \$500 for the year, and the Women's Home Missionary Society of St. John promises \$50 to each of them. The Committee at their semi-annual meeting in April considered the missionary zeal of the Presbytery and the Women's Society, and the liberality of the several Mission stations as worthy of the greatest commendation and encouragement, and cordially agreed to supplement the salaries of the missionaries up to \$700 per annum. To do this, over \$1,000 will be required; and the collections for the Fund during the year must be more liberal than in the past, in order to meet the increased expenditure.

CATECHISTS.

As very few new districts are being opened up for settlement, the Committee did not expect that many new preaching stations would be organized and occupied during the year. Almost all the old fields were well cared for, especially during the summer months, and most of them made very good progress. In Newfoundland, owing principally to the great decrease of the Presbyterian population, very little was done. Mr. W. J. McKenzie supplied Bay of Islands during the summer of 1885 for twenty sabbaths, and although he reports only thirteen families, they paid \$80 of his salary. No missionary has as yet been sent there for the present summer. The mining stations of Little Bay and Betts' Cove, which for several years in succession were occupied by earnest and faithful missionaries, and which for a time promised well, have been abandoned, owing to the emigration of almost the entire Presbyterian population. It seems to be a hopeless thing to attempt the extension of Presbyterianism in Newfoundland beyond St. John's and Harbour Grace.

ST. JOHN PRESBYTERY.

Dr. McRae, till lately the energetic convener of the Presbytery's Home Mission Committee writes:—"The Presbytery of St. John may be roughly compared, territorially, to a huge letter L, extending some two hundred miles from the Grand Falls on the north to the Bay of Fundy on the south, and from the River St. Croix, separating the Province from the United States on the west to the Straits of Northumberland on the east. At more than one point, it stretches out a helping hand to groups of people who reside beyond the border-line in the State of Maine. Over this vast territory, at some ninety stations, preaching and pastoral work was done during the summer of 1885 by nineteen young men, for periods varying from four to six months. During the past year, five churches were erected, averaging about three hundred sittings each.

MIRAMICHI PRESBYTERY.

CARAQUET, ETC.—ALEX. CAMPBELL.

This is a hard field to work. As the stations are separated by water, it is very difficult to get from one to another. The people, how-

ever, are warm-hearted and anxious to have religious services continued. There are thirty-five families. Amount contributed, \$92.

METAPEDIA, ETC.—GEORGE KINNEAR.

There are three stations and three Sabbath-schools, which are well supplied with officers and teachers. Mr. Dodge, of New York, generously supplied the Metapedia school with Sunday papers for the year. He also presented a library of fifty neatly bound volumes, and three dozen hymn books. The members of Restigouche Salmon Club erected, at an expense of \$450, a neat little building to be used for the Sabbath-school and all other meetings which have in view the advancement of religion and morality. Communion was dispensed by the Rev. Mr. Russell at Flatlands; forty-five members were present of whom five were for the first time. A church was started, and will be ready for occupation next summer. The people paid all expenses, amounting to \$176.

BURNT CHURCH AND TABUSINTAC.—J. OCHLER.

This report gives but a very inadequate idea of the work performed in this field. I have preached at eight stations, held about sixty weekly night-services, often preaching three times on the Sabbath. Have made nearly 200 pastoral visits, and have found the people eager to hear the Word and ready ever to extend to the missionary a most cordial welcome.

ESCUMINAC.—J. F. SMITH.

During the year, a quiet but real religious awakening was felt through the field. At the communion season, thirty-one new names were added to the roll. Three new elders were elected and ordained. All bills contracted by the congregation are promptly paid; a new church in process of erection has been finished outside, and steps are taken for completion inside. Unity and harmony, combined with zeal, mark all congregational meetings.

PRESBYTERY OF TRURO.

MACCAN, ETC.—G. N. MAKELY IN CHARGE.

Bible class, with an attendance of about eighty, was held every week at River Hebert; seventy-one preaching services and three funeral services were held; twenty were added to the communion roll; eight children were baptized; the number of elders was increased from three to five. Church at Maccan repaired at the cost of \$70, and furnished with an organ. The church at River Hebert is not large enough to accommodate the congregation.

NORTH RIVER—FIVE STATIONS.—J. W. M'LENNAN.

Four months were spent in this field. The attendance on Sabbath services after the people were visited was good, and my experience in this connection is doubtless but an index to that of other catechists. Human

nature will assert itself, and empty churches, during the long winter months, will always mean, in too many cases, a confirmed habit of staying home on Sabbath, needing a considerable effort to shake it off. Get them started once, however, and the tide will turn. This field needs a new fence. It has been a sectarian battle-field for years. I am no bigot, but I am confident if our church is to be maintained there, we must give them supply in winter. "One soweth," but lo! "another reapeth."

PRESBYTERY OF SYDNEY.

LOCH LOMOND, FRAMBROISE—DONALD M'DONALD.

The field is a good one—a congregation vacant since the resignation of the Rev. G. Sinclair, in 1873. The people are exceedingly kind, attend the means of grace well, and are willing to contribute for the advancement of the Redeemer's kingdom. Nine partook of the Lord's Supper this summer for the first time. A pastor should be secured as soon as possible. Loch Lomond raised for all religious purposes during the summer \$210.73, and Framboise something over \$130, making a total of over \$340.

PRESBYTERY OF VICTORIA AND RICHMOND.

PORT HASTINGS, RIVER INHABITANTS, H. K. M'LEAN.

Port Hastings' outlook is promising. Their new church is almost completed. New enthusiasm is aroused, which will, doubtless, terminate in glorious work. Ninety-five families were reported last year.

Foreign Missions.

THROUGH the kindness of the Rev. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, we are enabled to publish the following letter, just received from the Rev. J. Jamieson:—

TAMSUI, FORMOSA, May 18th, 1886.

To-day we went with A-Hôa to Pat-li'-hun. As we were walking along the path, he stopped us under the spreading branches and by the gnarled roots of a large banyan tree. "This," he said, "is our old college. For two months we studied and ate and slept here, while a little grass chapel was being built over there. When people crowded round, we used to climb up into those branches. We slept on the ground. See, here was Dr. Mackay's own bed, this root was his pillow; I always slept over there close beside him, and Hô on the other side. That round knot was Thetg's pillow." Near this tree yet stood some of the mud walls of the last chapel partly destroyed by ants, and ready to fall down with the first rain storm; all wood and stones, &c., that could be used had been carried to the new chapel. A short walk from this brought us to the place where two weeks ago men were carrying

earth for the foundation of the chapel. To-day we saw masons on the roof. As work is done here, a building requiring the same amount of labour ordinarily takes four months. The walls of both chapel and preacher's house are very thick and strong, so as to stand against typhoons and white ants.

A few rods more and we come to the Doctor's little grass but in the middle of the Chinese burying ground; his influence over the people is such that they let him put it here, where they would on no account allow any other foreigner to live. There is no floor but the ground; it is sand that an inch from the surface is always damp, so causing fever. Sickly-looking grass grew in the corners; in the ground are very many human bones. A-Hô and Sun-â dug up some for us from under the bed and table. If there is wind, it raises the sand till sometimes they can scarcely keep their eyes open; if there is no wind, the air is very hot. If it rains, the water comes into the hut. Every night they burn many bundles of a kind of grass to smoke out the mosquitoes. They gave us the best they had to eat,—rice and a kind of fish and duck eggs.

Many would not consider it duty thus personally to oversee the building, but Dr. Mackay says it would cost so much if he left the men; it is a fact that no one else can get them to work as he can. He despises honor, he loves his work, he says he is building the chapels for Christ. We saw him standing with the masons, his face and hands black with the sun, his grey woollen clothes shewing wear in all kinds of weather, his socks pulled up to keep out the sand, his shoes brown and worn. Within that outer dress is a *burning soul*, a soul that will not be chained down, one that wins and holds fast all round him. He rejoices to toil; he always says, "never mind, its only a *LITTLE WHILE*, then I will be *home*."

DEMARARA.

The Rev. K. J. Grant, San Fernando, kindly sends us the following letter from the Rev. John Gibson, our missionary in Demarara:—

ST. LUKE'S MANSE, West Coast, }
June 8th, 1886.

DEAR MR. GRANT,—It is not often that I have such cheering news to send you as I have to-day. I know that you will be ready to rejoice with me over the encouraging condition of our mission. Mr. Wieting of Georgetown, Treasurer of West Coast Mission Fund, writes as follows:—"Probably you are already aware of the good news. Still, as it is so good, it will bear repeating. The following memo. was handed to me in church to-day from Mr. Slater: 'Cheque for £100 received from Mr. Russell for Coolie Mission, West Coast, for current year.'" The Hon. Wm. Russell of Leonora wrote me as follows.—"I have given orders to have the Zeelugt Tuschin school

and grounds put in thorough order, and, as I mentioned to you the other day, I am so well pleased with the way you have developed the Uitvlugt School, that I now approach you to ask if you will kindly undertake the charge of the school above mentioned. Mr. R. of Zeelugt has my orders to assist you in every way he can. I am quite prepared to pay the same monthly sum as at Uitvlugt (\$25.00), and I am specially laying out the adjoining grounds with a view of engrafting industry as a part of the education. I hope you may find assistants who shall take an interest in this part of the school duties. I have long had a wish to establish such schools on all estates under my charge, and have made attempts, but want of support caused such efforts to fall through. Now I see a fair chance of success, and I promise you my best support." The highest attendance at the Uitvlugt school any day was 208; the average for some weeks has been over 190. You will remember of Mr. Abel giving me letters of introduction—one was to Mr. Minty, manager of Uitvlugt. He has been of the greatest possible assistance to me, and by his support in establishing the school and in bringing it in the best way before the people, he has opened up the way for a great work among the coolies of the West Coast. The Hon. Wm. Russell has been liberal in his treatment of all good schemes, and his support means success in more respects than one. Yours sincerely,

JOHN GIBSON.

The Presbyterian Record.

MONTREAL: OCTOBER, 1886.

JAMES CROIL. } Editors,
ROBERT MURRAY. }

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

New subscribers to the RECORD for 1887 will receive the remaining numbers for this year free, provided orders are received before our supply is exhausted. Sample copies will be sent on application. Accounts have just been mailed to those in arrears for the current year, which it is hoped will be attended to without delay. We again urge Ministers and Kirk Sessions to make such arrangements as may be necessary to ensure the delivery of a copy in every family connected with their congregations.

A Page for the Young.

WORK.

WORK, for the day is coming;
 Work, children of the light;
 See thousands round you lying,
 In nature's darkest night.
 Up! rouse them from their slumber!
 Tell them there yet is room,
 That Jesus still is waiting,
 And longs to see them come.

AT THE QUEEN'S TABLE.

Frederick the great, King of Prussia, had a palace at Schonhausen. One day Queen Elizabeth, the wife of Frederick, was walking in the garden connected with this palace. Her gardener had a niece named Gretchen with him in the garden. She was on a visit to her uncle. Gretchen lived in the city of Berlin. Her father was a gardener, too.

The Queen talked with little Gretchen, and was so pleased with her simplicity and her bright and intelligent answers to the questions she asked her that she told her uncle to let her come to the palace and make her a visit. So Gretchen dressed herself very neatly and went to the palace at the time appointed.

One of the court ladies who knew about it saw her coming, and told the Queen, who was then at dinner. The good Queen was much pleased to hear that her little visitor had come. She ordered her to be brought in at once. Gretchen ran up to her kind friend, courtesied to her very respectfully and kissed her dress. At the request of the Queen she was placed on a chair by her side, where she could see at once all the splendid sights which the table presented. There was a large company dining with the Queen. Lords and princes and officers of the army and ladies were there, sparkling with gold and jewels. It was the first time this innocent girl had ever seen such a sight, and the Queen felt curious to know what effect it would have upon her.

Gretchen looked quietly upon the costly dresses of the company, and at the beautiful dishes of china and gold that covered the table, and was silent for a while. Then, while all the persons at the table were looking at her, she closed her eyes and repeated in a simple, touching way, this verse of a hymn her father had taught her:

"Jesus, thy blood and righteousness
 My beauty are,—my glorious dress,
 'Midst flaming worlds, in these arrayed,
 With joy shall I lift up my head."

The company was greatly surprised and deeply moved. One of the ladies said to the Queen with tears in her eyes, "Happy child! We thought she would envy us, but we have much more reason to envy her."

A STORY FROM JAPAN.

At a meeting in Japan where a number of Christian girls were gathered together the subject was, "How to glorify Christ by our lives." One of the girls said:

"It seems to me like this. One spring my mother got some flower-seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers said:—'O how beautiful! I must have some too: won't you please give me some seed?' Now, if this neighbor had only just seen the flower-seeds she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed.

"And so with Christianity; when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say:—'How beautiful these lives!' What makes them different from other lives? When they hear that 'tis the Jesus teaching, then they say, 'We must have it too!'

"And thus, by our lives, more than by our tongues, we can preach Christ to our unbelieving friends."

HOW TO BECOME HAPPY.

Many young persons are ever thinking over some new way of adding to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man" said the king, "I come to learn how I may be happy"

Without making a reply, the wise man led the king over a rough path until he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless" answered the king, "that it may be out of danger."

"Then imitate the bird" said the wise man, "build thy home in heaven, and thou shalt have peace and happiness."

A SHORT HISTORY.

Dr. Guthrie once told the following story:—

"One of our boys, a very little fellow, but uncommonly smart, entered the lists and carried off a prize against the whole of England and Scotland by his answer to the question: 'Can you give the history of the Apostle Paul in thirty words?' His answer was, 'Paul was born at Tarsus, and brought up at Jerusalem; he continued a persecutor until his conversion, after which he became a follower of Christ, for whose sake he died.'"

Acknowledgments.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto.
Office, 50 Church Street; Post
Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th August.....	\$237.55
Allenford.....	3.61
Shubenacadie & L. Stewiacke.....	8.00
Chebogue & Carleton.....	2.00
Tatamagouche.....	6.00
Dunsford.....	2.00
M Musquodoboit.....	3.00
Port Hope, 1st Ch.....	6.05
Blackville & Derby.....	2.00
Pictou, Prince's Street Ch.....	10.00
Halifax, Fort Massey.....	12.00
Strath Lorne.....	5.00
Gore.....	2.00
West River & Green Hill.....	3.00
Caledonia.....	3.00
St John, St John's Ch.....	5.00
West Bentinck.....	2.00
Holstein.....	2.00
St Stephen, St Stephen's Ch.....	5.50
Merigomish.....	2.00
Hamilton, St Paul's.....	6.10
Milverton.....	6.00
N Mornington.....	6.00
—	\$339.81

HOME MISSIONS.

Received to 5th August.....	\$1541.17
Erin S S.....	4.00
Manitou.....	9.00
Port Dalhousie.....	14.50
A Friend, E Wawanosh.....	20.00
N Normanby.....	6.90
Preceptor Senex.....	2.00
W Williams.....	15.00
Kinloss.....	8.00
Ayr, Knox Ch.....	40.40
Elma Centre.....	24.05
Hyndmans.....	9.00
J Allan, Kinnears Mills.....	5.00
Hamilton, St Paul's.....	68.06
Renfrew.....	25.00
St Ann's.....	5.15
Waddington, N Y.....	65.00
Moore, Burns Ch.....	26.00
Kennebec Road.....	4.50
Normanby, Knox Ch.....	5.00
Fergus, St Andrew's Ch.....	42.02
Paterson's Corners & Bis- hops Mills.....	5.50
—	\$1958.25

STIPEND AUGMENTATION.

Received to 5th August.....	\$792.93
Shakespeare & St Andrew's.....	6.00
Mosa, Burns Ch.....	16.00
Elma Centre.....	5.35
Renfrew.....	25.00
Kennebec Road.....	8.00
—	\$853.23

FOREIGN MISSIONS.

Received to 5th August.....	\$2625.44
Erin S S.....	4.00
McCrae's Farm.....	8.00
Port Dalhousie.....	19.50
Gladstone.....	16.25
A Friend, East Wawanosh.....	20.00
Chater.....	18.12
Dunsford.....	8.00
A Friend, Roslin.....	1.00
W Williams.....	10.00
Kinloss.....	6.00
Day Mills S S, Indore.....	1.00
London, King St S S, N W Indians.....	5.00
Scarboro, St Andrew's.....	78.00
A Friend, Formosa.....	10.00
Prescott S S.....	16.50

Elma Centre.....	19.85
Lachine, St Andrew's, addl.....	10.00
Metcalfe.....	20.12
Russell.....	18.43
D Bell, Esq, Glasgow, Scot- land, money returned on acct of Miss Bell, £100 stg.....	482.22
Hamilton, St Paul's.....	68.06
Renfrew.....	50.00
Wm Brown, Caledonia, For- mosa.....	52.50
Kingston, Cooke Ch.....	18.50
Mandaumin.....	5.30
Markham, St John's.....	24.35
Oshawa S S.....	7.12
—	\$623.26

COLLEGES ORDINARY FUND.

Received to 5th August.....	\$258.76
Beverly.....	35.00
Casselman.....	2.25
Preceptor Senex.....	1.00
W Williams.....	3.00
Fairbairn.....	5.65
Bobcaygeon.....	8.00
Holstein.....	5.10
Elma Centre.....	5.10
Hamilton, St Paul's.....	10.00
—	\$330.76

MANITOBA COLLEGE FUND.

Received to 5th August.....	\$61.79
Preceptor Senex.....	1.00
Holstein.....	2.00
Elma Centre.....	3.30
Hamilton, St Paul's.....	10.00
—	\$78.09

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th August.....	\$2161.22
J Barclay, Oakville.....	5.00
Exeter.....	40.00
Hensall, Carmel Ch.....	96.00
Wm Davey, Chiselhurst.....	2.00
Edward Dunn, Nissouri South.....	0.75
Miss Cerswell, Bondhead.....	50.00
John Grant, Crumlin.....	3.00
James Watson, Camlachie.....	5.00
Robert Smith, Granton.....	5.00
J R Gemmill, Sarnia.....	10.00
Culloden.....	38.00
Edmondson.....	24.00
W R Gemmill, Sarnia.....	5.00
Petrolia.....	17.65
A M Cosby, Toronto.....	104.50
Joseph Davids, Toronto.....	50.00
Dr Ferguson, Toronto.....	25.00
Lakeland.....	7.00
R W Spence, Toronto.....	16.00
—	\$2665.13

WIDOWS' AND ORPHANS' FUND.

Received to 5th August.....	\$176.66
Chater.....	12.45
Preceptor Senex.....	1.00
Wingham.....	10.00
Fairbairn.....	4.45
Holstein.....	6.00
Elma Centre.....	9.50
Lachute, Henry's Ch.....	2.80
Hamilton, St Paul's.....	6.11
—	\$222.97

WIDOWS' AND ORPHANS' FUND.

Received to 5th August.....	\$194.15
Rev George Brown, Wroxeter.....	24.00
—	\$218.15

AGED & INFIRM MINISTERS' FUND.

Received to 5th August.....	\$289.36
Preceptor Senex.....	3.00
Harrison, Knox Ch.....	7.42

W Williams.....	2.75
Fairbairn.....	3.05
Holstein.....	6.00
Elma Centre.....	4.75
Lachute, Henry's Ch.....	2.80
Hamilton, St Paul's.....	6.11
—	\$325.24

AGED & INFIRM MINISTERS' FUND. Ministers Rates.

Received to 5th August.....	\$170.25
Rev H Norris, 3 years.....	11.60
Rev D Camelon.....	4.00
Rev J B Hamilton, 4 years.....	11.25
—	\$197.10

KNOX COLLEGE ORDINARY FUND.

Holstein.....	\$ 4.00
CHURCH & MANSE BUILDING FUND.	
Hugh McColl, Georgetown.....	\$ 5.00
Rev Dr Laing, Dundas.....	12.00
A Friend, Fergus.....	50.00
W C Harris, Toronto.....	50.00
Mrs Lovatt, Toronto.....	10.00
Chas F McGillivray, Fergus.....	7.00

QUEEN'S COLLEGE FUND.

Hamilton, St Paul's.....	21.56
TRINIDAD.	

Brockville, 1st Ch S S.....	\$ 15.00
NEW HERBIDES—DAY SPRING.	
Brockville, 1st Ch S S.....	\$ 10.00
Robt Dunsmore, Williscroft Mr Anand's mis, Santo.....	8.00
London, King St S S, Day Spring.....	5.00
H M M.....	10.00

FREDERICKSBURG.

McDOWALL MEMORIAL CHURCH FUND.	
Rev J R Gilchrist, Cheltenham.....	\$1.00
Scarboro, St Andrew's.....	13.45

VANCOUVER CHURCH BUILDING FUND.

Mount Pleasant.....	\$ 12.10
Cheltenham.....	8.30
Vaughan, Knox Ch, addl.....	2.00
Fisherville.....	2.00
Manchester.....	4.50
Smith Hill.....	5.00
A Friend.....	17.50
Leaskdale.....	3.50
Zephyr.....	26.00
Brockville, St John's.....	35.00
N Westminster.....	7.00
S Westminster.....	16.00
Proof Line.....	32.00
Pembroke, Calvin Ch.....	5.00
A member Knox Ch, Toronto.....	4.75
McIntosh.....	18.00
A Friend, Melville Ch, Fergus.....	20.00
Rev W McLaren, DD, Toronto.....	10.00
Beverly.....	23.00
McKillop, Duff Ch.....	9.00
Winthrop, Caven Ch.....	16.00
Hector Beith, Bowmanville.....	5.00
Hebert.....	28.12
Kingston, Cooke's Ch.....	4.50
Guelph, Knox Ch.....	15.50
Wm Mulock, Esq. M P.....	50.00
North Easthope.....	12.00
Dunbarton.....	9.00
Scarboro, Melville Ch.....	14.00
Fergus, St Andrew's Ch.....	12.50
Williamstown, St Andrew's.....	18.00
Williamstown, St Andrew's Ch S S.....	10.00
—	\$466.77

REV. T. G. THOMSON, VANCOUVER.

Manchester.....	\$ 4.50
Smith Hill.....	4.50

Miss C R Norwood	5.00
Rev James Wilson, Lanark ..	5.00
A member of Melville Ch.	
Per us	10.00
Rev P Straith, Holstein	2.00
Rev J James, DD, Walkerton ..	10.00
Hibbert	12.25
Toronto, Central Ch.	25.00
North Easthope	4.00
Fergus, St Andrew's Ch.	10.00

\$90.25

Received by Helen M. Macgregor
Acting Agent of the Church in
the Maritime Provinces, Halifax,
to Sept. 4th, 1886.

FOREIGN MISSIONS.

Acknowledged already	\$1686.91
Stewiacke	15.00
Per Rev W L McRae, P E I.:	
Alberton, \$30.27; Clifton, 3.80;	
Malpeque, 10.00; Bedeque, 6.00;	
Summerside, 22.74; Cavendish, 5.00;	
St James Ch, Charlottetown, 10.50;	
Zion Ch, Charlottetown, 13.00.	
A G.	20.00
M G.	20.00
M A S, Hopkinton, Mass,	
for Santo.	5.00
Western For Miss Bd, for	
Mr Gibson.	486.67
Arch Wingood, Hamilton,	
Bermuda, £35.	168.58
Middleton Ch, Mid Musqu-	
doit, 1 qr.	10.30
St James' & Union Ch, N B.	
E M P C.	9.00
"One who loves Jesus"	5.00
St John's Ch, Yarmouth.	10.00
Valleyfield, P E I.	50.00
Rev Dr McLeod, for Santo,	
in mem of his beloved wife,	
the late Annie C McDowall	
Robt Murray, Esq, Thor-	
burne, for Santo.	25.00
Friend, Upper Sutherland's	
River, for Santo.	10.00
Friend, Merigomish, Santo	
St Andrew's, St John's, Nfld	
in part.	75.00
St David's, Maitland, 1 qr.	37.15
Gore and Kennetcook	64.00
Be late Elizabeth Gallant,	
Rustico, P E I, with int	
for 34 years.	123.06
Lunenburg, Mr M' Rae's M'tg	
Friend, Halifax.	12.00
Miss Homer, Barrington, for	
Santo.	5.00
.....	2.00

\$2976.92

DATSPRING AND MISSION SCHOOLS.

Acknowledged already	\$111.39
Little Sands, P E I.	5.00
Buctoche Village S S	2.00
Hermion Ch S S, Millville.	5.00
Canard	5.00
Millville S S Pictou.	10.00
United Ch S S, New Glasgow	

\$164.89

HOME MISSIONS.

Acknowledged already	\$910.28
Stewiacke	15.00
Little Sands, P E I.	5.00
A G.	10.00
M G.	10.00
Springfield & English Set.	5.60
Middleton Ch, Mid Musqu-	
doit, 1 qr.	6.85
St John's Ch, Yarmouth.	25.00
Valleyfield, P E I.	30.00
United Ch, New Glasgow	125.00
St Andrew's Ch, St John's,	
Nfld, in part.	50.00
Gore and Kennetcook	10.00

Div Union Bank, 3 shares ..	3.75
Lunenburg	30.00

\$1236.48

AUGMENTATION FUND.

Acknowledged already	\$5030.87
Stewiacke	16.75
Elmsdale	5.57
St Andrew's, St John's Nfld,	
in part	60.00
Gore and Kennetcook	20.00

\$5133.19

COLLEGE FUND.

Acknowledged already	\$1936.60
Water Loan	13.38
Funded Debt Loan	21.41
Moncton Debentures	120.00
Int on \$229.33	13.74
Bank of N S Warrant	112.00
Merchants' Bank Warrant.	45.00
Water Loan	11.68
Interest	290.00
Middleton Ch, Mid Musqu-	
doit, 1 qr.	2.10
Coldstream Cong	10.63
Canard	5.00
St John's Ch, Yarmouth.	20.11
St Andrew's Ch, St John's	
Nfld, in part	50.00
Gore and Kennetcook	10.00
Div Union Bank, 305 shares.	381.25
Div People's Bank of Hlfx.	150.00
Truro Coupons	90.00

\$3282.90

COLLEGE BURSARY.

Acknowledged already	\$ 24.00
St John Coupon	30.00
Div Union Bank, 3 shares ..	3.75

—

\$57.75

AGED & INFIRM MINISTERS' FUND.

Acknowledged already	\$857.87
School Coupon	14.60
Woodville, P E I.	4.00
Middleton Ch, Mid Musqu-	
doit, 1 qr.	0.90
St John's Ch, Yarmouth	8.75
Valleyfield, P E I.	6.66
Grove Ch, Richmond.	7.40
Interest on \$600, ½ yr.	18.00
Div Union Bank, 15 shares.	18.75

—

\$936.43

SYNOD FUND.

Acknowledged already	\$ 62.28
Prince St, Pictou	7.00
West River & Green Hill.	3.00
St Andrew's, St John's, Nfld	

—

\$82.28

PRESBYTERIAN MINISTERS' WIDOWS
AND ORPHANS FUND OF THE MAR-
TIME PROVINCES, REV. GEORGE
PATTERSON, D.D., SECRETARY.

Received from 31st July to 31st
August.

Ministers Rates.

Revs John D McGillivray, R Mc-	
Cunn, M Harvey, J L George, G M	
Grant, \$16.20 each; J Wallace, \$33,	
A Simpson, 35.00; R C Quinn, 20.20;	
E D Millar, 20.00; J Robertson,	
12.15; J A McLean, 8.10; Total,	
\$209.45, of which \$11.95 for fines	
and interest on arrears.	

—

CONGREGATIONAL COLLECTIONS.

Caledonia, P E I, \$4; Mid Musqu-	
doit, 1 qr, \$1.30.—Total, \$5.30.	

FRENCH EVANGELIZATION.

Received by Rev R H Warden,
Treasurer, 198 St James Street,
Montreal, to 8th September, 1886.

Already acknowledged	\$2937.87
Bluevale	10.80
Maidstone, St Andrew's	5.00
Hornby & Boyne	7.00
Bromley	10.00
Carleton Place, St And's S S	
Lachute, Henry's Ch.	26.70
Stonewall Group	8.00
Beaverton	9.61
Madoc, St Peter's	16.00
Do Do S Sch.	8.00
Moore Line	12.60
New Glasgow, Que.	7.00
Brockville, First Sab Sch.	15.00
Osgoode Line	16.00
Summerside	5.00
Do S Sch.	5.00
Lion's Head, &c.	4.82
Per Mrs Gibson, Oakville.	5.00
Carleton, N B.	9.00
Tilbury Centre	2.40
Per H Brown, Tilbury.	12.00
Kemble	4.25
Priceville, St Columba &	
Bunnassan	9.00
Pakenham S Sch.	5.00
Ripley, Knox Ch.	10.60
Bayfield Road	9.80
Osgoode	20.00
Levis S Sch.	2.00
Bristol	28.00
Wellandport	3.00
Berne	7.00
Fisher's Grant	6.00
Black's Corners & Gandier.	6.10
Dunblane	9.00
Teeswater, Westminster Ch	
Carleton Place, St And's &	
Franktown	10.00
Sough Indian	5.00
Carlow	8.00
Dawn Centre	3.10
Garafraxa, Second Ch.	4.00
Minden, &c.	6.04
Laguette, Calvin Ch.	5.04
Mille Isles	5.00
Westmeath	5.15
Lake Megantic	7.00
Otter Lake	3.00
Hyndman	11.00
Grand Bend & Harpley.	5.00
Indian Peninsula	5.80
A friend in memoriam,	
Windsor, Ont.	25.00
Angus McDonald, N Nation	
Mills	5.00
Kippen, St And's	12.25
Hills Green	5.00
Kennebec Road	7.00
Corunna	5.00
Mrs D B McRae, Lodi	5.00
Beachburg, St And's	22.40
Blantaganet	7.00
Buckingham	7.65
Lanark, St And's	16.00
Ste Philomene	1.00
Merritt	2.80
Louth	1.20
Doon	2.50
Per Rev. Dr. Reid, Toronto:—	
Amherstburg	5.69
Colchester	1.20
Dunsford	8.00
Preceptor Senex	2.00
Mount Pleasant	6.65
Burton	2.85
Norwood	31.00
W Williams	5.00
Wingham	29.42
Kinloss	2.35
Warwick, Main Road	16.15
Aberarder	6.00
Prescott S S	16.31
Elma Centre	9.85
Hamilton, St Paul's	48.50

Per Miss H. M. MacGregor:—

West River & Green Hill ..	6.66
Stewiacke ..	15.00
Woodville, P.E.I.	5.00
Elmsdale ..	18.00
A G.	10.00
M G.	10.00
Buctouche S.S.	5.00
Springfield & English Sett. .	2.40
Middle Musquodoboit ..	5.50
St James & Union Ch., N.B. .	8.00
Whytehook, C.B.	20.00
Coldstream ..	10.63

Canard	4.00
Yarmouth, St John's Ch.	15.00
Scotsham, Bethel Ch.	8.18
Valleyfield, P.E.I.	20.00
Parrsboro, St James' Ch.	5.00
Maple Green, Dalhousie.	6.00
Merigomish	10.00
Shediac, Knox-Ch.	14.50
Maitland	50.00
Amherst, St Stephen's	25.55
Bequest late Elizabeth Gal-	
lant, Rustico, P.E.I., with	
3½ years interest	123.00
	<hr/>
	\$4115.32

POINTE-AUX-TREMBLES SCHOOLS.	
Received by Rev. R. H. Warden,	
Montreal, Treasurer.	
Already acknowledged	\$ 376.50
Per Mr J B	255.25
Avonbank S S	25.00
W H Harrington, Halifax.	15.00
Glenmorris S S	5.40
W Winchester S S	13.00
Hon W Ross, Halifax	4.00
A G	10.00
M G	10.00
A Paterson, Gore & Kennet-	
cook	10.00
Gay's River & Milford S S's ..	7.00
	<hr/>
	\$690.75

MEETINGS OF PRESBYTERIES.

P. E. I., Summerside, Nov. 3, 11 a.m.
 St. John, St. Andrew's Church, Oct. 26.
 Miramichi, Newcastle, Oct. 4, 3 p.m.
 Montreal, D. Morrice Hall, Oct. 5, 10 a.m.
 Ottawa, St. Andrew's Ch, Nov. 2, 10 a.m.
 Lan. & Renfrew, Carleton Place, Nov. 23, 2 p.m.
 Whitby, Bowmanville, Oct. 19, 10.30 a.m.
 Lindsay, Uxbridge, Nov. 30, 11 a.m.
 Winnipeg, Knox Church, Oct. 5, 7 p.m.
 Regina, Moosomin, Nov. 2.
 Columbia, Victoria, March 2nd, 1887, 10 a.m.

Literature.

CHERIE'S ANSWERED PRAYER. A Story of Southern France. By Margaret E. Winslow. Philadelphia Board of Publication. Wm. D. Ysdael & Co., 238 St. James Street, Montreal. Price, \$1.00. This narrative gives a lively and interesting account of the brave old Protestants, known as Waldenses or Vaudois, and is an excellent book either for the home or the library. It shows very clearly the much more favourable circumstances in which the young of the present day are placed for the favourable growth of spiritual life than were these early witnesses of the truth as it is in Christ.

THE TRINITY OF EVIL, by the Rev. Canon Wilberforce, M. A. Toronto: S. R. Briggs, Toronto Willard Tract Depository and Bible Depot. These three discourses directed against the monster vices prevailing to-day in Anglo Saxondom, — viz. Infidelity, Impurity and Intemperance, are faithfully spoken. There is no finching, but an earnest driving home to the conscience of the truth, in very plain terms.

MISCONCEPTIONS OF CALVINISM, by the Rev. Dr. Middlemiss, Elora. Presbyterian News Co., Toronto. We most cordially commend this clear and able series of papers on the Calvinistic system of doctrine, and hope it may find its way into the home of every family in the church.

THE PULPIT TREASURY, E. B. Treat, New York, and **THE HOMILETIC REVIEW**, Funk & Wagnalls, New York, and William Briggs, Toronto.—The August numbers of these periodicals have been received and contain, as usual, much that is interesting and instructive.

BRITISH AND FOREIGN EVANGELICAL REVIEW.—James Bain & Son, Toronto, \$2.00 per annu-

The July and August parts contain the usual number of excellent articles on Theology, Biblical Criticism, Biography, &c., &c.

QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON.

Supplementary Matriculation Examinations will be held in Kingston, beginning on September 22. The Classes open, in Arts, Oct. 1; in Medicine, Oct. 4; in Theology, Nov. 3.

Copies of the Calendar, containing full information as to Examinations, Studies, Graduation, Scholarships, Bursaries, Gold and Silver Medals, Fees, &c., may be had on application to the Registrar, to whom all enquiries for information and letters on business should be addressed.

GEORGE BELL, LL.D.,

Kingston, July, 1886.

Registrar.

PRESBYTERIAN COLLEGE, MONTREAL.

The next Session opens on Wednesday, 6th October 1886.

Applications for Rooms should be made without delay. Calendars now ready.

Address:

Rev. Principal MACVICAR, D.D.,
 McTavish Street, Montreal.

MISSIONARY WANTED.

The Foreign Mission Committee, Eastern Division, invites correspondence from Licentiates or Ordained Ministers of our Church, with a view of obtaining an additional laborer for the New Hebrides Mission, if the way be clear to send him.

E. SCOTT,
 Secretary.

New Glasgow, N. S.,
 July 8th, 1886.

THE CHOIR,

A MUSIC BOOK FOR CONGREGATIONS & FAMILIES,

Sanctioned by the Presbyterian Synod of the Lower Provinces. Containing over

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 TORONTO.

THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XI.

NOVEMBER, 1886.

No. II.

CONTENTS.

	Page		Page
Assembly Minutes.....	281	Synod of the Maritime Provinces.....	296
A Century of Missions.....	282	Ecclesiastical News.....	297
Editorial Correspondence.....	283	Temperance Notes.....	300
Missionary Cabinet—John Calvin.....	286	Foreign Missions—Formosa.....	301
International Sabbath-School Lessons.....	288	—Trinidad.....	302
Our Own Church—Moderator's Address on Augmen- tation.....	290	A Lesson and a Warning.....	302
Manitoba Items.....	294	Annual Report—State of Religion.....	304
Meetings of Presbyteries.....	294	Page for the Young.....	305
		Acknowledgments.....	306

Assembly Minutes.

THE Assembly "Blue Book" is now printed and in the hands of most of our ministers and elders. Look at it,—turn over its hundreds of pages,—read the titles of the Reports,—refer to the figures that concern your own congregation: all very well. But this is by no means enough. The book is a treasury of minute, full and accurate information. Every minister and elder should be familiar with its contents. The reading is by no means "dry." Some of the Reports are of the very deepest interest: all are important: none should be neglected. The cost of gathering returns, printing reports, and circulating the Assembly Minutes from year to year is very considerable, but it is felt to be a good and profitable expenditure, for it is the means of widely diffusing authentic information regarding the operations of the church, at home and abroad. Let the book be studied then, so that you may know what the church is doing and what she is aiming at. The Presbyterian Church believes in the fullest publicity. She is of the people, for the people, and in all her works, she takes the people fully into her confidence. Presbyteries, Synods, Assemblies, are all open courts, and their proceedings may be published as widely as any one


sees fit. Thus our Synodical and Assembly meetings always command the attention of the secular press; and even our Presbyteries are not always ignored. But as a permanent, full, and trustworthy record of the Church's work, the Minutes of Assembly, with the Reports as in this volume, are of far greater value than any other source of information. It is hoped that when our elders have read, learned, and inwardly digested the Minutes and Reports, they will lend them to their neighbours—especially to such as delight in figures, and in taking a wide as well as a close and minute view of the work of the Church.

One of the Reports of Assembly contains 76 pages, and is itself a "volume" and a treasury of suggestive facts. We refer to the Report of the Committee on Statistics. From the nature of the case, absolute accuracy in Church Statistics is unattainable. All that can be claimed for the figures of this Report is that they are substantially correct, and that on the whole they furnish a fair view of the condition and work of the Church, during the past year. It is never too early to urge on sessions the duty of being up to time in all their returns. You would pity the Convener of the Statistics Committee were you to hear his statement of the manner in which his efforts to obtain complete returns were baffled—how reports are held back, week after week, and

month after month, till just too late. Some reports reach him after he leaves home for the Assembly—literally months behind time. Who is to blame? Moderators and clerks of sessions, for the most part. Those who have failed thus in the past will, we trust, “take a thought and mend.”

The additions to the membership of the church reported last year were 15,765. This includes 5,210 received on certificate—leaving the additions on profession 10,555. No figures are more significant than these. It is for the ingathering of members that the Church labours and prays; and when there is progress in this line there is likely to be an advance in all other directions. We are glad to state that from all the information reaching us, the rate of increase this year will not fall short of the highest rate of previous years. Remarkable revivals are reported from many quarters, and the ordinary work of the congregations is going on everywhere with vigour. The Church now includes 41 Presbyteries—British Columbia, in the west, and Central India in the east being added. And thus our bounds extend from year to year. How many of our readers could give the names of all our Presbyteries, and of all our Foreign Missionaries? Well, by studying the Assembly Minutes, and the RECORD you will become quite familiar with all.

A Century of Missions.

IT was in 1786 that William Carey pounded his plan for mission work in India. Calling attention to this fact, Rev. James Johnston discusses a “Century of Protestant Missions,” in an article which appears in the *Missionary Review*. There were Protestant Missions before 1786, but their operations were for the most part temporary and abortive. Mr. Johnston claims that our Missions have, in a hundred years, accomplished as much as could reasonably be expected from the methods employed and the means placed at the disposal of the societies conducting them. There are, at present, 3,000 ordained missionaries, 730 laymen, and 2,500 women, sent out from Great Britain and this continent, engaged in the work in heathen communities; 6,230 messengers of the churches are preaching and teaching the Gospel in twenty

times as many languages as were spoken on the day of Pentecost. There are in the world over a thousand millions of unevangelized people. This number, if equally divided among our agents, would give, say 170,000 souls to each! 26,000 native converts are now employed as evangelists to their own countrymen; and 2,500 are ordained pastors of native congregations. Many are engaged in teaching.

The first half of the century had to be devoted very largely to preparatory work, the learning of languages, translating languages, preparing books &c. All this apparatus is now ready and is yielding large results. The money raised for missions amounts to over twelve millions of dollars. The larger part of this sum is raised in Great Britain. If we include amounts raised for Bible and Tract Societies, &c., the total will be greatly increased. A hundred years ago only a few hundred pounds were raised for missions to the heathen. 870,000 adult converts from among the heathen are now in full communion with the Church of Christ, as the result of Protestant Missionary labour. These, with their families and dependents, form communities aggregating 2,800,000 or more. There are 2,500 ordained ministers and 27,000 evangelists among these converts. Then there are other benign influences at work, social and educational.

The campaign for the next hundred years may now be started with 3000 educated ministers of the Word, able to preach in the native tongues of many and great nations; 750 laymen, many of them physicians of the soul, as well as of the body; and 2500 godly women. Then, we have the Bible and an extensive Christian literature in many languages, which a hundred years ago were unknown to Christians. The fact must be looked at that the number of converts at this moment is less than three millions out of a thousand millions! The number of Christians, at the close of the first Christian century, was probably not larger than the number gathered from Heathendom in the last century, but the early Christian converts were mainly of the foremost races of mankind, whereas a large proportion of our modern converts belong to the weak and dying races. It is noteworthy that the number of Heathen and Mohammedans now in the world, is much greater than it was a century ago. The in-

crease is at least 200,000,000. The increase of the heathen is numerically *seventy* times the number of converts during the century of Missions. The population of India doubles in 100 years; that of England in 72 years; that of Scotland in 74 years; that of the United States in 25 years. It is a fact shewn by statistics that the great Protestant nations are increasing more rapidly than the Roman Catholic and Heathen nations. This fact enables us to look the more hopefully on the future of Protestant missions. But it is a most appalling fact that, while our mission cause has been gaining ground slowly and surely, *two thousand millions* of our race have died without the Gospel!

Mr. Johnston states, what is perfectly correct, that both Hinduism, Buddhism, and Mohammedanism are not only standing their ground numerically but making proselytes by tens of thousands. Lower and weaker aboriginal races are being absorbed year by year, by the dominant races and religions, in Africa, in India, and in China. But God has already shewn, in the history of the last century, that Christianity is suited to all nations and races; and He has placed upon us the responsibility of sending the Gospel to all nations. In the essay before us, Mr. Johnston shows that the actual contributions in Great Britain, for missions to the Heathen, are a million and a quarter pounds sterling. The annual income of the inhabitants of the United Kingdom is about one thousand million pounds. Ninety million pounds are raised as public revenue. War expenses amount to, say thirty millions; and five millions are raised for education. But for Missions, the total raised is one million and a quarter! Within the past century, Great Britain has expended about a thousand millions of pounds in war. The annual savings of the British people amount to, say, two hundred and forty million pounds. It would seem a small thing to ask that a tenth of these savings should be devoted to missions.

Another startling array of figures is thus given: Spent annually on beer, spirits, wine and tobacco.....£ 137,000,000
Amusements..... 12,500,000
Missions to the Heathen,... 1,250,000

A few millions of this tremendous total would do much for missions.

Editorial Correspondence.

DUNOON TO LUCERNE.

HOW far is it? It seems such a long way, even to us who are accustomed to magnificent distances, yet by the route we travelled it is only 1347 miles. Using the German mode of expression, it was three weeks, but looking back, it seems more like three months since we left Dunoon. The frequent change of environment is perhaps a sufficient explanation for the paradox. Coming into contact every day with fresh scenes and seeing men and things under new aspects, the mind becomes excited, bewildered sometimes, in the attempt to keep pace with the rapid transition of associations. Although we have been living quietly for a fortnight at Lucerne, I confess that I have not reached the fitting state of repose for writing an editorial, but if my readers will take me as I am and make due allowances for a somewhat sanguine temperament, and a propensity for always looking at the best side of things, I shall endeavor to give as plain and concise an account of our journey hitherto as I can.

We spent a week in Edinburgh, a week in London, and just a week we were *en route* from London to Lucerne. I need not say much about "Auld Reekie," having repeatedly recorded in these pages my impressions of that surpassingly beautiful city. Seldom, however, has it been seen to better advantage than during the week of our sojourn there. Not only was the International Exhibition in full blast, attended daily by some twenty thousand strangers, but the city was honoured at that time with a visit from her gracious Majesty the Queen, and it was also favoured with "Queen's weather." The authorities spared no expense in their arrangements to facilitate Her Majesty's movements. The citizens were profuse in their demonstrations of loyalty. Princess Street was festooned with drapery of dazzling brightness from end to end, and when the time came for Her Majesty to proceed from Holyrood to the Exhibition on Bruntsfield Links, the entire line of route was lined with crowds of people of all ranks and classes who manifested their respect for their beloved sovereign in approved Scottish fashion, that is to say in a very quiet and undemonstrative way. Her Majesty, who is

now in her sixty-seventh year, and the fiftieth of her reign, wears her years well. The cares of state have left no visible impress on her countenance; she is still the same unostentatious, uncommonly sensible, womanly woman she has ever been, with a warm heart to sympathize with her subjects. She was very plainly attired. In the carriage with her was the Princess Beatrice (Princess of Battenburg) and the Duchess of Connaught, wife of Prince Arthur. The procession was not a long one and the military escort was very small. Next to seeing the Queen was the pleasure of meeting a number of Canadians, among whom were Rev. Dr. Jenkins, pastor emeritus of St. Paul's Church, with Mrs. Jenkins and their little John A.; Mr. and Mrs. Andrew Robertson and son, and Mr. and Mrs. R. A. Ramsay, all of Montreal; also Rev. S. S. Stobbs, for some time minister of St. Matthew's Church, Montreal, now of the Elder Street Church, Edinburgh. A day was given to East Lothian, where high farming has transformed a district of country possessing no exceptional natural advantages into the garden of Scotland. Most of the men who made it what it is have now passed away, and I was sorry to hear that a very large portion of the land is now farmed by the landlords, tenants being now unable to pay the high rents which obtained in years gone by when grain commanded higher prices. The fields are still beautiful to look upon, but, as the last of a long line of princely tenant-farmers said to me, "There is no money in the business." Indeed the "Land Question" in Scotland, as in other parts of Britain, is becoming a very important one. At North Berwick we renewed our memories of the Bass Rock, Tantallon Castle, and the Law. We reported ourselves at the manse, but, fortunately for Dr. Sprott, he was away for his holidays. We had, however, a pleasant interview with Rev. John McMurtrie who was here for his holidays. Mr. M. having been loosed from his charge of St. Bernard's, Edinburgh, is doing a noble work for the Church of Scotland as convener of its Foreign Mission Committee, devoting all his time and energies in endeavoring to inspire the congregations of the Church with enthusiasm like his own, and in organizing missionary associations wherever it is found possible to do so.

On the Sunday, we worshipped in St.

Cuthbert's in the morning and in St. Gile's in the evening. Both churches were filled to their utmost capacity, not less than 3,000 being present. In the former, we heard Dr. McGregor, as I thought, at his best. In his own homely but telling and effective way he said a number of remarkably good things in illustration of his text,—“Rejoice, and again I say rejoice.” He emphatically characterized his countrymen as being stern, morose, and severe, and standing greatly in need of being brightened and sweetened by the gospel of joy and gladness. He was not one of those who thought that the Christian should always wear a long face. He held that every innocent recreation should be encouraged, as tending to increase the sum of human happiness and to lessen the misery that exists in the world. One impression made upon my mind by the services of the day was, that the pulpit has not yet lost its power and influence.

By the North British Railway we reached London comfortably in eleven hours. The distance may be about 400 miles. This route follows the sea coast for a considerable distance, and we have pleasing glimpses of Dunbar, Berwick-upon-Tweed, Lindisfarne—the “Holy Isle” of early Christianity in Northumberland—Alnwick Castle, Newcastle-upon-Tyne, Durham with its richly endowed grand old cathedral, its Bishop's Palace, and other adjuncts of a great ecclesiastical establishment which have survived the wear and tear of many centuries and are still in a wonderful state of preservation. “Twenty minutes for refreshment at York!” How can we better spend the time than by having a look at one of the finest specimens of Gothic architecture in England? A thing of beauty, a joy forever, is this massive yet graceful Minster. It was the time of the daily afternoon service, so that it was open; but are not such sacred edifices always open? Yes, and another admirable thing is they are open to rich and poor alike, without money and without price. At Doncaster, famous the world over for its race-course, there is another fine cathedral, also at Peterboro', whose Bishop holds a prominent place among the great preachers of England.

One would require to be at least a month in London to realize what a wonderful city it is—how much to command admiration on the one hand and commiseration on the other. It has now a population of about

five millions, one half of whom do not know how the other half live. It is increasing steadily at the rate of 600,000 every ten years, and it has undergone vast improvement during the last fifty years. Old Westminster and St. Paul's, however, still hold undisputed sway over all who are susceptible of awe and admiration in the presence of the product of human genius consecrated to noblest uses. Next to them, I think, the Thames Embankment is one of the finest things in London. It is a broad emplacement reclaimed from the river, two or three miles in length, flanked on one side by beautiful gardens, and on the other by a magnificent revetment wall of granite. It cost upwards of ten millions of dollars. Not the splendid Houses of Parliament, with the great clock tower and St. Stephen's Hall, nor all the museums and picture galleries, nor the gorgeous Albert memorial in Hyde Park, not even the docks, vast and admirable as they are, are to be compared with this, the greatest work of modern London. Here Cleopatra's Needle, buried for centuries in the sands of Egypt, was placed in 1878, at the expense of a private citizen, Mr. Erasmus Wilson, F.R.S., and is now gazed upon with wonder and admiration by thousands who never so much as heard the name of Cleopatra before. Already a number of monuments have been erected on the Embankment, notably to Robert Raikes, the founder of Sunday schools, "by the S. S. Scholars of England;" to Sir I. M. Brunel, the great engineer; to Henry Fawcett, "by his grateful countrymen;" and to Robbie Burns, by an admiring Scotchman.

The British and Foreign Bible Society rooms and Exeter Hall were visited, and in both places the officials were extremely courteous. In the former, the principal attraction is the library of some 15,000 volumes, containing probably the largest collection of the various translations and editions of the Bible to be found anywhere—including Wycliffe's and Tyndale's, Coverdale's and Cranmer's and Luther's, the "He" and the "She" Bibles; the "Breeches," the "Vinegar," and the "Treackle" Bibles, &c. Thirteen thousand Bibles and portions are sent out from this central depot every working day in the year, in 270 different languages. In the main Hall there is a very large and fine painting of Luther reading the Bible; also full size portraits of Tyndale

and others who have benefited the world by their contributions to sacred literature. Exeter Hall was purchased a few years ago, and fitted up for the use of the Young Men's Christian Association at a cost of \$240,000, all at the expense of six gentlemen who contributed \$40,000 each for this purpose. It is situated in the busiest part of the Strand, close to the Adelphi, the Gaiety, and other theatres, and an innumerable number of saloons, restaurants, billiard rooms and other places of questionable resort. Over its doors might appropriately be written *Lux in tenebris*, for the Association is doing a good work for the improvement of the spiritual and mental condition of young men; but anyone who is conversant with the equipment of similar institutions in America, will be inclined to say that Exeter Hall itself is a huge mistake, in every respect ill-adapted for the purpose for which it was acquired. The big Hall, which holds some 4,000 people, is but seldom used; the Library is in the cellar, and the whole thing is behind the times. This parent Association should be better housed. The president of the Association, since the death of Lord Shaftesbury, is Mr. George Williams, the revered and honoured founder and treasurer, as he is also a munificent supporter of the Association, and the father of the 3,000 associations scattered all over the world which have grown out of it; the General Secretary is Mr. Edmund.

Having thus accounted for two weeks, I should now proceed to summarize the varied experiences of that which followed, but I must confess it baffles my powers of boiling down. I must just skim the surface and ask leave of the Managing Editor *pro tem*, to send a few more leaves from my notebook at another time. We crossed the English Channel on the night of August 30th and arrived at Antwerp next morning at 9.30. We had three hours to inspect the quaint old town and exquisite cathedral, and to listen to the chiming of the bells. One hour by rail and we were in beautiful Brussels, where we were roasted as in a slow oven for forty-two hours. The thermometer only registered 90° in the shade but it felt ten degrees hotter. The evening of September 2nd found us at Cologne, enjoying the hospitality of our old friend, Herr Krone, and inhaling the balmy breezes of the Rhine. Next day we thought to reach Heidelberg,

but twenty miles below Bingen the "Wilhelm Kaiser" struck a sandbank in mid-stream, broke her shaft, and became hopelessly disabled. The passengers, numbering about 150, with all their impediments, were unceremoniously hustled ashore in small boats and were allowed to complete the journey to Bingen by rail, at their own cost and charges. "It was an accident," for which no one was to blame, and "it might have been worse." Indeed it was all for the best, for we not only found most comfortable quarters for the night at Bingen, one of the most beautiful points on the Rhine, but it became our good fortune to spend the Sunday in Strasburg, a day never to be forgotten, concerning which I hope to say something hereafter. On Monday the 6th, at 8.30 a.m., we set out upon the last stage of our journey—150 miles by rail. Skirting for a long distance the base of the Vosges Mountains, favoured with the best of weather, we traversed rich and beautiful tracts of country, here covered with orchards and vineyards, and there with vast fields of corn, tobacco, hops and vegetables, now through meadows fragrant with the aroma of new made hay, and again by flowing streams and still waters. At Basel we entered Switzerland to find ourselves surrounded with mountain scenery of singular beauty, passing rocky heights crowned with castles and chateaus, descending into deep ravines, diving into tunnels, or climbing steep inclines. At the witching hour of sunset, LUCERNE at last! to see the Rigi-Kulm wearing a diadem of gold, the purple peaks of grim Pilatus towering overhead like battlements of heaven, and the shadows of a terrestrial paradise reflected on the bosom of the lovely Lake of the Four Cantons. And now, in the expressive language of the simple-minded, kind, polite, sober and industrious people among whom it is our privilege to dwell, let me say *Adieu*.

C.

Missionary Cabinet.

JOHN CALVIN.

A STRANGER, fleeing for his life from the hot rage of ruthless persecutors, is passing through the city of Geneva. He seeks but a short rest from the toils of travel, before proceeding on his journey to Basel

or to Strasburg. But his plan is not God's plan for him,—William Farel stands before him with the declaration:—"I declare to you in the name of Almighty God that if, under the pretext of prosecuting your studies, you refuse to labour with us in this work of the Lord, the Lord will curse you as seeking yourself rather than Christ!" The terrified stranger yields at discretion, placing himself at the disposal of the Presbytery and becomes preacher and Professor of Divinity. The stranger was John Calvin, still a young man, though his fame had blazed afar, and he was recognized already as one of the great leaders of the Protestant Reformation. This scene occurred at Geneva three hundred and fifty years ago. From that date, Calvin's name has been indissolubly associated with that lovely city on the shores of Lake Lemman, under the shadow of the Alps. At that date, Presbyterianism took shape in Geneva; and the principles of Church Government and of civil polity propounded by Calvin and illustrated in practice in Geneva have exercised a vast and world-wide influence.

Calvin was born at Noyon, Picardy, France—on the 10th July, 1509. His father was in a position to secure for the boy the best education that France could afford, and young Calvin profited to the utmost by his opportunities. His earlier studies were in Theology. His attention was then turned to Law. In both lines of study—in all study—he excelled. He was master of a Latin style unsurpassed since the classic age of Rome, and he wielded it with unequalled power. When only 12 years of age he was appointed (through his father's influence) to a chaplaincy in the Noyon cathedral; and while still very young, he was appointed curé of a small village. When Luther commenced to hurl his thunder-bolts against the errors and corruptions of the Roman Catholic system, Calvin was but a school-boy. But as he reached manhood, he felt the full force of the new currents of thought and of religious life sweeping over Europe. The study of the Scriptures opened his eyes to the whole truth. He began to preach the reformed doctrines at Bourges. He did not begin to teach others till he was himself thoroughly grounded in the Evangelical system; and when he began to teach, he spoke as a master. When Calvin was about 24 years

of age, persecution raged in France. Eight Protestants were burnt alive in Paris, and the King, (Francis I.), declared that he would not spare his own children if they were to become "heretics." Calvin fled from France, visited the Queen of Navarre and the Duchess of Ferrara, and escaped the fury of the storm. These noble women continued his faithful friends all his life.—In 1535, he issued his famous *INSTITUTES*, a work which was speedily translated into German, French, Dutch, Spanish and other languages, and which, in its English translation, reached six editions before the death of Edward VI. The Dedication of the *Institutes* to the French King, then a cruel persecutor, is one of the most touching and powerful pleas for the Reformation ever published. Even in the English translation it glows and burns with an eloquence that thrills the soul. We know of no nobler specimen in the literature of the 16th century of "logic on fire."

As we have hinted, Calvin made his home in Geneva. Farel's call was, he said, "as if God had seized me with his awful hand from heaven." The Reformation proceeded apace. Not only was a sound Confession of Faith adopted, but the manners and morals of the people were suddenly revolutionized. The strain was too severe to last. In two years, Farel and Calvin were banished, and there was a lapse into "Libertinism." Calvin went to Strasburg where he was joyfully welcomed. He preached, taught, wrote, and published with all his wonted industry. Here he married the widow of an Anabaptist, and his married life, though brief, was very happy.—The Genevans repented bitterly of their treatment of the Reformer, and used all diligence to bring him back. They succeeded. He returned in 1541—the only condition he made, being that he should be permitted to establish Presbyterianism in all its essential forms and details. Church and state were very closely allied. In fact Geneva, under Calvin, became a Theocratic Republic. For many years, the "Libertines" opposed Calvin's policy, but in 1555, the great Reformer's plans were fully carried out, and his enemies were no longer formidable. In 1553 occurred at Geneva a tragedy which none regret more deeply than Calvin's sincerest admirers. Michael Servetus was condemned to death for heresy, and burnt alive. Calvin aided in securing his conviction;

but he also laboured to prevent his being *burnt* to death,—urging some milder form of punishment. Religious toleration was at that time unknown; and in that respect, Calvin was not in advance of his age. After a life of ceaseless toil, and of heroic and unflinching devotion to duty, Calvin died May 27, 1564. For some months before his death he was compelled to give up nearly all his work. His complaint then was, "How painful to me, an idle life!" Luther had died 18 years before: and Calvin had come to be recognized as the greatest living Reformer. Hundreds flocked from distant lands to Geneva to sit at his feet; and hundreds went away bearing with them part, at least, of the spirit of their master. England and Scotland, as well as France, Holland, and a large portion of Germany felt the power of his guiding spirit.

Calvin was raised by Providence to systematize the doctrines of the Reformation, and to revive a Scriptural, rational, and progressive Church polity, a polity which "did more than all other influences to consolidate the scattered forces of the Reformation and give them an enduring strength." He excelled as a commentator on Holy Scripture; and his marvellous literary activity may be inferred from the fact that a complete edition of his works occupies 51 large volumes! Calvin's teaching was emphatically Pauline and Augustinian. He acknowledged and emphasized the Divine Sovereignty, the freeness of God's grace, and the certainty of the Divine purpose. Calvinism has been the uncompromising foe of Romanism, and of despotism in Church and state. It has been the unflinching ally of human liberty and progress. Renan has sneeringly said that Paul begat Augustine, and Augustine begat Calvin, and Calvin begat the Jesuits and their brethren. It is true! And we may add that Calvin "begat" William the Silent and John Knox, Coligny and William the Third: that he was the spiritual father of the Puritans; of John Milton and John Bunyan; of George Whitfield and Jonathan Edwards and Thomas Chalmers; of Charles Hodge and Spurgeon and Moody. He was the first of the Reformers to insist on missions "beyond the seas"; he was the most earnest advocate of evangelical union. In the words of Dr. William Cunningham: "Next to Paul, John Calvin has done most for the world."

Thomas Convinced.

NOVEMBER 7.

JOHN XX.: 19-31

Golden Text, John 20: 28.

COMPARE Mark 16: 14-22; Luke 24: 36-49.

Q The eleven recorded appearances of our Lord after his resurrection are as follows:—(1) To Mary Magdalene alone, vs. 11-18; (2) To the women returning from the sepulchre, Matt. 28: 9-10; (3) To Peter alone, Luke 24: 34; (4) To the two disciples going to Emmaus, Luke 24: 15; (5) To the apostles at Jerusalem, v. 19; (6) To the same, Thomas being present, vs. 26-29; (7) At the sea of Tiberias, ch. 21: 1; (8) To the eleven in Galilee, Matt. 28: 16; (9) To about 500 at once, 1 Cor. 15: 6; (10) To James only, 1 Cor. 15: 7-11; (11) At his ascension, Luke 24: 51. V. 19. *The same day*—on which he arose, this being his fifth appearance that day. *The doors were shut*—probably locked, as the well-known hatred of the Jews to their Master was now likely to recoil on his disciples who had met in private to talk over the remarkable occurrences of the day. Jesus unexpectedly and mysteriously stood in the midst of them—by the exercise of supernatural power. V. 20. *His hands and his side*. There is nothing to warrant the belief that the body of our Lord had undergone any essential change since his crucifixion. He had been dead, probably, only about 36 hours, and certainly “saw no corruption,” Ps. 16: 10; Acts 2: 27; 13: 35. The evidence of his corporeal presence which he now gave, seems to have been expressly to convince the disciples that he had not yet resumed his spiritual body, Luke 24: 39. *The disciples were glad*—What had occurred in the early morning was so inexplicable, it seemed almost a hallucination; but now they are fully assured that their Master is alive again, inasmuch as he actually partook of their evening meal in presence of them all, Luke 24: 42-43. V. 21. The great commission to disciple all nations is given more fully by Matthew and Mark. The word “missionary” does not occur in the Bible, but this is its meaning—one who is *sent* to publish the glad tidings of salvation. Christ himself was “the sent” of the Father, and the commission now given the first disciples is equally binding upon our successors. Rightly considered, the evangelization of the world is the mission of Christianity, and the Church, congregation, or individual that neglects this injunction, fails to realize the chief end of its existence. V. 22. *Receive ye the Holy Ghost*—All our efforts will be in vain without the aid of the Holy Spirit, ch. 16; 13; Acts 1: 8. V. 23. The idea here is that the disciples were to preach the doctrine of the remission of sins through faith in His name—to explain the conditions attached to forgiveness. Vs 24-29. The incident of Thomas’ honest doubts and demand for proof is thoroughly natural, and the application is suited to doubters in all the ages. Christianity is pre-eminently a system demanding unquestioning faith.

Peter Restored.

NOVEMBER 14.

JOHN XXI: 4-19.

Golden Text, John 21: 15.

T HIS seventh appearance of the risen Lord was made to seven persons, v. 1. Like all the others, it was a glad surprise to the apostles who had now returned to Galilee where He promised to meet them, Matt. 28: It was probably soon after the meeting in last lesson. The mist of the morning might account for their not recognizing the Master, but besides that, it seems that after the resurrection he was known just as he pleased to reveal himself, Luke 24; 16, 31. V. 5. *Have ye any meat*—It was nothing unusual for some one to come to them as they were landing, to buy a fish for breakfast. Not even when the stranger told them to try a cast on the right side of the boat, would it seem very strange. V. 6. The immediate result of doing so, however, at once recalled the miracle of their Master at the beginning of his ministry, and almost at the same spot, Luke, 5: 4-6. Vs. 7, 8. *It is the Lord*—The discovery was first made by John, but Peter could not wait until the boat, dragging the heavy net, reached the beach—about 100 yards off, he plunged into the water and swam ashore. Vs. 9: 13. *The fire of coals* and the food thereon, were doubtless provided by the same Agency that filled the net—a parallel instance in 1 Kings 19: 6. There can be no doubt that the purpose of this miracle was to impress upon the minds of the disciples the lesson He had previously taught—that they were called to be “fishers of men;” the drawing of the net and counting the fish represented to us what will happen when the work of the Church is completed and the reckoning of results takes place—when the Lord comes at the great day to number His own, Rev. 5: 11. Reverence for the Master, for now they are sure that it is He, restrains the disciples from asking questions. The fish and the bread in v. 13, were doubtless the same as mentioned in v. 9, and not a part of the miraculous draught. V. 14. *The third time*. It was the seventh recorded appearance, but only the third to the disciples in a body. V. 15. *Dined*—“broken their fast,” R. V. The words now addressed to Peter were intended to remind him of his frequent protestations of affection, and of his thrice-repeated denial of his Lord, Matt. 26: 33, 69-75. *Feed my lambs*—whether young in years or in Christian experience. Not until Christ put the question thrice, did Peter realize its full import; but now he sees the meaning. V. 17 *Peter was grieved*—because this present humble confession of his love seemed to be doubted. It was intended that he should feel it, and be warned for the future. *Feed my sheep*—This shewed him that Christ had still full confidence in his integrity and that he was, equally with the rest, invested with the pastoral office. What follows refers to the *honour* he should have of dying for his master.

Walking in the Light.

NOVEMBER 21.

1 JOHN 1: 5-10; 2: 1-6.

Golden Text, 1 John 1: 7.

^{EX} THIS epistle is supposed to have been written by St. John—"the beloved disciple"—about A.D. 90-95. He seems to have had a clearer insight into the divinity of our Lord than any of the apostles. The leading subject of these letters is that of fellowship with the Father and the Son, v. 3. This first epistle probably contains the last exhortation of the aged apostle to the Church at large, written near the end of his long life, and furnishes criteria by which to judge of the genuineness of Christian faith, v. 5. As Christ announced to his disciples the purpose for which he was sent into the world so they in turn transmitted the message to others. *That God is light*—All material life and growth depend on natural light; spiritual life and increase come from God. *No darkness*—i. e. ignorance, error, stagnation, sin, or death, Ephes. 2: 1. V. 6. *If we say*—if we profess to be like Him, and yet do not manifest His spirit, there is a manifest contradiction—our conduct gives the lie to our profession in the eyes of God and man. V. 7. *If we walk in the light*—leading consistent lives of holiness and purity, then we give proof of true discipleship. Without fellowship with Christ, there can be no fellowship with one another; *but*, walking in the light, we have fellowship with both, and the blood of Jesus Christ frees us, not only from the punishment, but from the pollution of sin. Vs. 8, 9. Repentance and faith do not remove sin from our natures—believers are sinners still, 1 Tim. 1: 15. *If we confess*—This we need never be ashamed to do, (1) because God already knows our sins, Ps. 139: 1-12. (2) He is willing to forgive, Dan. 9: 9; Isa. 1: 18. V. 10. *If we say that we have not sinned*—This is differently put from v. 8, which refers to original sin; this refers to the commission of actual sin after we have come to a knowledge of the truth, we not only deceive ourselves, v. 8, but, what is worse, we make God a liar, by denying His word that all men are sinners, Eccles. 7: 20. Vs. 1, 2. *That ye sin not*—The Divine purpose has for its aim, either to prevent the commission of sin or to give us grace to forsake it. *If any man sin*—another way of saying that the best of men will occasionally fall into sin, which is a different thing from wilful, habitual sin. *We have an advocate*—One who can plead His own righteousness, and endurance of the penalty of sin on our behalf as a ground upon which to claim our acquittal. V. 2. *Propitiation*—The death of Christ satisfied Divine justice and made it possible for God to save sinners in a way consistent with the claims of justice. *Of the whole world*—The atonement made by Jesus is ample for the salvation of the whole human race; and this salvation is freely offered to all, Rev. 22: 17; Isa. 55: 1; 2 Pet. 3: 9.

John's Vision of Christ.

NOVEMBER 28.

REVELATIONS 1: 4-18.

Golden Text, Rev. 1: 18.

^{EX} THE Book of Revelation was written by John, the beloved disciple, son of Zebedee and Salome, and a cousin of Jesus Christ. The date of writing is supposed to have been about the year 96-97. In the year 95, John, who had succeeded Timothy in the oversight of the seven churches of Asia minor, was banished by the Emperor Domitian to the lonely island of Patmos in the Egean Sea. The only reason alleged for his banishment was the prominence he had reached as the last survivor of the original founders of the Christian church, who by their pure lives were a constant reproach to the open vices of the proud heathen around them; and by their refusal to conform to idolatrous observances, exposed themselves to the charge of non-conformity to the established religion of the state. He is supposed to have been released from his exile in the first year of the reign of Nero, who succeeded Domitian in A. D. 96, and to have returned to Ephesus where this book was written and where he died, probably in the year 98. V. 4. The seven churches to whom this writing is addressed, v. 11, were not the only churches in Asia Minor, but they are named here, (1) because of John's intimate connection with them; (2) as representatives of the Church of Christ in all places and ages. To them, in the first three chapters, special exhortations are addressed: the rest of the book is chiefly prophetic. V. 6. *Kings and priests*—Such is the high dignity to which all believers attain through fellowship with Christ, 1 Pet. 2: 5, 9. V. 7. *He cometh*—Christ will surely come again, Acts 1: 11; 2 Thess. 1: 10. *They also which pierced him*—together with all who by unbelief have 'crucified Him afresh,' Heb. 6: 6. V. 8. *Alpha and Omega*—the first and last letters of the Greek alphabet—from eternity to eternity. V. 10. *In the Spirit*—in a devout state of mind, fitting him for the vision. *The Lord's day*—the day of the Lord's resurrection. V. 11. Locate these churches on a map. V. 12. *The voice*—rather the person speaking. *Seven*—the emblem of completeness, signifying the whole church. *Golden*—conveying the idea of its preciousness and sacredness. *Candlesticks*—These are not light, but the bearers of light. The light is the Lord which the church receives and communicates, John 1: 8, 9. V. 13. *Like unto the Son of man*—as seen by John at the transfiguration, Matt. 17: 2. Compare the vision in Daniel, 10: 6-11. V. 15. *Fine brass*—burnished, shining. *Sound of many waters*—grand, majestic, resounding like the roar of the sea around Patmos. V. 16. *Seven stars*—the ministers of the seven churches, V. 20. *Sharp two edged sword*—the sword of the Spirit—the Word of the Lord, condemning some, converting others, Eph. 6: 17.

Our Own Church.

THE MODERATOR'S PASTORAL ADDRESS ON
AUGMENTATION.

*To the Members of the Presbyterian Church
in Canada.*

DEAR BRETHREN—At the late General Assembly in Hamilton, when the large deficit of \$6,000 to the Stipend Augmentation Fund was reported, and a proposition was submitted that a reduction should be made in the grants to the assisted congregations, the Assembly, in view of the great importance of the fund, resolved to make an earnest appeal to the congregations for increased liberality, and the Moderator was requested to prepare an address to the members of the church, on the duty of heartily supporting this most important fund.

To a large number of congregations this scheme has been most acceptable, and their contributions have been cheerful and liberal; and it is believed that all the congregations would have acted in the same spirit, had not misconceptions arisen as to its nature, and objections been taken, which we earnestly trust may be removed. The object of the Augmentation Fund is to assist weak congregations in supporting their ministers, so that each may receive the modest competence of \$750 and a manse, or say \$800 per annum, with a reasonably proportionate increase on this to ministers residing in towns and cities and the North-West, where living is more expensive.

An objection has been taken to this Fund that it is a new scheme suddenly laid by the London General Assembly of 1883, as a burden upon the church. The reply to this is that it may have a new name, but it is an old scheme. It is simply an advance upon the old scheme of the Home Mission Fund, by which a supplement was granted, on certain conditions, to weak congregations to make their ministers' salary \$600 per annum. No objection was taken to this old scheme. Contributions were regularly sent to the Home Mission Fund for this purpose. At the London Assembly, the proposition was made to raise the sum from \$600 to \$750 and a manse, and that Assembly heartily and unanimously decided in favour of it. The scheme is thus the old one, with the two points of difference, that the sum is \$750 and a manse in place of \$600, and the

scheme is separated from the Home Mission Fund, and its name is changed from the supplementing to the Augmentation Fund. It is thus obvious that the congregations which do not contribute to this scheme at all, or are giving less than they used to do to the old supplementing scheme, are proceeding upon a misconception. We may, therefore, most reasonably ask our people not to give anything less to this fund than they used to do, and, if possible, to add to their former gifts, so that this not unreasonable addition may be guaranteed to our ministers' salaries.

By some persons it may be asked,—is not this proposed salary too large? A large number of our people, by their liberal gifts, practically say that it is not unreasonably large. They believe that it is in the highest degree desirable to have a well educated as well as earnest ministry. They believe that such ministers will build up churches, draw in all classes and keep them in the church better than uneducated men would do. They do not believe that all Christian labourers need be well educated, but they are persuaded that the ministers of the Church should. They believe that the gifts and adaptation for work of our ministers are greatly helped by a thorough education. They find that all the churches of Christ are of the same opinion. This means that a young man, called by the Holy Spirit to the ministry of the Gospel, after passing through a good English education, should spend several years at a high school or collegiate institute, should take a university course of four years, and should pass through a further and special training of three years at one of our Theological Colleges. All this costs money, and money that by nearly all our students is earned by hard work. When the student becomes a minister of a church, he is expected to maintain a respectable position in the community, to educate his family, to give liberally to the schemes of the church, to local charities, and all good purposes, and to be given to hospitality. He is expected, in his studies, to keep abreast of his age; and surely, when all this is considered, it cannot be said that the proposed salary is too large. The minister does not serve for his salary; he preaches because he is the servant of his Master and the servant of all men for His sake. But he needs to have

a mind free from anxiety about his support and that of his family; and we ask all to consider whether \$600 is not, in the circumstances of our country, a too limited salary to meet the demands of a minister's position, and whether the proposed salary is not a modest and reasonable one. The words of the wise commentator are worthy of being remembered — "A scandalous maintenance makes a scandalous ministry;" and the words of the Scripture, "The labourer is worthy of his hire."

Another objection to this scheme is, that every congregation should do its own financial work and support its own minister and not be dependent on outside help. We answer, certainly; when a congregation is strong enough, it should bear its own burdens, and still further, should cheerfully help to bear the burdens of others. It should be self-reliant and independent. But if a congregation cannot give an adequate support to a minister, and if it gives faithfully and liberally what it can, is it not the duty of other churches, that are stronger, to aid it? Is not its minister entitled to a sufficient support, while he labours among them, and seeks to bring them up as rapidly as possible to the self-sustaining point? Mission stations would scarcely ever rise to be self-sustaining churches without outside temporary help. When thus helped they are cheered to go forward and to reach the point when, self-sustaining, they may, in gratitude, begin to help others still struggling. In place of teaching a spirit of feeble dependence, the weaker churches are all along, by this process, trained to a vigorous struggle for independence first and then to sympathetic help of others.

But are there not cases in which the aid thus given only serves to bolster up inefficient men? There may be such cases, for no scheme is absolutely perfect in its operation. In all callings, as well as that of the Gospel ministry, inefficient men are found. They are wanted nowhere, certainly not in the service of Christ. They should leave as quickly as possible. In the working of this scheme, such men become known and the remedy comes. Their churches become lethargic; the treasury is reduced; the requisite liberality per member is not reached, and the Augmentation Committee refuses to send any aid from this fund. The Presbytery refuses the application, and they cease to be bolstered up as inefficient

men. They must work more faithfully, or go elsewhere and do better, or leave the ministry. At the same time, we believe that there are very few inefficient men in the ministry of our church, and that in point of ability and earnestness they will bear a favourable comparison with their brethren in any church.

But it may be asked,—is not aid frequently given to congregations which are more than able to support their ministers without it? The reply to this is easy. The application for aid to any congregation must be presented to the Presbytery. If the members of such congregation are not giving faithfully, are not coming up to the prescribed liberality per member, the Presbytery simply refuses to transmit the application to the Augmentation Committee. And even where a Presbytery transmits an application, the Augmentation Committee carefully considers it and, unless the congregation is faithfully doing its duty, aid is not granted. This Committee has now received full power from the General Assembly to withhold grants when they may see good reasons for doing so. During the last year, eight congregations have been removed from the list of assisted congregations, because, in the judgment of their Presbyteries, they should not continue to receive aid from the fund. But, some say, the Home Mission Fund has more money than it requires, and it should be drawn upon to aid the Augmentation Fund. The answer to this is two-fold. The two funds are now quite distinct from one another; and the Home Mission Fund needs all, and more than is given, to meet the continually pressing and enlarging claim of such fields as British Columbia, the North West, and the extensive mission fields throughout the church. In the North West, there are seventeen congregations depending on the augmentation fund for existence, and the number increases every year, as the country fills up.

During last year fourteen congregations that were receiving aid from this fund have become self-sustaining. Eight congregations have been removed from the fund, because their Presbyteries thought that they should not receive aid. Eleven congregations have been added to the list. The whole number receiving aid has been thus reduced from 170 to 159. But for this aid, these 159 congregations, with a membership of 14,000,

would not enjoy the privileges of a full Gospel ministry. The sum asked for this year, after a careful estimate by the committee, is \$30,000.

This deeply important scheme of our Church is based upon the teaching of the Scriptures, that the strong should help the weak. "Bear ye one another's burdens, and so fulfil the law of Christ." This is the spirit of the Saviour, who gave and ever gives His strength to save the weak. The help thus given encourages our struggling churches till they are strong enough to bear their own burdens, and then to help others as they have been helped. By God's good providence we have a great field placed under the care of our Church. We should thank God for this opportunity. As the work goes onward new mission fields and growing congregations will need our help. By giving to this fund we are sowing seed which will yield a large and a speedy harvest. Granting that there may be exceptional cases where aid is given that should not, let us remember that no scheme of any church can be wrought with absolutely perfect efficiency and that the guards against such exceptional cases are already many and are increased when necessary. The General Assembly of our Church appeals to all who have dealt liberally by this scheme to continue their liberality, and, if possible, to increase it. And the Assembly earnestly appeals to those who have withheld their contributions to what it considers to be a great and most important scheme, and asks them to consider its claims in a prayerful, Christian spirit, and to join their brethren in cheerful and liberal gifts to a fund which seeks to provide the full privileges of a settled charge for our weaker congregations and a modest maintenance for their ministers.

I am, dear brethren, yours in the Lord,
J. K. SMITH, *Moderator*.
Galt, Oct. 8th, 1886.

DAY OF PRAYER.—The Synod of the Maritime Provinces have appointed the First Sabbath of November to be a day of Prayer on behalf of Foreign Missions.

COUVA.—The Eastern Section of the F. Mission Committee met on the 6th October, and appointed Miss Minnie Archibald, Truro, to be a Teacher at Couva, Trinidad.

PRESBYTERIAN COLLEGE, HALIFAX.—We are requested to state that the session of this College opens Nov. 3. Opening lecture by Principal Macknight, D.D. Students requiring to appear before the Board of Examiners, should meet that Board on the 30th Oct.

THE ASSEMBLY FUND.—We hope sessions will not forget the annual collection for the Assembly Fund, which falls on the third Sabbath of November. Last year, the total receipts of this Fund amounted to \$3,239. Printing and circulating the Minutes, a goodly volume of nearly 409 pages, involves an expenditure of about \$2000. It is money well spent.

TRINIDAD MISSION.—On the 21st September, Rev. W. L. Macrae and his wife left Halifax for their new sphere of labour at Princetown, Trinidad. Farewell meetings were held at Pictou and at Halifax. Deep interest is felt in Mr. Macrae, and he will be followed with the earnest prayers of the churches. He occupies the station vacated by the death of the lamented Mr. Macleod.

THE BOHEMIAN CHURCH.—The General Assembly recommended the church to contribute towards the Fund of \$25,000 to be raised by the churches connected with the Presbyterian Alliance. Our Bohemian brethren are poor and weak—a mere remnant of the great and prosperous church which once flourished in Bohemia. The fatal shadow of the Papal tyranny has blighted our sister church. She is now seeing better days. Let us help her.

KNOX COLLEGE, TORONTO.—The opening Lecture of the present session was delivered in Convocation Hall on Wednesday, 6th October, by the Rev. Prof. McLaren, D.D., his subject being "The New Theology and its sources." There was a large attendance of ministers, students and friends. Principal Caven, D.D., formally announced the appointment of the Rev. R. Y. Thompson as Lecturer on Old Testament Introduction. He stated that of the \$200,000 asked for Endowment, the sum of \$189,000 was subscribed, of which \$129,000 had been paid.

PRESBYTERIAN COLLEGE, MONTREAL.—The session was formally opened by a Lecture in the David Morrice Hall, on Wednesday, 6th October, by the Rev. Prof. Campbell, M. A., the subject of which was "the Phenomenal God." The large Hall was

well filled. Principal Macvicar, D.D., presided, and in the course of his remarks intimated that the Library had just been enriched by the addition of a unique treasure, consisting of a collection of over 400 volumes of oriental, critical, historical and theological works, chiefly bound in costly vellum, the property of the late Sir Charles Sieveright, Baron d'Everton, of Corfu. The session opens with a larger number of students in theological classes than in any previous year.

PRESBYTERIAN W. F. M. SOCIETY, (EASTERN SECTION).—The annual meeting of this Society was held at Pictou on the 29th and 30th September. This Society now embraces 60 auxiliaries, and several mission bands, and has over 1500 members. It has added over \$10,000 to the mission funds of the Church. The Society has existed ten years, and been steadily increasing in vigor and usefulness. Five sessions were held; many papers of interest were read, and important practical topics discussed. The following officers for the ensuing year were elected: Mrs. R. F. Burns, president; Mrs. H. H. Macpherson, Halifax, Miss Fairbanks and Mrs. McKay of Stellarton, vice-presidents, (with presidents of Presbyterian societies); Misses Campbell and Smith, secretaries; Mrs. S. Waddell, treasurer. Stellarton has invited the association to meet there next year.

CENTENARY OF JAMES' CHURCH, NEW GLASGOW, NOVA SCOTIA.—The first Kirk-session in the county of Pictou was organized by Rev. James MacGregor, D.D., on the 17th Sept., 1786; and the centenary of the interesting event was celebrated in James' Church, New Glasgow, on the 17th September, 1886. This church is named in honour of Dr. James MacGregor; and it claims to be the central congregation, the heir and successor of the congregation to which Dr. MacGregor ministered. Dr. MacGregor's successor was Dr. David Roy; and the present pastor is Rev. E. A. McCurdy. These three pastors have had charge in succession from 1786. The celebration on the 17th attracted much attention. Papers bearing on the history of the congregation and of Presbyterianism were read by the pastor, the Rev. Dr. McCulloch, Rev. E. Ross, and Messrs. D. C. Fraser, James W. Carmichael, and John S. Maclean.

THANKSGIVING DAY.—Over nearly the whole country, the harvest is now past and the summer is ended. Thursday, 18th November, has been appointed by the Governor in Council as Thanksgiving Day. There are, as usual, ten thousand reasons for public and private thankfulness. We have been exempt from devastating storms, from earthquakes, from plague and famine and war. The blessings of peace, so precious in the view of all good citizens, have been enjoyed from shore to shore of our wide Dominion. There is also abundance of food in all our borders. With brightening prospects commercially, it is well and comely to praise the Lord in songs of thanksgiving; but it is still better to show our gratitude in our life and conduct, by remembering the poor, helping the helpless, and supporting liberally the cause of Christ. Let us give back to the Giver of all good a portion of what He has bestowed on us.

LICENSURES.—Mr. J. B. Hamilton, 14th Sept., by Presbytery of *Stratford*. Mr. John R. Campbell, 21st Sept., by Presbytery of *Quelph*.

CALLS.—Mr. Neil Campbell to Elmsley, —*Lanark and Renfrew*. Mr. J. D. Ferguson to Windsor Mills and Lower Windsor, —*Quebec*. Mr. John McLeod to Scotstown, —*Quebec*. Mr. A. McAulay to Dalhousie &c., also to St. Columba, &c., Madoc, —*Kingston*. Mr. J. Campbell, Ph. D., of Harriston to Collingwood, —*Barrie*. Mr. A. H. Drumm to Severn Bridge, Washago and Ardrea, —*Barrie*. Mr. J. A. Ross to Dundalk and Ventry, —*Orangeville*. Mr. John Young to Drummondville and Chippewa, —*Hamilton*. Mr. J. Robbins to First Church Truro, —*Truro*. Mr. J. Pritchard of Manchester to Forest, —*Sarnia*.

ORDINATIONS.—Mr. Neil Campbell, 29th Sept., and inducted same date, Elmsley, —*Lanark and Renfrew*. Mr. James Hamilton, 20th Sept., by Presbytery of *Stratford* as Missionary to the North-West.

INDUCTIONS.—Mr. A. K. Caswell, 31st Aug., Oneida and Hagersville, —*Hamilton*. Mr. F. Ballantyne, 5th Oct., Walton, —*Mailland*.

DEMISSIONS.—Mr. W. Maxwell, Annapolis, —*Halifax*. Mr. J. D. Ferguson, Kennebec Road, —*Quebec*. Mr. J. McIlroy, Matilda, —*Brockville*. Mr. Jas. Gordon, M.A., Niagara Falls, —*Hamilton*. Mr. W. A. Johnston, Rockburn and Gore, —*Montreal*.

CHURCH OPENINGS.—On the 5th Sept, Port Perry Presbyterian Church was re-opened by Rev. J. K. Smith, M.A., Moderator of Assembly. On 29th August, the South Plympton Church was re-opened by Rev. John McRobie

and G. Cuthbertson. The corner-stone of a new Presbyterian Church in Parkdale, to seat 1,100 and to cost about \$20,000, was laid on 14th Sept., by Rev. R. P. McKay, the pastor. The new Division Street Church, Owen Sound, was opened for public worship on the 19th and 26th Sept. Principal Macvicar preached on the 19th and lectured on the 20th, and Rev. J. K. Smith, the Moderator of Assembly, on the 26th. The building is of stone with a massive tower on the north-west corner. The interior is of amphitheatre form and will comfortably seat 900. It is heated by steam and lighted with gas, and is upholstered throughout. It cost in the neighbourhood of \$18,000 and is a credit to the Presbyterian Church. On 12th Sept., a new Church was opened, free from debt, by Rev. G. M. Clark, in East Gloucester, Ottawa Presbytery. On 19th Sept., Rev. J. Stewart preached at the opening of a new church in Ponsonby, Montreal Presbytery. The new Portage la Prairie Church was opened by the Rev. D. M. Gordon on 19th Sept. The congregation at Birtle, Man., have let the contract for a new church which will cost over \$2000 when finished.

MANSES.—The congregation of North Sydney, Cape Breton, have provided their pastor, Rev. Dr. Murray, with a comfortable manse, which cost about \$2000. The congregation of St. John's Church, Chatham, have provided a manse for their Pastor, Rev. N. Mackay, at a cost of \$2000. The ladies of St. Andrew's congregation, Chatham, raised \$1018 by means of a bazaar to pay off the debt on the manse.

DEATH.—**REV. W. G. FORBES.**—This venerable minister died at Plaster Cove, Cape Breton, on the 18th Sept., aged 86 years. Mr. Forbes was the first student who completed his course in the Free Church College, Halifax, under the late Dr. King. Mr. Forbes was licensed in 1851, and after labouring a few months in Cape Breton, he was called to the congregation of Plaster Cove (Port Hastings) where he was settled in 1852. His charge was widely scattered, and involved a vast amount of hard labour. Mr. Forbes was an able and acceptable preacher, especially in Gaelic. In 1860 he was Moderator of the Free Synod, and he acted in that capacity at the union on the 4th Oct., 1860. Mr. Forbes continued to labour while health and strength remained; but he retired from the active duties of the ministry several years ago, and was patiently awaiting his call to his eternal rest.

MANITOBA ITEMS.—The students are retiring from their fields after having done a good summer's work. Kildonan, vacant congregation, is hearing candidates. Rev. Mr. Spence has been received for approval of the General Assembly from the Methodist Church, and has, on the request of the people of Rat Portage, been stationed there for six months. An effort will be made to move a church now disused to Gretna, which is a station opened last

New Year. A missionary for Rainy River is needed. In Brandon Presbytery some four or five congregations have risen to the status of being ready to call ministers. Carberry has called Rev. David Anderson, B.A., of Manitoba College, and he has accepted, with highest prospects of usefulness. A new church was opened lately by Dr. King at Shoal Lake, Manitoba. Portage la Prairie Church was opened by Rev. D. M. Gordon last month. In Southern Manitoba, the extension of the railway is likely to result in the building of new churches. Manitoba College opened on 16th of September. The opening was somewhat clouded by the death of Mrs. King, after a painful illness of nearly a year, borne with heroism and gentleness. References were made to it in the Winnipeg churches, and the Presbytery of Winnipeg and College Society passed votes of sympathy with Dr. King in his affliction. The Arts Department of the College is in full working order. The attendance is large, there being a B.A. graduating class of nine, and very large classes in the first and second years. Ladies are now permitted to pursue a university course in Manitoba College. The Theological Department opens on first of November. B.

Meetings of Presbyteries.

HALIFAX, Sept. 14th.—Mr. W. Maxwell's resignation of Annapolis was accepted. The call to Mr. A. Rogers, of Yarmouth, from Melville Church, Côte St. Antoine, was considered, and the Presbytery resolved not to translate.

TRURO, Sept. 14th.—Mr. Abner Lewis, B. A. was certified to college as a student of first year. Committees were appointed to take charge of the various church schemes. Application was made to the Hunter Fund for a grant of \$500, on behalf of a church being erected at River Hibert. The congregation of Upper Londonderry was visited, and found to be in a satisfactory state.

LUNENBURG AND SHELBURNE, Sept. 7th.—Home Mission reports were received. A. W. Crawford was reappointed in charge of Riversdale. Arrangements were made for moderation in a call at Bridgewater.

PICTOU, Sept. 7th.—The Presbytery sanctioned the erection of a manse at Durham, instead of at Greenhill, as previously arranged. A committee was appointed to consider the propriety and desirability of having a small collection of hymns for prayer meetings. A satisfactory report of work by Mr. Dey was presented.

ST. JOHN, Sept. 7th.—The Shediac congregation applied for separation from Shemogue, promising \$400 towards the support of a pastor. It was resolved to notify Shemogue. Arrangements were made for the induction of Mr. McNeill, in St. Andrew's Church, St. John. Mr.

G. S. Allen was restored to full status as minister. Rev. Mr. McMillen, of Bocabec and Wa-weig, and Rev. Mr. Gray, of Sussex, tendered demission of their respective charges. Mr. Macdonald reported from St. Martins, that the Masonic Hall there had been gifted to the church. A new church is in course of erection at Hampton, where Mr. Langill is laboring.

QUEBEC, Sept. 21st.—Mr. J. R. MacLeod reported that Richmond and Melbourne had been united, and now form one pastoral charge; also Windsor Mills and Lower Windsor. The Presbytery expressed its gratification. A call from Scotstown in favor of Mr. Jno. McLeod, B. A. licentiate, was sustained, and the ordination and induction fixed for Oct. 13th. A unanimous call from Windsor Mills and Lower Windsor in favor of Mr. J. D. Fergusson, B. A., was sustained. Mr. Fergusson was allowed time to consider the call. Point Levi was granted leave to call. Mr. P. Roderigue, of Beauce County, was recommended to the Board of French Evangelization for employment. Mr. Charbonnell was granted leave of absence for one month. The Rev. D. Currie tendered his resignation of the charge of Three Rivers. The congregation was cited to appear at Scotstown, 13th Oct., at 10 a.m.

MONTREAL, Oct. 5th.—It was resolved to allocate among the several congregations the amount asked from the Presbytery by the Augmentation Committee. Deputies were appointed to visit all augmented charges. The French Committee reported that the people in St. Jude had subscribed \$91 to erect a mission house there. It was agreed to petition the Montreal Protestant Board of School Commissioners to open a school in the city for French Protestants. The City Mission was reported as prospering under Mr. Patterson. The Presbytery certified fifteen students to the Senate of Presbyterian College, Montreal.

OTTAWA, Sept. 27th.—Mr. Whillans reported the organization of a church at Casselman, and the Rev. Mr. Christie was appointed there for six months. The Home Mission report was adopted, and a committee was appointed to consider the practicability of uniting Hull with Chelsea.

BROCKVILLE, Sept. 14th.—Mr. McIlroy's resignation of Matilda was accepted. Messrs. A. Nelson and W. A. Merkley were recognized as Catechists. It was agreed to hold Sabbath School Conference at Morrisburg, on Oct. 12th. Iroquois and Dixons were united as one pastoral charge. Arrangements were made for missionary meetings. Several students read discourses and were certified to college.

KINGSTON, Sept. 20th.—The two congregations in Pittsburgh were united, under charge of Mr. Gallaher. Mr. A. McAulay accepted call to Dalhousie, &c., and his ordination was fixed for Dec. 7th. The mission fields were counselled to use, in worship, the psalms and hymns authorized by the General Assembly.

PETERBORO', Sept. 21st.—Several students gave in exercises and were certified to college. Mr. Howard was asked to reconsider his declination of call to Warsaw. Messrs. Miller and McArthur were certified to the Home Mission Committee for work in winter. Encouraging reports were received from the mission fields in the bounds.

TORONTO, Oct. 5th.—Hornby and Omagh offer to give \$750 and rented house, and it was agreed to grant moderation in a call there. Congregations were enjoined to have their year correspond with the calendar year. Several students were examined and certified to Knox College. It was agreed to urge on sessions and congregations the claims of the Aged & Infirm Ministers' Fund. The place of meeting hereafter was changed to the lecture room of St. Andrew's Church.

ORANGEVILLE: Sept. 14th.—A call from Ventry and Dundalk to Rev. J. Ross was sustained. It was agreed to try and secure Mr. Madill's services at Corbeton for the winter. The Gandier congregation asked assistance in erecting a church building and a committee was appointed to enquire into the matter. Satisfaction was expressed with Rev. G. L. Howies' services in Ballinafad.

BARRIE, Sept. 28th.—Call from Collingwood to Rev. J. Campbell, M.A., Ph.D., was sustained, and transmitted to the Presbytery of Saugeen. The Rev. R. N. Grant was authorized to moderate in a call from Severn Bridge, Washago and Ardtrea, on 12th Oct. It was agreed to recommend to H. M. Committee that Rev. J. Mordy, M.A. be appointed ordained missionary between Sudbury and Schreiber on the Canadian Pacific Railway. The resignation of Rev. A. H. Drumm, ordained missionary at Port Carling, etc., was accepted. Reports from the mission fields of summer labour were received. They were about twenty-five in number, and were satisfactory to the Presbytery as showing faithful labour and gratifying results.

OWEN SOUND, Sept. 21st.—Students were examined and certified to the various colleges they attend. All congregations were enjoined to make their financial year close with the calendar year. A committee was appointed to arrange for a general exchange of pulpits, so that the claims of the Augmentation Fund may be fully laid before all the congregations. Application was made by Johnston and Daywood congregation for a supplement from the Augmentation Fund. A committee was appointed to consider the application and report.

GUELPH, Sept. 21st.—Arrangements were made for missionary meetings. Mr. John R. Campbell was licensed to preach the gospel. Messrs. Doherty, D. Mackay and G. W. Logie were certified to college. Moderation was granted to Knox Church, Acton. A committee was appointed to arrange for a Presbyterial Sabbath School Conference.

HAMILTON, Sept. 21st.—Messrs. Black, of Caledonia, and Gordon, of Niagara Falls, tendered resignation of their charges. The call to Mr. A. K. Caswell, from Ancaster, was set aside. Leave was granted to moderate in a call at Drummondville and Chippewa.

PARIS, Sept. 14th.—Session records were examined and attested. Messrs. Leeming, Nichol and J. E. Brown were certified to the College Senate. It was agreed to strongly urge the claims of the Aged and Infirm Ministers' Fund on the generous consideration of the congregations in the bounds.

STRATFORD, Sept. 14th.—Mr. McPherson's petition as to his retiring allowance was considered, and a committee appointed to confer with parties. North Mornington and Milverton were disunited, Mr. Kay remaining in charge of Milverton. Mr. J. B. Hamilton was duly licensed to preach the Gospel. Sept. 20th.—Miss Oliver was designated to the Foreign Mission field, and Mr. James Hamilton ordained as a missionary to the North-West. The meeting was held in Avonbank, and was presided over by Rev. R. Hamilton. It was specially interesting, because of the fact that Mr. James Hamilton was the Moderator's son, and Miss Oliver was a member and Sabbath school teacher in the Moderator's congregation.

HURON, Sept. 14th.—Messrs. J. McGilvray and D. M. Buchanan were certified to the Knox College Senate. Missionary meetings were arranged for. It was agreed to refuse to entertain Mr. T. E. Calvert's application. A motion congratulating Mr. R. Y. Thomson on his appointment as Lecturer in Knox College was adopted.

MAITLAND, Sept. 21st.—Call from Walton to Rev. F. Ballantyne was accepted and induction fixed for 5th Oct. It was agreed to hold a Sabbath School Convention under the auspices of the Presbytery. A committee was appointed to visit South Kinloss as to arrears due. The Aged and Infirm Ministers' Fund was commended to the congregations in the bounds.

BRUCE, Sept. 14th.—A minute anent the late Rev. W. Blain was adopted. Mr. Joseph Steele was certified to the Home Mission Committee as a catechist. A number of students were certified to college. Rev. A. Findlay submitted an interesting report of his work in Algoma and was cordially thanked by the Presbytery. It was agreed to apply for a renewal of the grant to Hanover and N. Normanby. Mr. Gourlay submitted a statistical and financial report of the congregations, which was ordered to be printed and distributed.

COLUMBIA, Sept. 20th.—Leave was granted New Westminster to moderate in a call. A deputation from Chilliwack asked to be organized. They promised \$600 towards salary and are to build a church this year and a house when required. The application was granted.

It was agreed to ask the Assembly's Home Mission Committee for four missionaries, viz.: Chilliwack; Langley, &c.; Ashcroft; Alberni.

Synod of the Maritime Provinces.

THIS Synod met at Truro, Nova Scotia, on Tuesday, Oct. 5, at 7.30 p.m., and continued its sessions till Friday evening. Rev. Thomas Sedgwick, retiring Moderator, conducted the opening services and preached a most impressive discourse from Rom. 1:16. Rev. Alex. Maclean, Hopewell, Pictou county, was unanimously elected Moderator.—The report of the Hunter Church Building Fund showed that only two free grants had been made during the year. Loans without interest had been given to five churches. Five applications are still not disposed of on account of lack of funds. Since the beginning, the fund has aided 37 churches, with grants of \$10,000, free loans of \$17,000, and loans at interest of \$7,700.—On motion of Rev. Robert Laing, Halifax, the Synod, gave its cordial and unanimous endorsement to the proposal to establish a Ladies' College at Halifax.—Rev. P. M. Morrison, Dartmouth, was elected Agent of the church for the Eastern Section, his salary to be \$1,750. The Synod in this matter acted under the authority of a remit of General Assembly. On Wednesday evening, prominence was given to Foreign Mission matters. Rev. E. Scott, secretary, explained the financial situation which shows that the funds need replenishing before the end of the year, large sums then falling due. A most interesting address was delivered by Rev. Joseph Annand, of the New Hebrides Mission, who intimated his probable return to his field of work early in 1887.—A report on the state of religion was submitted by Rev. A. B. Dickie, showing much progress and revivals in many congregations. Large additions have been made to the membership of the church during the year, in some cases 100, in a few over 200 having been received. The subjects of systematic giving, temperance, Sabbath Schools, and Sabbath observance were reported upon and discussed. The Home Mission report showed progress, especially in the Presbytery of St. John. Mr. McMillan, the Convener, stated that the expenditure this year had to be increased about \$1500. For the first time for a number of years we are threatened with a deficit. The Woman's Home Missionary Society, St. John, pays \$50 a year towards the salaries of a number of missionaries stationed in fields in the St. John Presbytery. Rev. P. M. Morrison, having accepted the position of Agent, resigned the Clerkship of Synod, and Rev. Thomas Sedgwick was unanimously elected Clerk of Synod. A favourable report from the Augmentation Committee was submitted by Rev. E. A. McCurdy. The sum of \$9000 is

asked for the ensuing year, to be allocated as follows: Pictou, \$1350; Halifax, \$2050; Sydney, \$450; Wallace, \$360; Truro, \$900; St. John, \$1260; Miramichi, \$600; P. E. Island, \$1050; Victoria and Richmond, \$250; Lunenburg and Shelburne, \$370; Newfoundland, \$360. The report was approved, and the proposed regulations and allocations were accepted. The Presbytery of P. E. Island was authorized to receive Rev. A. A. Mackenzie as a minister of this church, in accordance with a remit of Assembly. A resolution was passed deprecating the continued aggressions of the French in the New Hebrides. The Aged and Infirm Ministers Fund regulations were amended and then approved. A statement concerning the Widows and Orphans Fund was submitted. Total capital now about \$68,000. The next meeting of Synod will be held at New Glasgow, on the 4th Oct., 1887.

Ecclesiastical News.

CANADA.—The Church of England in Canada held its Provincial Synod in Montreal, in the month of September, Rev. John Langtry of Toronto being chosen Prolocutor. Among other things done at this triennial assembly of the Episcopal Church was the passing of a motion by both the bishops and "the lower house" looking towards a Protestant union. Each of "the houses" appointed a committee "to confer with any similar committees representing other Christian bodies, for the purpose of ascertaining whether there is a possibility of honorable union with said bodies." It is something for this hitherto exclusive branch of the church to have officially recognized the existence of other Christian bodies, and whatever may be the upshot of any negotiations that may be entered into between them and others, we hail with pleasure the token now given of their having come to entertain sensible views of their position relative to the rest of the Protestant community. The next most important business transacted had relation to the missions of the Church in Algoma, and the Great North West. Bishop Sullivan said that the highest stipend paid in Algoma was \$1000, and the average \$750, out of which a horse and buggy, and often house-rent had to be found. The sum raised by the church in Canada for Domestic Missions, during the year was \$26,507, while \$16,453 was raised for Foreign Missions, the Society for the Propagation of the Gospel, and other religious enterprises. The subject of brotherhoods and sisterhoods was taken up and led to a heated debate. After prolonged discussion, the matter was left in abeyance, as was also the much feared question regarding the desire of the Montreal Diocesan College to be empowered to confer degrees in Divinity, which, by consent of all parties, was shelved for two years. Rev. R. V. Rogers, for many years Rector of St.

James Church, Kingston, well known for his devout attachment to the doctrines of the Reformation, has lately gone to his reward, at the ripe old age of 84 years. The quadrennial General Conference of the Methodist Church of Canada lately finished its sittings at Toronto. Great earnestness and ability characterized the discussions, which extended over a period of about three weeks. Among the most important matters debated were the college and itinerancy questions. On the former point, a majority declared in favour of the federation of the Colleges, which means that Victoria University will be removed from Cobourg to Toronto, if the means necessary to accomplish this can be secured. Rev. Dr. Potts was appointed education secretary, with a view to raising at least \$400,000. Although the proposal to extend the period of itinerancy to four years had the recommendation of a committee which had had the subject under consideration for sometime, the temper of the Conference was conservative, and the three years' period was retained, largely by the voice of the clergy themselves, whose interests were sought to be promoted by admitting of their remaining four years in the same circuit. The General Conference endorsed the action taken by the Montreal Conference, in the matter of seeking an understanding with Presbyterians and others in small Protestant communities, so as to secure the withdrawal of all unnecessary expenditure of men and means. The Conference also emitted no uncertain sound on the question of the Temperance Reform, declaring itself in favour of prohibition. It passed a resolution regarding the way some officials had treated the Indians of the North-West similar in tone to that adopted by our General Assembly, and it endorsed Mr. Charlton's bill as to the necessity of legislation for the better protection of young girls. The Methodist Church of Canada is now supposed to embrace about one-fifth of the population of the Dominion. It has 1,700 ministers, nearly 200,000 communicants, and 900,000 adherents. The following statistics of Church property are given:—Total number of churches, 2,943; other preaching places, 1,244; value, \$7,833,994; number insured, 595, for the amount of \$2,640,864; number of parsonages, 870; value, \$1,231,842; value of furniture, \$178,156; number of colleges, 10, value, \$489,435; number of burial places, 995, value, \$124,890. Total value of all Church property, \$9,658,526.

SCOTLAND.—Church renovations are in many places the order of the day. Two stained glass windows have been placed in Kirknewton Parish Church, in memory of the late Dr. Smith; two in Kirkcaldy Parish Church, in memory of Mr. James Russell, and two very handsome ones in Dunblane U.P. Church, where the Rev. Dr. Wm. Blair ministers. Benbecula Free Church was opened recently by the Rev. Dr.

Somerville, Moderator of Assembly. The church was built very largely through the exertions of Principal Rainey, and presented to the congregation, free of charge! For the repairs on the Gaelic Church, Inverness, the fears are being taxed. In event of their resistance, the arm of the law is to be called in. This is one of the grievances in connexion with the National Church, which causes much irritation. The passing of Mr. Finlay's bill would have removed it. In our obituary list, I notice the death of the Rev. Wm. Binnie, D.D., Professor of Church History, &c., F.C. College, Aberdeen; and recently, that of the Rev. R. O. Young of Fortrose, in his 84th year. Mr. Playfair, formerly of Abercorn, and who paid a visit to Canada in 1876, has passed to his inheritance. The jubilees at present are those of Dr. Honey of Inchture, on which occasion he received a purse of \$1450, and of Mr. Elder, Sealing. Among convalescents are the Rev. R. H. Muir of Dalmeny; for many years Convener of the Church of Scotland's Colonial Committee. Mr. Muir has had a very serious attack of small-pox, contracted while visiting among the workers employed on the railway bridge at Queensferry. Appointments of ministers to churches are too many to mention. Some elections are contested, as at Snizort, where there were 26 communicants (!) and 102 adherents, of whom 99 were present. Of these, 50 voted for Mr. McRurie, and 48 for Mr. McCallum. One declined to vote, and another of McCallum's men was absent. Had they been up to the mark, Mr. McCallum would have had his half-hundred also. As it is, there is dissatisfaction. The induction of the Rev. Mr. Kyd at Stevenston is being opposed also. The Rev. Wm. Bryce, St. Ninian's, Glasgow, resigns on account of ill-health. The Rev. John Gray is now junior pastor of the U. P. Church, Rothesay. Mr. Mitchell goes to Kirk-Cowan, and the Rev. Ebenezer Ritchie to the Original Secession Church, Paisley. Among our Canadian visitors to the west coast this month, we were glad to see the Rev. Dr. Jenkins and family, the Rev. Dr. Snodgrass (now of Canonbie) and family, and Dr. Pollok of Halifax. All have now taken wing. Dr. Snodgrass has not been well, but is much improved by his visit to Rothesay. Henry Ward Beecher has also gone. Scotland is still being remembered by her American sons; for Mr. Carnegie has laid her under obligations recently by a donation of \$250,000 to found a public library in Edinburgh; and a bust of the poet Burns, to be placed on the Wallace monument, near Stirling; in connexion with which some one suggests that now John Knox should be remembered in the room set apart to the recognition of the illustrious liberators of Scotland. Let me close with a few facts outside the ecclesiastical domain. This week, the convention for the "Deepening of Spiritual Life" is being held in the Queen's Rooms, Glasgow. The attendance at all the meetings is very large,

and the interest very great. Yesterday, Drs. Andrew Bonar and J. Elder Cumming held prominent positions on the platform, but the speakers were chiefly from England, with Pastor Stockmeyer from Germany. In the beginning of the month, we had the Thanksgiving for the "Orphan Homes of Scotland," and the dedication of \$100,000 of property. The day was fine; about 1,000 people came to unite in the services; and Mr. Quarrier and the children were at their very best. But as I have promised our Editor that he shall describe the "Homes," I must not enter that consecrated domain. Suffice it to say that there are now \$300,000 worth of property secured for the work, and under the care of proper trustees, while no man has ever been solicited personally or by writing for a single penny. Mr. Quarrier deals with the Lord in prayer, relying chiefly upon the assurance that God will be a "Father" to the fatherless; nor has he ever found the Father's provision to fail. The running expenses now amount to \$150 a day. Yet that comes in with perfect regularity from many and varied sources, from a cent to fifteen thousand dollars, as in the case of his iron ship. It always comes. Never has he at any time had more than a fortnight's provision on hand, and very seldom less. Once his supply was down to two days, but that very night, after earnest prayer, he received a legacy of \$1800, which again put him all right, nor has he been in such straits since. To complete the number of villas, there are still required \$100,000 which I have no doubt, will be given. Mr. Quarrier's aim is to save two children a day. May the Lord bless and prosper His own cause at His servant's hands.

"A patient Quarrier working day by day,
"Joys in the stately temple rising far away."

D.

IRELAND.—Not for a long time has the Presbyterian Church of Ireland suffered such a calamity as in the death of the Rev. William Fleming Stevenson, D.D., of Rathgar, Dublin. What makes the matter seem worse is, that he was taken away in the fullness of his power and usefulness, at an age when it might be expected that he would be spared for many years. He had not quite completed his 54th year. He was a native of Strabane, and was brought up in the congregation of the Rev. Dr. Goudey. He graduated in Edinburgh University and had his divinity course partly in Edinburgh and partly in Germany, and was licensed to preach when he was about 22 years of age. Although he was far above the average in education and culture he was by no means popular in vacancies, the country congregations looking upon him as a failure. Time has shewn what the vox populi amounts to in some cases. For some years he laboured in the Belfast Town Mission. A new congregation was formed in Rathgar, a suburb of Dublin, and he was ordained there in 1860.

There was then no church building, and his income the first year was less than \$500. In time, a beautiful church was built, and was opened by Dr. Norman Macleod, who was a very warm and intimate friend of the young minister. From those small beginnings the congregation grew to be one of the very first in the church. He had tempting calls to go elsewhere, to Scotland, to England, to America, but there he remained until his death. For literary power and genuine fervour, two qualities that are not always combined in one man, he was unsurpassed in the Church of his fathers. His volume on "Praying and Working" is known wherever the English tongue is known. He wrote largely for the magazines. His services to the cause of missions are well known. When Dr. Morgan retired from the management of the mission to India it seemed hard to find one to carry the mantle that fell from his aged hands. Yet Dr. Stevenson carried the work on to a greater height than ever Dr. Morgan did. He himself visited the mission fields, and other lands as well, and when he returned he electrified his audiences wherever he went with his burning words about the wants and prospects of the heathen lands. His wife, who was a true helpmate to him, was one of the Sinclair family, a daughter of the late John Sinclair of Belfast. Five years ago, he was unanimously called to the Moderator's Chair, the highest honour the Assembly can bestow. It is said that his death was caused, or at all events hastened, by overwork. He was a most devoted student, but he was none the less a faithful pastor, and the cares of the foreign mission must have been a great tax on his time. All, however, was lovingly performed until the end came, so unexpectedly. The church will not soon see his like, so variously gifted and so devoted. His memory will be a blessed heritage and stimulus. Another death falls to be recorded this month, that of the Rev. Samuel A. Bellis, LL.D., of Ramelton, also a comparatively young man, noted not only as a scholar of rare endowment but also as a man of fine spirit. It was his father who was so long the secretary of Missions, and who passed away only last year, after being 60 years in the ministry. Dr. Bellis was only 47 years of age. He also was a German student, having for one or two sessions sat at the feet of Delitzsch. He was the first of the ministers of the Church in Ireland to take the degree of LL.D., by examination in the Queen's University, now the Royal. His whole ministry was spent in the quiet town of Ramelton, Co. Donegal. It is seldom that we have to record the death of two such men in one month, and it is well that it is so seldom.

H.

GREAT BRITAIN.—The Bishop of Ripon has been holding his primary visitation, in which he advised his clergy on all the prominent topics of the times. On the question of politics, he thought it would be a disastrous day

when ministers of religion should have no part nor lot in the discussion of the great issues subject to the nation's verdict. To separate the clergy from any portion of the life of the people, would be to create a religious caste destined to become unfit to lead the people to the gates of another world, because they had ceased to understand the men and women of this world. But while making this claim for political freedom, Dr. Boyd Carpenter deprecated any attempt to use the influence of a sacred office to persuade men to political action. To use the pulpit for political purposes, was to admit the modern heresy that the party was more than the State, which sounded like the unmathematical declaration, that the part was greater than the whole. Yet, to the question, "Had the Clergy no message to the people in times of political excitement?" he would answer, "Yes, a thousand times yes." He might remind them that no eagerness in the fray could justify the lowering of moral standards. He might urge the manly virtues of truth, sincerity and courage, and beg men so to act that their influence should be as a preserving element in the midst of men, by word and example, stirring, stimulating and strengthening the life of humanity to better and nobler things. It is understood that the Free Churchman who was announced in last General Assembly of the Church of Scotland to have given his lawyer instructions to divert a bequest of £20,000 from the Free to the Established Church is Dr. R. H. Gunning, Rio Janeiro. The annual "Pastoral Address" of the Wesleyan Methodist Conference, recently assembled at City-road Chapel, London, and addressed "to the Methodist societies in the Connexion established by the late Rev. John Wesley," is signed by the Rev. Dr. Robert Newton Young as president, and by the Rev. D. G. Waller as secretary. Forty-five thousand new members have been enrolled during the year, and 28,531 remain on trial, but regret is felt that after several years of increase there should be reported a slight diminution in numbers; 27,135 are stated to have "ceased to meet." Not only is there a decrease in numbers, but a serious falling off in the income of several of the Connexional funds, notably the Home and Foreign Missionary funds, the result not altogether of the protracted agricultural and commercial depression, but more especially of a decay of missionary zeal. An appeal is made for increased sympathy and support, that Methodism as a missionary church may not depart, but that the purposes of redeeming mercy to England and the world at large may be speedily accomplished. Special mention is made of Methodist work among the spiritual destitute of London, and of the initiation of the new movement. The work of Methodism among the young is stated to be full of encouragement there. Nearly 48,000 young persons meet in junior society-classes, an increase of upwards of 8,000 on the preceding year, and upwards of 326,000

young persons are enrolled as members of Wesleyan Bands of Hope.

UNITED STATES.—An exchange publishes some interesting statistics of the growth of the Southern Presbyterian Church. They show that this year there has been an addition of 11,644 on examination, against 9,951 for 1885, 7,259 for 1884, and 6,638 for 1883. The figures show a general gain. There are 39 more churches, and 13 more ministers. The net increase in church membership is 8,542. In Sunday school membership there was a gain of 494 teachers and 2,116 scholars. The American Board will report a good condition of finances at the annual meeting at Des Moines next month. It has received in donations during the year, which closed Sept. 1st, \$384,247; in legacies, \$107,190; total, \$491,437. This shows a slight decrease in donations as compared with last year, namely, \$2,765, and a still larger decrease in legacies, namely, \$14,288. The treasurer will, however, be able to report the Board out of debt, and all who love the missionary cause will rejoice in this fact. The Triennial Convention of the Welsh Calvinistic Church of the United States met lately in Milwaukee, Wisconsin. Delegates to the number of 150 were present. From abroad were Revs. Hugh Jones, Liverpool; Evan Jones and James Donne, North Wales; and High Sheriff David Hughes, Anglesea.

FOREIGN.—Keshub Chunder Sen was well known as one of the leaders in a kind of modified Christianity, which is very far from being that of the Bible, and which altogether fails in appreciation of the nature and value of the Atonement, was not unlike Caiaphas when he uttered the following unconscious prophecy concerning Christ in one of his latest public addresses: "Already His benign rule has brought about many and grand blessings, and soon, in the full light of His complete revelation, darkness will pass away and the full and everlasting light shine never to set again; for India is already won for Christ." The first Protestant mission in Guatemala was opened by the Presbyterians two years ago. The city has a population of 1,200,000, of which 180,000 are white. The gospel is preached with entire freedom, influential classes welcome the missionary, and the President himself sends five children to the first school opened. Having broken with Rome, there is danger lest the people drift into infidelity, so that their last estate become worst than the first. A Protestant church, the first in the city, was organized last December. About fifty years ago, Dr. Ray Palmer preached and published a missionary sermon, in which he pictured how his soul, returning five hundred years later to visit the earth, might see closed Japan open to the gospel, and its people instructed in Christianity. It will not take seventy-five years to accomplish that

for which his faith required five hundred years. Eighty-five years ago, the honorable directors of the East India Company placed on solemn record: "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." A few months since, Sir Rivers Thompson, lieutenant-governor of Bengal, said: "In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." The Chinese *Record* tells us of a whole town in China adopting Christianity. In the suburbs was a missionary chapel in charge of a native helper. Last summer the people became angry with all foreigners on account of the trouble between France and China, but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian teacher besought them to come to the true God, who could hear their prayers and save them. They listened to him in their despair, and united with him in asking God to stay the plague, and the plague was stayed *that day*. The people held a conference, and as a town they decided to accept the new religion and worship the God who heard their prayers. Rev. A. B. Thompson has been sent by the Colonial Committee of the Free Church, to Warwick Church, Bermuda. The Committee have made a grant to the congregation of £70 a year for three years. The Warwick congregation was organized in 1612; and the church in which the congregation meet was built 1719. The population of the islands is very small, and is not increasing. There is another Presbyterian congregation in Bermuda, that of St. Andrew's. It is not a strong congregation, but it is united and zealous. We learn from Rev. John Morton, Trinidad, that the weather in that island has been very trying. Mr. Hendrie has been ordered by his physician to leave, and has gone to Scotland, for change.

TEMPERANCE NOTES.—We sympathise with every wise effort to promote the cause of temperance, to hasten the advent of total prohibition, and thus overthrow one seductive and corrupting power that is cursing society, crushing many hearts, desolating many homes, and making humiliating inroads on the Church of Christ. The grand weapon of moral suasion is never to be laid aside, but must be plied as vigorously to save the drunkard to-day as ever in the past. The philanthropic argument—abstinence for the sake of others—is just as powerful, as heavenly, and as Christ-like now as it ever was. But for the traffic itself, that is, for those who make or sell strong drink, we can well believe that *legal* suasion—suppression by the strong arm of the law—is the only radical and effective remedy. The traffic we

believe to be essentially bad, blunting the moral sense of those who engage in it, so that anxious neighbors, starving children and warm-hearted philanthropists appeal to them in vain. They cannot be ignorant of the deadly ruin of which they are the cause; they know that the streams of lava they send forth are scorching the land, and we cannot afford to waste time in fruitless attempts to persuade them to abandon their trade. Hence, we can appreciate the motives of those who believe the time has come when the temperance or prohibition question should be made one of the grandest political issues, and who refuse any longer to keep this question in abeyance at the bidding of party prejudice. Great wisdom is needed in introducing it into the political arena, but we fail to see why the great temperance party, who have developed this reform from its infancy to its present colossal proportions, cannot be trusted to carry it on to victory. If they believe the question of national prohibition to be more heavily freighted with all that affects the moral, social and domestic well-being of a people than any other question that can be presented to the electorate, and if they are true to themselves and their principles, complete and final victory cannot long be postponed. Wherever the Canada Temperance Act has been carried, and the provisions for enforcing the law faithfully applied, it has, we believe, been attended with most beneficial results. But in some quarters the failure has been well-nigh total, simply because a traffic that has no respect for law has been allowed to violate the act with impunity. Were thieves and murderers to be dealt with in the same indulgent way, we question if the prohibitory laws against theft and murder would prohibit these crimes. It is, at all events, abundantly clear that one important end to be obtained, and one which temperance workers everywhere should agitate for and demand, is the rigid and faithful enforcement of the Canada Temperance Act, wherever it has been declared in operation.

P. W.

Foreign Missions.

FORMOSA.

DR. WARDROPE furnishes us with the following letter from Dr. MacKay, written from Palm Island, June 30th, 1886.

There are three small islands north-east from here, called *Pinnacle*, *Craig* and *Agincourt*. Only the latter has inhabitants, which vary in numbers year by year. Before going back to Canada, Mrs. MacKay went with me to visit them. We were nearly lost, and only got to Agincourt, where we remained all night amongst the poor people, about one hundred in number. In 1884, I went again with A. Hôa, a preacher, and several students, and this time could only reach Craig, or Bird Is-

land. We were all night ashore. Half a dozen men from Agincourt were there gathering eggs and catching birds. The former they had only to stoop down to pick up—the latter they caught at dark by simply using torches. Large bags were filled in less than half an hour. Thus the work went on for hours, whilst we kindled a fire and sat beside it. Once in the bags, the unfortunate sea gulls were soon disposed of by taking one by one and dashing them to death on a large stone, to await being cut open and salted in the morning. There was no fresh water there, but we had a supply in our boat. Before dawn a typhoon burst upon us and with great difficulty did we reach our junk lying out at sea. Two of our party were struck by a tremendous wave, dashed into the water against rocks; but our expert boatmen soon rescued them. I stood on the rock till every one was safe on board, then, watching the waves, jumped into the little pine board boat and at last was with our party. We set sail at once and safely arrived at Kelung. For the third time, I started on Saturday, 19th inst., with a few students, to visit my old friends on Agincourt. Our junk was a small coal boat which was washed out and sand put in for ballast. We took in fresh water and left here at dark. The next morning we were just out from So-bay, south-east, when we should have gone north-east. The steersman didn't know his business. Now, however, we had nothing to do but put about, and then fought wind and waves all day, and no sight of the islands. Night coming on, we found ourselves rapidly carried eastwards out into the ocean, and to the horror of the crew, dense fogs settled on the Formosa hills, and we had no compass. We could see nothing but wild waves and hear nothing save howling blasts. I watched the students closely and was delighted to see them, though anxious, quite calm. The crew were not so. There are times in life which test a man; whether his is a long-faced, mouthed religion, or that *calm, undismayed confidence in the living God* which will enable a man to sit cool, expecting the last at any moment.

In the meantime, I watched for the grand old lights of the heavens, which alone guided many a mariner in the ancient seas. A break in the clouds and soon out they come, glorious stars of heaven! Never more welcome. I drove the steersman away, put another in his place, ordered the boat about and steered for this place. Next day, we were in front of the mission house here. Our boat being repaired, and the entire crew changed, we put to sea again and soon espied the three islands lying quietly in the bosom of the ocean. We went straight to Craig or Birds Island, remained a while, and then came on to Agincourt. The people were in ecstasies as they came running down to meet us on our landing. We spoke of the God who rules the waves and of Jesus who saves sinners, and left tracts, books, etc., then headed for this place. At night, we

wrapped ourselves in our blankets and sat on the wet sand ballast below, surrounded by the birds, living and dead, eggs, sound and rotten, whole and broken, which our crew bought. Besides, a monstrous turtle, five feet long, was on his back near us, groaning like a human being. Such a night; vomiting till our strength was gone, the sea beating us furiously. Such a night, I repeat, never, never will any one of our number forget. But why go out there? Why come from Formosa? I went to preach the gospel to a hundred souls who otherwise would never hear of it. These islands belong to Formosa and I have now visited them three times, and spent a night on each, which I believe was never done by any foreigner in these latter days at least. "And the Isles shall wait for His law."

P. S. I need hardly tell you the exposure laid me prostrate with burning fever.

G. L. M.

TRINIDAD.

The Rev. K. J. Grant thus writes under date 15th August, San Fernando:

My assistant, the Rev. Lal Behari, has just returned from a seven week's visit to the islands of St. Lucia and Grenada. In St. Lucia there are about 2,000 natives of India, and in Grenada about 1,800. In the latter place, there were no schools for their instruction, and no special effort for their enlightenment through agents speaking their own language, until a year ago, the Rev. Mr. Muir, of the Established Church of Scotland, made a beginning by getting two agents from us. In the former place no special agent was at work until in January of this year one of our young men, George Sadaphal, went there to teach and preach. This agent, for teaching work, receives from the Government \$20.00 per month. Previous to his going, two interpreters in Government service from our mission were so highly esteemed that Mr. J. B. Cropper utilized and directed them in evangelistic work as opportunity offered, and their labours have not been fruitless. The special object of Babu Lal Behari's visit was to encourage Sadaphal, who had suffered much from fever since going to St. Lucia. I append his report for publication:—

SAN FERNANDO, August 5th, 1886.—At Mr. Grant's request, I write to tell you something of my visit to St. Lucia and Grenada. On June 17th, I arrived at St. Lucia, on board the R. M. steamer. I took a deck passage to save expenses, but it was so uncomfortable, from the heavy rains to which we were exposed, that I returned home as a second-class passenger. At Castries, the capital, we landed, and Mr. Cropper, son of the Protector of Immigrants, and the founder of the mission, received me very kindly. Sadaphal was sick, and for the first week I taught his school and visited the people in the district. Several applied for Christian baptism, but, on consulta-

tion with Mr. Cropper, it was decided to delay, and in this decision we had no misgivings as Mr. Morton hopes to visit the island about the close of the year, and generally nothing is lost by delay. During my stay of 25 days, I visited, talked, taught, preached and prayed, sometimes in a school house, sometimes from house to house, but generally in the open air or in the hospital, jail, etc. On one occasion, the authorities on the estate evidently were suspicious of myself and friend. Our horses were allowed to walk about when we were speaking in the Savanah, but the watchman carried them away to the manager, and we followed, to try to give proof that we were true men and not spies. Our only testimonial was our Bible; but being unacquainted with Hindoo, he could not read it, but we were allowed, under supervision, to address the people who gathered. Later in the same day, Sabbath, we went to another estate. Our prospects were good, the people came out readily, we felt glad, but the devil was not far away, for he appeared to have sent in a woman with a tray of peppers which she offered at a very low price. The low-priced peppers were more attractive than our message, and soon our congregation, which had no church walls to shut them in, melted away, and with the few that remained, we were obliged after a while to retreat to the shelter of a small gallery. One of those who remained, laid a shilling on the book I read, as a token of interest. At other places I received much kindness from those in authority and had free access to the people. In several places I had evidence that the work of Jagashar and Alladua, interpreters and dispensers, directed by Mr. Cropper, was bearing fruit. These young men are acting very nobly, and the entire confidence of their superiors in office is a present reward. I left St. Lucia, convinced that there is for the Gospel in that island an open door, and that if the laborers enter in, a good harvest may soon be gathered from fields whitening. As the Grenada field has already been before your readers I will not enter into any details. Let it be enough to say that I spent two weeks in visiting the Rev. Mr. Muir's stations, and during that time, 17 were baptized who had been several months under instruction. Liberal contributions are given by some of the Indians to aid the mission schools, and already they are considering the question of providing for themselves a suitable place of worship. A few prosperous men purpose visiting Trinidad shortly to see our work here, and probably two or three boys will come to our school. Mr. Muir is in earnest, and I feel sure the work will succeed.

Yours faithfully,

LAL BEHARI.

We gladly insert the following encouraging letter received just before going to press:—

SAN FERNANDO, Sept. 18th, 1886.

St. Mary's, a village distant nine miles, was

unusually agitated on last Sabbath, and there was an adequate cause. When Lal Behari and I arrived at our new and neat church, 2 p.m., we found it packed, chiefly with Indians. The Manager of Belle Vue and a few other friends were present. Within and around the doors and windows there were about 450 people. As we had six marriages and twenty-one baptisms, the service continued nearly two hours and a half, but to the close, we had the best attention. Nine men, six women and six children were added to our baptismal roll. Just as I was proceeding to baptize one of the candidates, a leading man on the adjoining estate, unexpectedly rose up and said in his own language to his heathen countrymen: "You know I have heard and read a good deal about the Christian religion for nearly five years, but I read and heard that I might be better able to oppose it. I have spoken against it, and you know I have kept many of you from coming here to hear God's word. By God's mercy, my eyes have been opened—I can see now. I am not in a fog, I see distinctly, and the object I see is Christ. He has paid my debt. There is salvation in Him and not in any other. Some of you don't see Him. You think I am dishonouring my fathers' gods, but our fathers did not hear the words that have come to us. Now I know you will go back to the estate and speak against the Christian religion. Hear my counsel, and speak against this religion in the presence of those who can give you strong answers." One of our intelligent women asked me to call him Paul, for, said she, he was truly a *Saint* before. I did as requested. He had scarcely taken his seat, when another candidate got up, a man who had, even from a Hindoo standpoint, been regarded as a very wicked man, and said: "Our Gurus (god-fathers) in the Hindoo religion profess to save us, but once myself my guru and two others were locked up for beating a countryman. My guru was as helpless as myself, and we had to depend on another to bail us out until the day of trial. Like myself he was an evil doer, he was helpless, he required a deliverer. Can such a man give salvation to another? How foolish to trust to man. Jesus Christ is the true Guru, turn to him."

After Baptism, a thoughtful looking man rose and asked the following questions: "Who is this Jesus Christ? Was it known that he would come? Why did he come? Did the people that lived in the world before he came find salvation? Do people get a perfect salvation just when they believe? If a Christian sins after getting salvation, how are those sins taken away?" Each question was put in the order given and separately answered by Babu Lal Behari in a way that secured the closest attention of all present. A deep, solemn silence prevailed. I have since learned that these questions were put by an honest enquirer, and put publicly, to elicit an answer in the presence of all. I have not witnessed in Trinidad such a move-

ment as that which gladdened our hearts on Sabbath. To God be the praise.

Yours faithfully,
K. J. GRANT.

A LESSON AND A WARNING.

Presbyterianism is making steady progress in the Republic of Mexico. The converts are numerous, and a large proportion of them belong to the better classes. New stations are being opened with most encouraging frequency, and the ground gained is held,—the most active and successful evangelists are converts from Romanism,—men who have passed through the fires of deadly persecution. About the time that the mob in the city of Montreal tried to suppress Father Chiniquy's meetings, the Rev. Nicanor Gomez, a Presbyterian minister in Mexico, was murdered by a mob at Almoloya. Fifty persons in the town had applied for the services of an evangelist. Several ministers gathered at the place on the appointed day. They had taken all the steps required by law prior to opening a new place of worship. The priest however, after mass, addressed a most inflammatory discourse to his people, who were ignorant and superstitious, and who regard his word as Divine Law. The crowd were told that Protestant service must be prevented at all hazards, and that the Protestants should at once be exterminated. Among his audience was a lawyer, a convert to the Protestant faith. When mass was over, the crowd, armed with clubs, stones and short swords, rushed at the house where the Protestants were assembled. They stoned the building, broke the windows, attempted to set fire to the house. The ministers succeeded in getting away, all except Rev. Nicanor Gomez, who was fearfully wounded in the head, first with stones and clubs and then with a sword. He was nearly dead when removed to a place of safety, and he died in a short time afterwards. The civil authorities have taken measures to punish the leaders of the mob, and we are glad to say that the priest is in prison, like the other chief culprits, awaiting trial. Religious liberty has made great progress in Mexico, in spite of the frantic efforts of the priest party. The new President, General Porfirio Diaz, is the intrepid defender and enlightened friend of the missionaries and evangelists.

Need we point the moral taught by this terrible incident? With ferocious persistency, a certain powerful society opposes religious liberty and keeps its members in darkness and abject spiritual bondage. Still, the Gospel is advancing. The very measures taken to suppress it often serve to secure its more rapid advance. Numerous victims have fallen in Mexico; but the truth has taken firm hold; and there will be no going back. Here surely is encouragement in our evangelizing efforts as a Church. It will not do to shrink from even the perils of martyrdom, when God in His Providence calls us to confront them.

The Presbyterian Record.

MONTREAL: NOVEMBER, 1886.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion, must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

The present is a very suitable time of the year to extend the circulation of the RECORD, and we specially urge ministers, office-bearers and missionary associations to use their best efforts in this direction. Every family connected with the Church should be supplied. As intimated in our last number, new subscribers for 1887 will receive the remaining numbers for this year free, provided orders are received before our supply is exhausted. Sample copies will be sent on application. Specimens of the covers employed by some of our leading congregations in issuing a *Local Supplement* will also be sent on application.

Annual Report.

THE STATE OF RELIGION.

THE General Assembly, in its care for all the churches from ocean to ocean, appoints an annual inquiry into the state of religion in every congregation, and in the surrounding community. The report on this most important subject is always heard with deep interest, for it answers such questions as these: How are the means of grace prized and appreciated? Is there progress in spiritual life? Are souls born again? Are men becoming more loyal to Christ and His church, and more liberal and enterprising in promoting the Redeemer's Kingdom? Last year's report announced increased attendance and high appreciation of the means of grace. This was substantially the view of a very large majority of Presbyteries, and well might the committee regard it as full of hope for the future. Still, it is well that the hint be noted with a view to further progress: "More grace and warmth in the minister, more prayer and de-

votion in the people." In the words of an influential Synod, why should not our services be so attractive that not saints only, but strangers and foreigners would be glad when it was said to them, "Let us go into the house of God." Increased attention to prayer meetings is indicated, a sign and a means of grace. More regular attendance upon the part of church members is insisted upon. As regards family worship, the most noteworthy item is the report of a congregation of 170 families in Prince Edward Island, all of whom observe this ordinance. Much neglect is reported from some Synods.

Is there sufficient attention paid to the Christian training of the young? Is there not a tendency to delegate the work of religious instruction to the Sabbath school teacher? Sabbath schools are receiving much attention and doing admirable work; yet it must not be forgotten that the chief and primary responsibility rests upon parents, and that instruction in the home can never be neglected without danger and guilt.

The report rightly insists on the duty of instructing our children in the distinctive principles of Presbyterianism, in order that they may be ready with a reason for their faith and practice in their church relationship. "The ideal Sabbath school is the whole congregation, met together for the study of the word of God and mutual edification."

The committee report growth in the grace of liberality,—an excellent sign of progress; but it seems that there "are Christians who have the heart to go to church from year's end to year's end, and never offer to contribute to any department of the church's work." "There is a sad streak of meanness about us somewhere; we want more means, and less meanness."

The additions to the membership of the church were encouragingly large. One congregation received 160 members at one communion.

The report speaks favorably of evangelistic and special services,—a fact deserving to be noted, especially where there is apparent deadness in the congregations.

We sorrowfully note that intercourse between the whites and the Indians, in the North-West, is condemned as "corrupting on both sides." The church is urged to take a still deeper interest in the spiritual welfare of the Indians.

Taken all in all, the returns of congregations, and the reports of Presbyteries, Synods, and Assembly, show that the church is making substantial progress; and the committee are justified in believing that the "Presbyterian Church in Canada is to gain for itself an honorable, a conspicuous, and extensive place in the all-embracing magnitude and applicability of the gospel of the Son of God, of whom it was said, in the far-off centuries, 'He shall have dominion, also, from sea to sea, and from the river to the ends of the earth.'"

A Page for the Young.

I DID THIS FOR THEE.

I suffered much for thee,
 More than thy tongue can tell,
 Of bitter agony,
 To rescue thee from hell.
 I suffered much for thee:
 What canst thou bear for Me?
 And I have brought to thee,
 Down from my home above,
 Salvation full and free,
 My pardon and My love.
 Great gifts I brought to thee:
 What hast thou brought to me?
 Oh, let thy life be given,
 Thy years for Him be spent;
 World-fetters all be riven,
 And joy with suffering blent.
 I gave Myself for thee:
 Give thou *thyself* to Me.

Isa. liii. 3.
 Matt. xxv. 39.
 Luke xxii. 44.
 Rom. v. 9.
 1 Pet. ii. 21-24.
 John iv. 10-14.
 John iii. 13.
 Rev. xxi. 6.
 Acts v. 31.
 Psa. lxxviii. 18.
 Rom. v. 13.
 2 Cor. v. 15.
 Phil. iii. 8.
 1 Pet. iv. 13-16.
 Eph. v. 2.
 Prov. xxiii. 26.

JUDGING BY APPEARANCES.

A humming bird met a butterfly, and being pleased with the beauty of his person and the glory of his wings, made an offer of perpetual friendship.

"I can not think of it," was the reply, "as you once spurned me, and called me a drawling dolt."

"Impossible!" exclaimed the humming bird. "I always had the highest respect for such beautiful creatures as you."

"Perhaps you have now," said the other, "but when you insulted me I was a caterpillar. So let me give you a piece of advice: Never insult the humble, as they may some day become your superiors."

THE LIGHT OF THE WORLD.

There cannot be a secret Christian. Grace is like ointment hid in the hand; it betrayeth itself. If you truly feel the sweetness of the cross of Christ, you will be constrained to confess Christ before men.—*McCheyne*.

"CAN'T RUB IT OUT."

"Don't write there," said a father to his son, who was writing with a diamond on the window; "You can't rub it out."

Did it ever occur to you, my child, that you are daily writing that which *you* can't rub out?

You made a cruel speech to your mother the other day. It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out.

You whispered a wicked thought one day in the ear of your playmate! It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out.

"NOBODY'S CHILD."

A lady visiting an asylum for Friendless Orphan Children lately watched the little ones go through their daily drill, superintended by the matron, a firm, honest woman, to whom her duty had evidently become a mechanical task. One little toddler hurt her foot, and the visitor, who had children of her own, took her on her knee, petted her, made her laugh, and kissed her before she put her down. The other children stared in wonder.

"What is the matter? Does nobody ever kiss you?" asked the astonished visitor.

"No. That isn't in the rules, ma'am," was the answer.

A gentleman in the same city who one morning stopped to buy a newspaper from a wizened, shrieking newsboy at the station, found the boy following him every day thereafter, with a wistful face, brushing the spots from his clothes, calling a cab for him, &c.

"Do you know me?" he asked him at last.

The wretched little Arab laughed. "No. But you called me 'my child' one day. I'd like to do something for you, sir. I thought before that I was nobody's child."

Christian men and women are too apt to feel, when they subscribe to organized charities, that they have done their duty to the great army of homeless, friendless waifs around them. A touch, a kiss, a kind word, may do much towards saving the neglected little one who feels it is "nobody's child," teaching it as no money can do, that we are all children of one Father.

When Christ would heal or help the poor outcast, He did not send him money; but he came close and *touch*ed him.

If you have only candle-light, bless God for it, and He will give you starlight; when you get starlight, praise God for it, and He will give you moonlight; when you get moonlight, rejoice in it, and He will give you sunlight; praise Him still more, and He will make the light of your sun as the light of seven days, for the Lord Himself shall be the light of your spirit.

Acknowledgments.

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto,
Office, 50 Church Street; Post
Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th Sept., 1886.	\$339.81
Mosa, Burns Ch.	11.00
Dunwich, Duff Ch.	4.00
Whycomah.	6.00
Tara.	4.00
Dresden.	1.00
Mitchell, Knox Ch.	.39
Vittoria.	4.00
St. Johns, St. David's Ch.	14.00
Lachine, St. Andrew's.	4.00
Carleton Place, Zion Ch.	10.00

\$398.11

HOME MISSIONS.

Received to 5th Sept., 1886.	\$1,958.25
Amos.	11.50
Hillsburg, St. Andrews.	12.12
Osgoode Line.	7.00
Proof Line, ad'l.	3.60
Lunenburg.	9.00
Avonmore.	11.00
Markdale.	2.00
East Ancaster.	8.00
Thedford, ad'l.	.25
Mrs. Currie, W. Puslinch.	2.00
Galt, Knox Ch.	40.00
Flesherton.	4.00
Fullarton.	11.30
Avonbank.	11.00
Carleton Place, St. Andrews and Franktown, St. Pauls	40.00
A member of Dumfries St. Ch., Paris.	10.00
Hornby.	3.00
Omagh.	2.50
Port Colborne.	8.00
Dunblane.	13.00
Eden Mills.	6.00
Bathurst and Sherbrooke.	9.00
Ripley, Knox Ch.	10.00
Tara.	17.00
East Templeton.	13.00
Paisley, Knox Ch.	23.30
The late W. Stirling, Tp. of Dumfries.	800.00
Berne.	6.00
Lakefield S. S.	20.00
Mitchell, Knox Ch.	4.50
Algoma Mission Stations.	31.49
Muskoka.	7.44
Magnetawan, ad'l.	6.00
Collingwood Mountain.	2.45
Gibraltar.	1.17
Crawford.	5.00
Plantagenet & Pendleton.	10.00
Ashton, Melville Ch.	20.00
Smithville.	2.20

\$3,161.47

STIPEND AUGMENTATION.

Received to 5th Sept.	\$853.28
Pictou.	21.40
Hanover.	7.00
North Normanby.	.50
Tara.	2.00
Ashton, Melville Ch.	20.00

\$ 904.18

FOREIGN MISSIONS.

Received to 5th Sept.	\$3,623.26
Gladstone and District.	3.00
J. Henry, Salisbury, N. B.	2.00
Proof Line.	34.00
Marintown, Burns' Ch.	16.00
Markdale.	4.00
James M. Smith, Boston, U. S.	25.00
Burlington, N. W. I.	20.00

Thedford.	24.83
Mrs. M. Currie, W. Puslinch	2.00
D. Bell, Esq., Glasgow, Scot- land, on account of Miss Bell.	144.66
Montreal, St. Paul's Ch., on account Rev. R. C. Mur- ray's salary.	310.00
Galt, Knox Ch.	40.00
Flesherton.	4.00
English Settlement.	37.00
Fullarton.	10.70
Avonbank.	8.00
W. Hunter, Underwood, For- mosa.	2.50
W. Hunter, Underwood, Zen- ana Mission.	2.50
The late W. Lindsay, White Lake.	1000.00
Allenford.	8.72
Allenford S. S.	2.00
Elsinore.	4.00
Topp Auxiliary, Rev. Hugh MacKay's Mission.	1.10
Woman's F. M. Society, per Mrs. MacLennan.	1883.55
Bathurst and Sherbrooke.	15.50
Tara.	17.00
Paisley, Knox Ch.	26.08
The late Wm. Stirling, Tp. of Dumfries.	1200.00
Exeter Caven.	18.00
Lakefield S. S.	15.00
Mitchell, Knox Ch.	3.15
A. McDonald, North Nation Mills.	5.00
Russell, ad'l.	1.00
Friend, per Rev. R. H. War- den.	50.00
Millhaven, Ernestown and Galt.	9.00
Esquering, Union.	1.50
St. John, Calvin S. S., (Cen- tral India).	8.00

\$8,582.05

COLLEGES ORDINARY FUND.

Received to 5th Sept.	\$330.76
Kington, Chalmers Ch.	7.75
Doon.	2.00
Thedford.	2.67
Galt, Knox Ch.	30.00
Millbank.	10.00
Carleton Place, St. Andrew's and Franktown, St. Paul's	8.00
Essex Centre.	2.00
Tara.	5.00
Proton, St. Andrew's.	5.54
Moore, Burns' Ch.	5.00
Mitchell, Knox Ch.	.25
Woodville.	23.00
Priceville, St. Columba Ch.	6.00
Carleton Place, Zion Ch.	20.00

\$457.97

MANITOBA COLLEGE FUND.

Received to 5th Sept.	\$78.09
Tara.	2.00
St. John, St. David's Ch.	20.60

\$99.69

KNOX COLLEGE BUILDING.

Huron.	9.00
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KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Sept.	\$2,665.13
David Speirs, Galt.	50.00
John Wardlaw, Galt.	5.00
Wm. Lapsley, Galt.	15.00
James Houston, Galt.	5.00
R. Dack, Toronto.	20.00
W. G. McCandless, Guelph.	5.00
James Hamilton, Doon.	1.00
John Fiske, Toronto.	133.00
Fergus.	16.33
Robt Thompson, Burlington	100.00

The late William Lindsay, White Lake.	10.00
Wm. Barclay McMurrich, Toronto.	250.00
James Nichol, Seaforth.	16.66
Mrs. M. E. Torrance, Toronto.	10.00
Windsor per Rev. Dr. Caven	13.60
Rev. D. H. Fletcher.	100.00
Hon. A. Morris, M. P. P., Toronto.	233.33
W. N. Anderson, Toronto.	50.00
Huron.	15.00
Pine River.	14.00
St. Helens.	16.00
Wingham.	17.50
Kincardine.	45.55
Bervie.	5.00
Lucknow.	54.00
Ripley.	21.84

SARNA—ENDOWMENT.

J. D. Murray, last on	\$30.00	\$10.00
W. B. Clark.	150.00	50.00
Robt. Mackenzie.	100.00	33.00
T. W. Nisbet.	60.00	20.00
Jas Mackenzie.	60.00	20.00
J. A. McDowall.	50.00	16.08
D. Gray.	30.00	10.00
Thos. Houston.	30.00	10.00
Donald Callum.	15.00	5.00
Hon. T. B. Pardee, 2d and 3d on	100.00	68.67
S. A. Macvivar, last on	15.00	5.00
Hon. A. Vidal.	60.00	20.00
J. G. McCrae.	12.00	4.00
Ellis & Leys.	30.00	10.00
D. Milne.	25.00	8.33

\$288.68

WIDOWS' AND ORPHANS' FUND.

Received to 5th September.	\$222.97
Moore Line.	6.69
Markham, Melville Ch.	5.40
Hanover.	1.00
Markdale.	2.00
Galt, Knox Ch.	10.00
Flesherton.	4.00
North Normanby.	1.00
Waterford.	10.80
Tara.	6.00
Scarboro, St. Andrew's.	17.00
Mitchell, Knox Ch.	2.75

\$289.61

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th September.	\$218.15
Rey George Haigh.	10.00
" J. M. Aull.	8.00
" R. G. Cuthbertson.	14.00
" J. R. Craigie, M. A.	8.00

\$258.15

AGED & INFIRM MINISTERS' FUND.

Received to 5th September.	\$325.24
Markdale.	3.00
Galt, Knox Ch.	10.00
Flesherton.	4.00
Norval.	4.65
North Normanby.	1.00
Watford.	11.20
Tara.	6.00
Mitchell, Knox Ch.	0.90
Lachine, St. Andrew's.	15.00
Union Ch, Esquering.	4.50

\$385.49

AGED & INFIRM MINISTERS' FUND.

Ministers Rates.

Received to 5th September.	\$197.10
Rey Duncan Cameron.	2.50
" J. Cumberland, 2 yrs.	6.00
" George Haigh.	4.25
" J. M. Aull.	4.00
" H. Cameron.	4.00
" J. B. Mowat, D. D.	10.00

Rev R G Cuthbertson.....	16.00
" J R Craigie, M A.....	3.75
—	\$248.10
KNOX COLLEGE ORDINARY FUND.	
Received to 5th September.....	\$45.30
Mrs M Currie, W Puslinch.....	1.00
York Station.....	1.00
Bethesda.....	2.00
Exeter, Cayen Ch.....	11.00
Mosa, Burns Ch.....	30.00
Bothwell.....	3.00
Carleton Place, Zion Ch.....	6.00

— \$99.30

KNOX COLLEGE BURSARY FUND.	
D McKenzie, Gilbert Heron	
Scholarship.....	10.00
T Ritchie.....	10.00
J White.....	10.60
Cameron & Bartlett.....	10.00

CONTRIBUTIONS UNAPPORTIONED.

Dundas, Knox Ch.....	\$ 124.66
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QUEEN'S COLLEGE FUND.

Kingston, Chalmers Ch....	\$10.50
CHURCH & MANSE BUILDING FUND	
G W Banks.....	\$10.00
Peter Barriett.....	5.00

MISSION TO THE JEWS.

Wm Alexander, Esq, California, U.S.....	\$10.00
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ERROMANGA.

Galt, Knox Ch, Young	
Woman's Working Band,	
native teacher.....	\$25.00

WELLAND MISSION.

Lakefield S.S.....	\$3.00
MCDOWALL MEMORIAL CHURCH	
BUILDING FUND.	

Rev Dr McLaren.....	\$2.00
Toronto, St James Square Ch	30.00

VANCOUVER CHURCH BUILDING FUND.

Fergus, Melville Ch.....	\$34.00
Toronto, East Ch.....	18.00
Mrs J Kerr, Knox Ch, Toronto	10.00
Kingston, Cooke's Ch, add'l	1.00
Donald Mackay, Esq.....	20.00
English Settlement.....	11.00
Friends, Georgetown and	
Limehouse.....	6.00
J Henderson, Esq, Cobourg	25.00
Toronto, St Andrew's Ch ..	132.50
Fairbairn.....	2.60
Blyth, St Andrew's, add'l.....	7.31
Rev Dr Burns, Halifax.....	10.00
James Thomson.....	10.00
A Widow.....	5.00
Henry Brown.....	1.00
Other Friends.....	5.00
Mitchell, Knox Ch.....	10.35
Toronto, Knox Ch.....	4.50
Holstein.....	4.00
St David's Ch, St John & S.S.	76.50

— \$393.76

REV. T. G. THOMSON, VANCOUVER.	
Toronto, East Ch.....	\$12.00
S E H, Toronto.....	5.00
Bayfield, St Andrews.....	5.50
Bethany.....	6.84
J Henderson, Esq, Cobourg	25.00

— \$54.34

FRENCH EVANGELIZATION.

Received by Rev R H Warden,	
Treasurer, 193 St James Street,	
Montreal, to 8th October, 1886.	
Already acknowledged.....	\$4,115.32
Grenville, French Ch &c....	6.00

Kemptville.....	7.00
Oxford Mills.....	1.50
Swan Lake, Man.....	5.15
Pembroke, Calvin Ch.....	20.00
Hornings' Mills.....	3.75
Honeywood.....	4.25
Wallace, Knox Ch.....	8.00
Lancaster, Knox S.S.....	20.25
Markdale.....	5.00
A Friend.....	5.00
E. Ancestor.....	6.00
Daywood.....	2.25
Mr. Stevens, St. Martin, Q.	1.50
Mr St Pierre, ".....	0.25
St Jude, Que.....	5.00
Fleisherton, Chalmers.....	4.00
Quebec, French Ch.....	4.00
Aylmer.....	9.50
Two Friends, Sundridge, O.	2.00
Manitou.....	6.00
Rock Lake.....	13.62
Bethesda.....	6.00
Harmony, N S.....	10.00
Oakwood.....	1.36
Cedarville & Esplin.....	7.12
W Hunter, Underwood.....	5.00
Wendigo, Guthrie Ch.....	9.00
East Lancaster.....	15.00
Per Rev Jas McCaul.....	338.72
L'Original S.S.....	5.00
John Fraser, L'Original ..	5.00
North Caradoc.....	8.00
Avoca.....	2.04
East Templeton.....	13.00
Sherbrooke & Bathurst.....	8.50
Palmerston, Knox Ch.....	15.00
Jas M Smith, Boston, U.S.	25.00
Cote des Neiges, &c.....	23.00
Crawford.....	4.40
Port Dalhousie.....	10.75
SS.....	2.25
Dunwich, Chalmers.....	6.00
Camilla.....	5.37
Mono Centre.....	1.60
Massawippi.....	2.20
Richby.....	1.80
Stafford & Osceola.....	4.30
Gravel Hill &c.....	4.00
A Friend, per R H W.....	50.00
Pipestone, Man.....	6.00
G D Fergusson, Fergus.....	200.00
Lakehurst.....	2.00
Lancaster, Knox.....	25.75
Londesboro.....	12.65
John Macallister, Grenfell.	5.00
Ashburn, Burns' Ch S.S.	8.00
Millbrook, &c., Man.....	4.20

Per Miss H. M. MacGregor.

A B R M, St Andrews', N B	\$ 5.00
River Dennis.....	6.35
Malagawatch.....	4.65
Economy.....	7.50
St David's Ch, St John.....	20.00
Noel.....	4.00
Union Ch, Hopewell.....	18.00
New Brandon.....	3.00
Clifton, New London.....	12.00
Blue Mt.....	5.00
St John's, Dalhousie.....	24.91
Vale Col. & Sutherland's R.	25.00
Musquodoboit Harbor S.S.	1.65
St Andrew's, Chatham, 1st	
year.....	10.00
Bequest late Robert Robert-	
son, St Peter's Rd, P E I.	12.16
James' Ch, Up Musquodobo-	
it.....	0.90

Per Rev Dr Reid :

J Henry, Salisbury, N B....	2.00
Hanover.....	2.00
Hillsbury, St Andrew's.....	9.88
Galt, Knox Ch.....	30.00
Queensville.....	3.98
Norval.....	12.20
York Station.....	3.00
Aurora.....	10.00
Tilbury East.....	14.00

Gamebridge.....	8.45
Dunwich, Duff Ch.....	8.00
Tara.....	10.00
Faisley, Knox Ch.....	20.47
Mitchell, Knox Ch.....	4.75
Ashton, Melville Ch.....	10.00
Union Ch, Esqueving.....	25.35

— \$5,442.55

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev R H Warden,	
Montreal, Treasurer, to 8th Oct.,	
1886.	

Already acknowledged....	\$690.75
Bethesda S.S.....	4.00
Osceola S.S.....	1.00
Lakefield S.S.....	25.00
York Station.....	1.25
Oshawa S.S.....	12.50
Missionary Meeting Collec-	
tions, Grand Fenier, &c....	6.30
A D Ferrier, Fergus.....	50.00

— \$790.80

Received by Helen M. Macgregor,	
Acting Agent of the Church in	
the Maritime Provinces, Halifax	
to Oct. 4th, 1886.	

FOREIGN MISSIONS.

Acknowledged already....	\$2976.92
A B R M, St Andrews', N B	
(Mr R's wk).....	5.00
Acadia, congregation.....	15.00
Springfield.....	20.00
" Friend, Pembroke.....	1.10
" Minnie Johnson.....	0.50
St David's St John, N B.....	100.00
New Brandon.....	5.00
Knox S.S., Shediac (Mr	
McK's T).....	10.00
St And's Sydney, per Mr	
McKae.....	20.00
Cow Bay.....	20.00
Baddeck.....	27.49
Falmouth St, Sydney.....	12.00
Sydney Mines.....	9.29
Antigonish.....	13.80
Springville.....	7.50
W F M Bd, Eastern Section	
(Lady T).....	165.08
D Stewart, Summerside	
(Mr R's T).....	25.00
New Edinburgh S.S., Ont.,	25.00
Miss Reid of Economy, L	
Aux (Annajee).....	14.00
Blue Mountain.....	8.00
Mrs J McN O, per Rev R	
Cumming.....	0.50
Mrs H McK.....	0.50
Int Geddie Memorial Fd.....	77.00
Lake Ainslie.....	6.00
St An's, Chatham, N.B, 1st yr	15.00
St James Ch, U Musquodobo't	6.71
(Mr A's M't'g).....	16.73
Dean Set.....	5.00
Beg late Robt Robertson, St	
Peter's Road, P E I.....	24.32
Per Rev. J. Annand for "Santo :"	
Burlington.....	16.75
St Thomas.....	50.00
St Andrews, London.....	20.00
Vanneck.....	12.76
Westminster.....	20.00
Strathroy.....	6.65
Pt Edward.....	13.69
Burns Ch, Moore.....	10.00
Bridgen.....	4.70
Petrolia.....	10.05
Brantford.....	23.00
St George.....	7.00
Stratford.....	5.00
Harrington.....	4.75
Embro.....	5.00
Ingersoll.....	7.31
Ayr.....	13.71
Galt (Ladies).....	35.00

Harrison	8.97
Teewater	22.52
Brussels	8.19
Winterbourne	14.25
Eromosa	7.75
Annan & Leith	10.35
Owen Sound, Knox Ch.	10.00
Chatsworth	5.00
Kilsyth (Miss Cunningham)	5.00
Owen Sound (Ladies)	17.50
Campbellton, N.B.	20.10
Dalhousie, N.B.	13.30
Bathurst, N.B.	9.28
St John's, Chatham, N.B.	16.22
St Andrew's	23.00
West Branch (Rich)	5.11
Kingston	9.65
Bass River	10.86
Buctouch	7.76
Scotch Set	6.81
Mill Creek	3.50
Mr. Kennedy, Scotch bo.	5.00
A H Hamilton	2.00
Rev J Lushman's S S, Angus	3.00
A Lady, Stratford	1.00
Mt Stewart, P.E.I.	8.45
East St. Peter's, P.E.I.	12.04
Bay Fortune	6.34
Souris	7.82
Dundas	5.60
Cardigan	3.43
Georgetown	12.00
Montague	14.80
Murray, Harbour N.	15.60
Murray, Harbour S.	13.00
Little Sands	4.94
Woodville	12.00
Valleyfield	21.00
Orwell Head	6.42
Belfast	30.00
Orwell (Belfast Cong.)	7.00
St Peter's Rd.	13.17
Cavendish	8.00
Long River	17.00
Clifton	27.32
Princetown	20.00
Bedouque	19.61
Montrose	23.43
Alberton	30.12
Summerside	35.15
Strathalbyn	6.75
Charlottetown, Union Mtg.	29.01
—	\$4,553.83
DAYS PRING AND MISSION SCHOOLS.	
Acknowledged already	\$164.89
River Dennis	6.85

Malagawatch	6.15
Zion S S, Charlottetown	13.00
Summerside S S	25.00
St John's S S, Halifax, Trin	10.00
—	\$225.89

HOME MISSIONS.	
Acknowledged already	\$1,236.48
Acadia Cong.	15.00
Springside	4.70
St David's Ch, St John	110.00
Blue Mt	6.00
Westville & Middle River	18.00
Park St M S, Halifax	68.05
Musquodoboit Harbour	7.35
St Andrew's, Chatham, N B	
1st year	30.00
Beq late Robert Robertson,	
St Peter's Rd, P E I.	24.32
James' Ch, Upper Musquodoboit	9.56
—	\$1,529.46

AUGMENTATION FUND.	
Acknowledged already	\$5,133.19
Springside	18.00
Blue Mt	10.00
St Andrew's, Chatham, N B,	
1st year	40.00
St James' Ch, Upper Musquodoboit	2.00
—	\$5,203.19

COLLEGE FUND.	
Acknowledged already	\$3,282.90
St David's Ch, St John	40.00
Gays River & Milford	36.00
Int on \$7,000, 1 year, at 6 p c	210.00
Int on \$3,000, 5	75.00
Westville & Middle River	17.00
St Andrew's, Truro	35.15
—	\$3,696.05

AGED & INFIRM MINISTERS FUND.	
Acknowledged already	\$936.43
St David's Ch, St John	20.00
Int on \$500, 1 yr, at 6 p c	30.00
—	\$986.43

SYNOD FUND.	
Acknowledged already	\$ 82.28
St David's Ch, St John	10.00
St John's Ch, Halifax	6.00
Musquodoboit Harbour	4.50
—	\$102.78

REV. C. CHINIQUE.	
Esther Rutherford, Stewiacke	1.00
Clifton, New London	12.00
Sunny Brae S S	3.00

MANITOBA COLLEGE.	
Recd. by Dr. King & D. McArthur.	
For Debt.	
Formerly reported	\$415.00
W Alexander, Santa Barbara	20.00
Jas C King, Montreal, add'l.	60.00
A Friend, Montreal, add'l.	250.00
W D McLaren, Montreal	30.00
J Robertson, Vankleek Hill	250.00
E H Bronson, Ottawa, 2nd and 3rd payments	333.00
J G Blyth, Ottawa, 2nd payment	10.00
Prof McLaren, Toronto 1st payment	100.00
H W Darling, Toronto, 3rd payment	50.00
W D Beardmore, Toronto, 2nd payment	25.00
L M Livingston, Toronto, 2nd payment	100.00
James J Hill, St Paul	100.00
W Kennedy, New York	100.00
Wright Bros, Winnipeg 1st payment	10.00
Marion Lawson, Winnipeg, 1st payment	10.00
A Dawson, Winnipeg, 1st payment	10.00
—	\$1873.00

Received for Mission to Lumbermen by Rev. W. D. Armstrong, contributed to Sept. 28.	
St Andrew's, Ottawa	\$50.00
Bank St, Ottawa	15.00
St Paul's, Ottawa	10.00
E H Bronson, Esq, Ottawa	50.00
—	\$125.00

WIDOWS AND ORPHANS FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND. JAMES CROIL, TREASURER, MONTREAL.	
Owen Sound, Ont, Rev A H Scott	\$15.00
Lachine, Que, Rev J Cormack	34.75
Perth, Ont., Rev M McGillivray	20.00

DATES OF PRESBYTERY MEETINGS.

P.E.I., Summerside, Nov. 3, 11 a.m.
St. John, Oct. 26.
Miramichi, Chatham, Nov. 2, 11 a.m.
Montreal, D. Morrice Hall, Jan. 11, 10 a.m.
Brockville, First Church, Dec. 7, 2.30 p.m.
Ottawa, St. Andrew's Church, Nov. 2, 10 a.m.
Lan. & Renfrew, Carleton Place, St. Andrew's Church, Nov. 23, 2 p.m.
Kingston, Belleville, St. Andrew's Church, Dec. 20, 7.30 p.m.
Peterboro, Port Hope, Mill St., Jan. 11, 10 a.m.
Lindsay, Uxbridge, Nov. 30, 11 a.m.
Barrie, Nov. 30, 11 a.m.
Owen Sound, Division St., Dec. 21, 1.30 p.m.
Guelph, Knox Church, Nov. 16, 10 a.m.
Paris, Brantford, First Church, Nov. 9, 11 a.m.
Stratford, Knox Church, Nov. 9, 10.30 a.m.
Huron, Clinton, Nov. 9, 11 a.m.
Bruce, Walkerton, Dec. 14, 1.30 p.m.
Orangeville, St. Andrew's Ch, Nov. 9, 11 a.m.
Regina, Moosomin, Nov. 2.

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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XI.

DECEMBER, 1886.

No. 12.

CONTENTS.

	Page		Page
Augmentation of Stipends.....	309	Home Missions.....	323
Editorial Correspondence—Lucerne, Switzerland.....	310	A vast Mission Field.....	323
Missionary Cabinet—John Knox.....	313	Ecclesiastical News.....	326
The support of our churches.....	316	A Glance at Bohemia.....	329
International Sabbath-School Lessons.....	347	Co-operation in Foreign Missions.....	331
Our own Church.....	319	Literature.....	341
Licensures, Calls, &c.....	320	Editorial Notices.....	332
Manitoba Items.....	321	Page for the Young.....	333
Meetings of Presbyteries.....	321	Acknowledgments.....	334

Augmentation of Stipends.

IT is now three years since the Augmentation Scheme in its present form was launched, and nothing could be more cheering than the result of the first year of its operation. It seemed as if the vexed question of an adequate support for the ministry had been fairly solved. The enthusiasm of the western section was caught in the eastern section, and both succeeded admirably. At last Assembly, however, the committee in the west reported that in order to pay the full amount—\$750, with manse,—it had been found necessary to draw upon the reserve fund to the extent of \$7,000. The Committee frankly stated to the Assembly that they could not congratulate the Church on the success of their efforts. Another deficit like that of last year would more than exhaust the reserve and the Scheme would become a failure, at least, so far as the western section is concerned; and failure in the west would probably ere long be followed by failure in the east. Happily, the eastern section reported most encouragingly to last Assembly. All, or nearly all, that the Committee asked for was given, and the promises made were implemented. It is very evident that the General Assembly does not anticipate failure. It declined to adopt a recommen-

dation which looked towards a lowering of the minimum, and passed a resolution urging congregations to increase their efforts. Presbyteries were directed to take up the matter at once, and the Moderator was instructed to issue an appeal to the whole Church on behalf of the Scheme. This appeal appeared in our last number, and we feel sure it will not be unheard. The Augmentation Scheme is necessary to the well-being of our Church. Other churches are looking to us for an example; and it will be most disastrous if we allow ourselves to fail in what we have deliberately undertaken to carry through. The responsibility rests largely with Presbyteries and Sessions. If they do their part promptly and earnestly the congregations will not fail to respond. The success of the scheme in the east is largely owing to the vigorous way in which Presbyteries have taken the matter up and allocated among their congregations the amounts asked from them by the Committee. The Committees, both east and west, have this year divided the amount required among the several Presbyteries; and it is hoped that every Presbytery in the Church will carefully allocate among its congregations the sum asked from it, and take such action as is most likely to secure that the amounts be raised. It is also the duty of Presbyteries to see that their aid-receiving congregations are thoroughly visited, and

every application for aid carefully considered before grants are asked from the fund. In past years, the cities have contributed nobly on behalf of the Scheme, and in some Presbyteries many of the town and country congregations have also done exceedingly well. In several of the western Presbyteries of the Church, however, the response has been far from what it should have been, as the returns to last Assembly clearly indicate. It is hoped that this year, in every Presbytery, such action will be taken as will insure success, so that the minimum of \$750 and manse may be maintained. It ought now to be an understood and accepted thing that there shall be no going back. Our Methodist brethren are planning an advance movement like ours. Other denominations also are stimulated by our action. We stand before the whole community committed to the advance we have made, and we cannot retreat without shame and loss.

Editorial Correspondence.

SWITZERLAND—LUCERNE.

SWITZERLAND, the Helvetia of the Romans, is a small country, with a total area of only 15,991 square miles, lying between 45° 50' to 47° 84' N. Lat. and 5° 84' to 10° 30' E. Long. It comprises twenty-two cantons, dissimilar in size, language and modes of life; united since 1848 into a confederacy similar to that of the United States of America. The population in 1880 was 2,846,102, of whom 1,666,984 were Protestants and 1,161,055 R. Catholics; Jews, 7,380; other sects, 10,863. Each canton, in local matters, is quite independent of the others. The Federal Government has the supervision of the army, the postal and telegraph systems, and regulates the building and management of railways. It founds and supports universities, of which there are four, viz., at Zurich, Basel, Berne, and Geneva. Liberty of conscience and faith is guaranteed equally to all, although the order of Jesuits has been suppressed and their connection with church and school forbidden. The Federal Diet meets annually at Berne. The upper house is composed of two members from each canton; the lower house of one representative for every 20,000 souls. The Cabinet

consists of seven members, chosen by the Diet for a term of three years. The President is elected from among its members by the Diet, for one year only. Every man 20 years of age has the right to vote. Every citizen is a member of the army, which, on a war footing, can place 215,000 well-drilled soldiers in the field at twenty-four hours' notice. Education is free and compulsory. The public school-houses are among the finest edifices in the country. The result of this extravagance, as some people call it, is a greater ratio of general intelligence than is to be found in any other country under the sun. Children must go to school at six and must remain in it until they are thirteen years of age. The gymnasium, the blackboard, and object lessons generally, enter largely into the curriculum. Boys are trained to the use of arms from childhood. Every Swiss is supposed to be a good shot. All are taught to sing. Politeness is inculcated as a cardinal virtue, also respect for seniors, compassion for infirmity, kindness to all, even to the birds of the air and the beasts of the field. Strange it does seem, but the Swiss have no national language. On the German frontier, a German patois is spoken; where the boundary touches France, French; and where Italy, bad Italian. The people are very industrious. One sees no loafers at street corners nor idlers by the wayside. Every man has a calling. If he is not a professional or a farmer, he is a skilled mechanic, and works at his trade early and late. The women are as diligent as the men, often more so. But for the women, Switzerland would have been bankrupt long ago. The peasantry are poor, very poor, but there are no beggars. Every canton provides for those who are unable to earn their living. Drunkenness hides itself, if it exists at all. So much for the *morale* of this light-hearted, kindly and intensely patriotic people. They do not seem to be religious overmuch. Sunday, after the early morning services are over, is a day of general recreation and merry-making. On that day, the rates of travelling are cheaper, and steamers and cars are crowded with excursionists. Theatres, horse-races, boat-races, circuses and "shows," reap their harvest on Sunday. Many of the shops are open, but, practically, business is suspended. It is only fair to add that in the matter of the public amusements men-

tioned, the good people of Lucerne are more sinned against than sinning, by the coming among them periodically of wandering troupes of German and Italian mountebanks, and other lewd fellows of the baser sort, who are chiefly responsible for flagrant desecration of the Day of Rest, which does not accord with the inoffensive and decorous instincts of the Swiss people.

Being one of the most mountainous countries in Europe, a large proportion of Switzerland is uninhabitable. The available part of it, however, is densely peopled. It is a very pretty, rolling country, covered for the most part with green grass, very green, and adorned with fruit and forest trees. Pears and plums predominate, but neither are very good. Only a very small portion of the land is cultivated. The handsome, mouse-coloured cattle live and thrive in dark, ill-ventilated stables underneath the barns. The country people live chiefly by their wits, occupying their spare hours in those industries for which the respective cantons have become famous—wood-carving, watchmaking, embroidery, cotton-spinning, silk-weaving, wool-knitting, etc., in all of which they are very expert. Nearly all the grain, coal and iron used in the country are imported from Germany, and yet the balance of trade and commerce always comes out on the right side of the ledger.

As for Lucerne and its environs, it would be difficult to exaggerate its charms. The town is old. It is said to take its name from a tower still standing in the River Reuss, near where it rushes rapidly from the Lake, built by the Romans it is said, and by them used for a lighthouse (Lucerna.) There is a fine old Cathedral whose twin tapering towers date from 1506. Two old fashioned wooden bridges cross the river obliquely. Both are covered with tile roofs and between the rafters on each is a series of curious paintings. On the one, the subjects are historical, 154 in number. The other has 46 ghastly pictures representing the Dance of Death, described by Longfellow in his "Golden Legend." The well-preserved city wall with its solemn watch-towers, seen from afar, adds to the picturesqueness of the place; but more than all, Lucerne owes its attraction to the lavish hand of nature, which has surrounded it with green hills and grand mountains, has set in front of it an emerald sea,

and bounded the horizon with the everlasting snows of the Uri and Engelberg Alps. Until the opening of the St Gothard R. R., a few years since, Lucerne had no commercial importance, but it is now increasing steadily. Its population is 20,000. Its hotels are among the largest and finest in Europe, and the number of visitors correspondingly numerous. "The Lion" of Lucerne is one of the principal sights of the town—a colossal figure of a dying lion carved out of the face of a rock, after a design by Thorwaldsen, the Danish sculptor, in memory of a band of Swiss braves who fell fighting for the French in 1792.

The Lake of Lucerne is "a joy for ever"—the Loch Lomond of Switzerland—with a variety and wealth of wild romantic scenery that Scotland cannot equal—unsurpassed even by Como and Lugano on the Italian side of the mountains. It is twenty-five miles long, in the shape of a cross, the extremities of the arms being some fourteen miles apart. The water is blue as a peacock's breast, and very deep. Twelve pretty steamers built of steel, that sit on the water like swans, and run like witches, meet the requirements of the travelling season. They are all built at Zurich and brought here in pieces by rail. The finest Swiss watch does not work more smoothly than do their beautiful engines. In the dining saloon you find all the luxuries of the season. On the upper deck you are sheltered from the sun by a canvas awning. It seldom rains. The boats belong to one company, so there is no racing. The officers are gentlemen, and the fares very moderate. Travellers to Interlaken, through the Brunig pass, take one of these boats to Alpnacht. The steamer darts from shore to shore many times, touching at pretty villages, nestling at foot of hills, dotted with red-roofed cottages—every village having its Church or Chapel with slender tapering steeple and its chime of bells. In the opposite direction, you reach Küsnacht, from which an omnibus takes you over the hill, by the Chapel erected on the spot where the tyrant Gessler fell, transfixed by Tell's avenging arrow, to the lake of Zug, where another steamer carries you to the quaint old town of the same name, where you may hear something about the mysterious, prehistoric "Lake-dwellers," who are only known to have existed here by the lacustrine relics that antiquarian research has

fished from the bottom of the lakes in these later days. But, by far the finest sail in Switzerland is that from Lucerne to Fluelen, at the further end of the Lake, where the scenery becomes grand beyond description. There you are at the foot of those great Alpine ranges that lift their white heads above the clouds. There are points on the lake where dark headlands so overlap each other, as to seemingly bar the way entirely: but, as you approach, it looks as though some Titan hand behind them slowly rolled the mountain barriers back, and, lo! you enter another enchanted chamber, still grander than the one you have passed through. Here we come to Tellsplatte, where the hero of Schweiz leaped ashore from Gessler's boat that was carrying him to prison, and, swinging himself upon the ledge of rock at the base of the Axenberg, so made good his hairbreadth escape. The chapel, said to have been built by the Canton of Uri in 1388 on this rock, has recently been replaced by that which now attracts the traveller's attention, and which serves to keep alive in the minds of a believing people the tradition which others, who have no personal interest in the matter and without investigation, glibly pronounce to be a myth. A story that has been credited in every part of the country for at least five hundred years is not unlikely to have been founded upon fact, and at least lends colour to the presumption that some such hero as William Tell did for Switzerland what William Wallace did for Scotland. On the opposite side of the lake is the plateau of the Rütli, where, it is averred by every Swiss, that on the night of the 9th November, 1307, thirty-three brave men assembled and pledged themselves in solemn compact to drive the oppressors from their soil. From that time, Tell or no Tell, the original Swiss Confederation is dated. Not far from the Rütli, a huge pyramid of rock rises out of the water, on which, in large gilded letters, one reads an inscription to the memory of Schiller, "The Bard of Tell," who has made Switzerland what Sir Walter Scott made Scotland, classic ground. It is just possible that five hundred years hence some wise-acre may arise and pronounce that no such individual as Schiller ever breathed! At Altorf, a short way from Fluelen, stands a monument to Tell, on the spot where he

is supposed to have drawn his bow and shot the apple from his boy's head. A little further on, up among the hills, we come to the village of Burglen, claimed to be the birth-place and the home of Tell, and find yet another chapel dedicated to his memory in 1522.

If Lucerne had no other attractions than the two grand mountains that stand like sentinels on either side of it, it would not fail to draw crowds of admiring visitors. Mount Pilatus lifts his rugged head to an altitude of 7,000 feet above the sea. The comelier summit of the Rigi is 5,906 feet high, or 4,472 feet above the Lake of Lucerne. The ascent of the Rigi is now very easy—too easy for some people—by two railways, one on either side to the Kulm or summit. The one from Vitznau, on Lake Lucerne, the other from Arth, on Lake Zug. The former, completed in 1871, is a marvel of engineering skill. The gradient is, of necessity, very steep, the average rise being about 20 feet in 100. The greater part of the way it is carried along the edge of a sheer precipice; here it passes through a tunnel, there it crosses a yawning abyss upon an iron bridge that seems like a spider's web up among the frowning rocks. The locomotive of 120 horse-power bites the central rail with a cog-wheel armed with steel teeth. The speed, which never exceeds three miles an hour, uphill or down, is regulated by breaks which have perfect control of the train, which, with its full complement of sixty to seventy passengers, weighs about twenty-five tons. By this one road, from thirty to forty thousand persons are annually hoisted up to the top of the Rigi. The view from the Kulm is magnificent, extending westward and north to the Black Forest of Germany, the Jura Mountains in the south, and to the east the vast chain of the Bernese Oberland, 120 miles in length, from which rise the white peaks of the Scheerhorn and Schreckhorn, the Finsteraarhorn, the Jungfrau and many others, from 12,000 to 14,000 feet high. On the highest point of the Rigi there is a first-class hotel with accommodation for five hundred guests. Besides this one, there are about a dozen others, having an aggregate of nearly 3,000 beds. Parties stay in these hotels for weeks at a time in expectation of seeing the sun rise in an unclouded sky; few actually do

see it; but, once seen, it is a sight never to be forgotten. It speaks well for the care in construction and the caution in running the Rigi railway, that not a single accident of any consequence has happened on it since it was opened. A similar railway is in course of construction to the top of Pilatus, which is likely soon to become as popular as the Rigi.

The Reformed Church in Switzerland occupies a somewhat anomalous position. Each canton is ecclesiastically independent, although the form of church government in all is Presbyterian, with variations. There is the Kirk-session, the consistory—corresponding to Presbytery—and the Synod. There is no General Assembly, but a "Conference" of deputies from the several cantons is occasionally convened to deliberate upon any question of common interest that may arise. This conference is not a Court of Appeal and exercises no legislative functions. The Federal Government maintains theological faculties for Protestants and Catholics in its four Universities above named. There is also a Protestant Theological College at Geneva, founded by Calvin in 1558. The Evangelical and Free Churches have also separate colleges for the training of their ministers. In the Canton of Lucerne there is only one church and one minister for 2,600 Protestants—all of whom reside in the town of Lucerne. The church edifice is a very handsome one, seated for about 750. The number of communicants on the roll is about 300. The sacrament is dispensed four times in the year,—at Christmas, Easter, Pentecost, and upon the day of Thanksgiving appointed annually by the Federal Government. In Lucerne, the minister and his six elders manage all their affairs without reference to any other judicatory, except, indeed, the committee of management acting on behalf of the congregation, by whom the minister is elected for a term of three or four years, and by whom he is paid from a fund assessed upon the members and adherents. Lucerne has nothing to do with Geneva, or even with Zurich, its nearer neighbour. Ecclesiastical sympathy betwixt the different cantons is "the missing link." This condition of things certainly does not conduce to the promotion of vitality in the church as a whole nor in its component parts. Here, if anywhere, one would sup-

pose there is a fair field and reasonable argument for the speedy union of the *disjecta membra* of churches claiming a common inheritance in Luther, Calvin, Farel and Zwingli, and for a federal ecclesiastical union of all these two-and-twenty cantons, but it does not yet seem to have entered into the heart of man or minister that such a thing is possible of attainment. The Alliance of the Reformed Churches to the rescue!

Visitors to Lucerne have no cause to complain of the lack of Protestant services, so far, at least, as English-speaking people are concerned. The Continental Society of the Church of England maintains services twice every Lord's day during the summer in the Swiss Protestant Church, and the chaplaincy has been filled this summer by several very able ministers. Presbyterian services were also conducted very acceptably by Rev. P. W. Minto, a minister of the Free Church of Scotland, who has his headquarters at Cannes, and who preached here "in season" in the Maria Hilf—one of the Roman Catholic Churches. C.

Missionary Cabinet.

JOHN KNOX.

VERY little is known of the early life of the great Scottish Reformer. The house in which he is supposed to have been born may still be seen in a suburb of Haddington, now called the Nungate, formerly the Clifford gate. The precise date of his birth is unknown. His parents seem to have been in easy circumstances. Having destined him for the Church, he received a learned education. In October, 1522, he was sent to Glasgow University, of which the celebrated John Major, or Mair, was then Principal and Professor of Divinity—a man of broad views, far in advance of his times—from whom it is conjectured that Knox imbibed some of the ideas which in after life made him the foremost man of his day. Dr. McCrie, his most popular biographer, makes him complete his studies at St. Andrews; but there is not sufficient evidence to support that statement, although it is admitted that he taught a class for some time in that University. There is no doubt that he was ordained to priest's orders and that he officiated as such until about the

year 1542, when he would be thirty-seven years of age. Nor is there anything to shew by what means he was converted from the Romish to the Protestant faith. At the time just mentioned, however, the doctrines of the Reformation were freely discussed in Scotland; the writings of Jerome and Augustine had particularly attracted Knox's attention, and, many of his friends having accepted the new faith, it was not strange that he should cast in his lot with them. In 1545, he was employed as tutor in the family of Douglas of Longniddry, a staunch Protestant, and, as occasion offered, Knox then began to give public expression to his views in the Protestant interests. In the following year, when the martyrdom of George Wishart had been avenged by the murder of Cardinal Beaton, Knox, though he had no hand in the foul deed, was supposed to regard it as a case of justifiable homicide. At any rate, in 1547, along with his Longniddry pupils, and others suspected of complicity, to the number of about 150, we find him repairing for safety to the castle of St. Andrews, which became the headquarters of the outlaws. Among the refugees was John Rough, a noted preacher of the Reformed doctrines, and chaplain to the garrison. On a certain day, at the close of a sermon on the election of ministers, Rough, fastening his eyes on Knox, solemnly admonished him to give himself to the preaching of the Word. Then turning to the congregation he asked if it was their mind that he should do so. They all gave their assent. "Whereat," it is said, "Knox, abashed, burst forth in most abundant tears and withdrew himself to his chamber where he sought and found the path of duty." Such was his "call" to the ministry, which he accepted without any further ceremony. On a day appointed he appeared in the pulpit of the parish church. Taking for his text Daniel 7: 24, 25, he openly argued that the Pope was "the man of sin" and Anti-Christ. This sermon, delivered with the power and eloquence for which Knox was famous, made a profound impression on the public mind. They remained some months in the castle. But their fancied security was one day disturbed by the appearance off the coast of a fleet of twenty-one French galleys, conveying troops to assist in reducing the fortress and putting an end to the Reformation, of which St. Andrews was

the recognized headquarters. The garrison made a stout resistance, but was ultimately obliged to capitulate; the conditions being that the prisoners taken in the castle should be sent to France and there liberated, on their promising not to return to Scotland. Alas for French promises! Some were imprisoned; others, Knox among the number, were kept in chains on board the galleys. While thus lying at Nantes, an image of the Virgin was presented to Knox to be kissed. "Trouble me not," said he, "such an idol is accursed." They thrust it into his hands. Looking advisedly about, he cast the image into the river, saying, "Lat our Ladie now save herself: she is licht anough, lat her leirne to swime." Nineteen months was Knox a galley-slave, chained to his bench, subjected to brutal treatment, exposed to all kinds of weather, wretchedly clad, and poorly fed. But he heroically endured all, firmly believing that God would in some way deliver him. In 1548, when the galleys again visited the Scottish coast, Knox was seized with a fever which threatened to end his life. One day he was asked to look at the land and see if he knew it. "Yes," he replied, "I know it well; for I see the steeple of that place where God first opened my mouth in public to His glory: and I am fully persuaded, how weak soever I now appear, that I shall not depart this life till that my tongue shall glorify His godly name in the same place."

Knox regained his liberty in 1549. He remained, however, an exile from his country more than six years longer. He first repaired to London, where he received encouragement and support from the zealous English Reformer, Archbishop Cranmer. At his instance he was sent to minister at Berwick-upon-Tweed, where he boldly attacked the Romish Church. After two years, he went to Newcastle and was appointed one of King Edward's chaplains, which added greatly to his influence. He was consulted in the revision of the Book of Common Prayer. About this time he became engaged to marry Marjory Bowes of Berwick, but he deemed it prudent to delay the union for some time. In the meantime Edward VI. died and was succeeded by his sister Mary, a bigoted Roman Catholic. On her accession to the throne, Knox withdrew from the country. Landing at Di ppe in 1554, he proceeded to Geneva, where he

made the acquaintance of John Calvin, the most learned man of his day. We next find him ministering to a congregation of English exiles in Frankfort-on-Maine. In September, 1555, he ventured to revisit his native country, when it is supposed that his marriage took place. He returned to Geneva, where two sons were born to him. He assisted Calvin in translating the Genevan Bible, and in 1558 published his famous brochure,—“The first blast of the trumpet against the monstrous Regiment (Regimen) of women,”—an attack upon the custom of allowing females to become national rulers. In 1559 Knox returned to Scotland, where the remainder of his laborious life was spent. He landed at Leith on the 2nd of May. The Council was then sitting in the Monastery of the Greyfriars. The news that Knox had landed fell like a thunderbolt on the Council and spread like wildfire through the whole country. In a few days a proclamation was issued declaring him a rebel and an outlaw. His first public appearance was at Perth, where he preached with such vehemence against idolatry and the mass as led to the first popular outbreak against the established religion. The sermon ended, a shower of stones began by which crucifixes, altar and ornaments were smashed to pieces. Idlers from the street rushed into the church and completed the wreck, after which they made for the Monasteries of the Black and Grey Friars. These, together with the Charter-House—a costly and beautiful edifice—were soon reduced to heaps of ruins. The flame thus kindled, neither Knox nor the magistrates could extinguish. The Reformation in Scotland had begun in earnest. The Queen, collecting an army, thought to put it down, but she soon found that it was beyond her power. The leaders of the Reformation had resolved to institute Protestant worship wherever they saw a chance of succeeding. They began at St. Andrews. Knox’s prophecy was at length fulfilled, for he preached in the parish church to a vast audience. Excited to frenzy, the populace stripped the church of its images and then utterly destroyed the monasteries. Their example was followed by others in different parts of the country, whose iconoclastic zeal went far beyond what Knox intended or approved of.

The year that followed his famous sermon at St. Andrews was one of herculean

labours. Knox roused the whole country, and it was not long before the noble Cathedrals of St. Andrews, Arbroath, Elgin, Jedburgh, Kelso and others were reduced to ruins by successive outbursts of misguided zeal. In July, 1560, the Protestants of Edinburgh invited him to become their minister, and then for the first time his ringing utterances resounded through the Cathedral of St. Giles. Just then, too, Mary of Guise, the Queen-Regent, died, and the Government of Scotland passed into the hands of the Reformers. The Parliament of that year ratified the nation’s choice and formally adopted the Protestant faith. The first General Assembly met in Edinburgh on the 20th of December. But the great Reformer’s work was not yet ended. On the 19th of August, 1561, the young and fascinating Mary, Queen of Scots, arrived at Holyrood from France. She was a bigoted Roman Catholic, and the height of her ambition was to undo what had been done for Scotland and to restore the authority of the Vatican. One of her first acts was to order the celebration of the Mass in Holyrood Chapel. We cannot dwell upon the heated interviews that passed betwixt Knox and Queen Mary. The vital question at issue was that Mary held to “the divine right of Kings to govern, even wrongly.” Knox contended for responsible government in accordance with the laws of God, and the inalienable right of appeal to the Bible. Neither in the pulpit nor in Her Majesty’s presence did Knox hesitate to speak his mind, nor was he very scrupulous in the choice of language in which to clothe his expostulations. So blunt, indeed, was he in this respect, he often offended his friends as well as his foes. The daring denouncer of Popery and the Mass was at length summoned to appear before the Council on a charge of treason. On the day fixed for the trial, public anxiety was raised to the highest pitch. The palace-yard was crowded with people waiting to hear the result. As the Queen took her seat on the throne and saw Knox standing uncovered, she burst into a fit of laughter.—“That man,” she said, “made me weep; I will now see if I can make him weep.” To her great mortification, he was acquitted.

Knox now retired for a short time into England. On his return to Edinburgh, he

took a prominent part in urging proceedings against Mary, now a prisoner in Lochleven Castle. During the incumbency of "The Good Regent" Moray, Knox was the foremost man in Scotland, but the news of Moray's assassination so disturbed him that he had a stroke of apoplexy from the effects of which he never fully recovered. He could nevermore make his voice to be heard in St. Giles. His last public appearance was on the ninth of November, 1572, in the Tolbooth Church, at the installation of his colleague and successor. Cheerful, but exhausted, he came down from the pulpit and leaning upon his staff, crept along the High Street, which was lined with people, who followed him to his house from which he never came out alive. From that day, he sank gradually, and on the evening of the 24th, his noble spirit took its flight. He was buried in St. Giles' Church-yard—now the Parliament Square, where a brass plate inserted in the causeway may be seen, on which are engraved the letters, J. K. 1572. As he was lowered into the grave, Regent Morton, in presence of all the nobility then in Edinburgh and a great concourse of people, pronounced his eulogium in the well-known words,—“HERE LIETH ONE WHO, IN HIS LIFETIME, NEVER FEARED THE FACE OF MAN.” Knox seems to have been a small, fragile man. He died in the sixty-seventh year of his age, worn out by his incessant and extraordinary labours of mind and body. Few men ever endured severer hardships. His life was a continuous battle for the faith. To him, more than to any other man, Scotchmen and their descendants in America are indebted for their civil and religious liberty.

The Support of our Churches.

WHAT is the best system of pecuniary support for our churches? Is the system of pew-rents the best? Or should all seats be free, and the expenses be met by the offerings of the people? A writer in the *Quarterly Presbyterian Review*, New York, argues that pew-rents are unjust to the rich in leading them to pay too little, and unjust to the poor in laying an undue burden upon them. The correct standard of giving is not what is required to pay for a pew, but what the worshipper is really

able to give in proportion to his means. In large and wealthy communities, pew-rents are sometimes excessive; but if the minister is popular and the music good, the congregation may continue to grow and the pews may be in demand at a very high cost. Some churches are thus able to expend \$6,000 a year, or more, in securing artistic music! In some instances, the “chief seats in the Synagogues” are sold at public auction each succeeding year. This is “running the church” on business principles, with a vengeance. The fact is that the Church of Christ should not be and cannot wisely be run on “business principles.” Religious privileges cannot be rated by the law of supply and demand. They must not be denied to those who make no pecuniary return for them, be those persons rich or poor.

The Free Pew system has succeeded in many of our own churches, in cities, towns and rural districts; but it has been found that in order to ensure success, the whole congregation must be invited to avail themselves of the privilege of helping to bear expenses. They must be frequently reminded of their duty to give as the Lord has prospered them, and to give regularly and cheerfully as an act of worship. The offerings should be a part of the stated services of the church; and every one should take a part in this “act of worship.” Pews should be allocated to all who are in attendance in the church, and the occupants of pews should of course extend the amplest hospitality to strangers and occasional hearers. It is often expedient to ascertain, from time to time, how much each attendant is willing to give weekly or monthly during the year. The “envelope system” has been found very helpful and convenient. Only, much care must be exercised lest the system become an engine for extorting from hearers more than they can cheerfully give.

We know churches in which the free-will system, without check or change, has been carried out successfully for twelve, twenty, and even thirty years. But there is no question that training, watchfulness and conscientious teaching are required. It is a noble reform to raise our giving from the low stage of a purely business transaction to the lofty stage of an act of worship.

Worshipping God and The Lamb.

DECEMBER 5.

REVELATION V: 1-14.

Golden Text, Rev. 5: 13.

IN this lesson we have a vision describing in a manner not easily understood the method of God's Government as inscribed in "a book." We are not told what was written in the book, but only what John saw in enigmatical figures. From it we learn that God's decrees are stated and fixed, every detail adjusted and planned with infinite wisdom. V. 1. *A book*—in the form of a roll of parchment; written on both sides, indicating the fulness of the contents. *Seven Seals*—The number seven, made up of four, for the four quarters of the globe, and three representing the Trinity, hence called the "perfect number," runs all through the Bible, expressing completeness. Vs. 2: 3. *In heaven nor in earth*—no created intelligence. Such things, even angels cannot understand. *To loose the seals*—to unfold the counsels of God. *To look thereon*—so as to be able to read the contents. V. 4. *Wept much*—was distressed that he could not see more clearly of the divine mind and will. V. 5. *One of the elders*—One of the redeemed—A representative of the church militant, who by experience knew the power and worth of the Saviour. *Weep not*—what you know not now, you shall know hereafter: There is One who can open that book. *The Lion*—see Gen. 49: 9, 10; *Root of David*.—Isa. 53: 2; Matt. 22: 42, 45. He who is the mediator betwixt God and man is alone able to execute the counsels of God—for He has prevailed over the powers of darkness. Vs. 6, 7. *In the midst of the elders*—representatives of the church triumphant. *A Lamb*—The sacrificial Lamb of God which taketh away the sins of the world, John 1: 29. *Seven horns, eyes, spirits*—intimating perfect power, and wisdom. *He came*—and prevailed by his infinite merit. V. 8. *Before the Lamb*—adoring saints and angels worship Christ, Isa. 45: 23; Phil. 2: 10, 11. *The prayers of saints*—neither saints, nor angels are said to intercede for us; they only present these petitions. There is only one Mediator, 1 Tim. 2: 5. Vs. 9, 10. *A new song*—The heavenly choir sang at the creation, Job. 38: 7. But now they sing a new song. None of the songs of earth will do for heaven. This was the song of Redeeming Love—ever suggesting new thoughts of praise. V. 10. *Kings and Priests*—to reign with Him in glory, ch. 22: 5, and to offer through Him spiritual sacrifices, 1 Pet. 2: 5. *Reign on the earth*—The saints shall with Him judge the world at the great day, 1 Cor. 6: 2. Vs. 11, 12. *Many angels*—an innumerable company, Heb. 12: 22. There is joy in heaven over one sinner that repenteth, Luke 15: 10; how unspeakably greater the joy of beholding the vast concourse of the redeemed! *Power, riches, wisdom, strength, honour, glory, blessing*—again seven ascriptions of praise.

The Saints in Heaven.

DECEMBER 12.

REVELATION VII: 9-17.

Golden Text, Rev. 7: 15.

IN this lesson the Apostle opens for us, as it were, a window of heaven and gives us a glimpse of the glory that awaits the saints, 1 Cor. 2: 9. V. 9. *A great multitude*—not only the 144,000 mentioned in the previous verses—a symbolical number, indicating that some would be saved out of each of the 12 tribes—but the thought is presented, that a vast number of the human race will be saved. V. 10. *Salvation to our God*—This is the ceaseless chorus of saints redeemed with the blood of the Lamb. V. 11, 12. The angels who never fell, now add their *Amen* to the song of the redeemed, and respond with their sevenfold ascription of praise to Him who sits upon the throne. V. 13. *What are these?* (1) These are they who have suffered persecution; many of whom laid down their lives for the Gospel. They have won the Martyrs' Crown. They bear in their hands the victors' palm. (2) But there are others besides the martyrs in heaven. Those who have been tried by affliction, and poverty, who were despised among men, now receive the reward of their faith and patience; all who loved the Lord Jesus Christ, and served Him faithfully on earth, no matter what their rank or position, no matter to what denomination they belonged, are among this white-robed throng; their sins have been washed away in the blood of the Lamb, and now they "serve the God they love amid the glories of the sky." V. 15. *Therefore*—The reason why they are there is because they are redeemed with the blood of the Lamb. *Before the throne*—rejoicing in His immediate presence, becoming like Him, because they see Him as He is, 1 John 3: 2. *Day and night*—rather in one eternal day, for there is no night there, ch. 22: 5. *They serve Him*—the bliss of heaven does not consist of idle inactivity. It will be the privilege of those who have served God faithfully on earth to do His will, and carry on His work in heaven. *Shall dwell among them*—Shall spread His tabernacle over them, R. V. All that the tabernacle symbolized to the wanderers in the wilderness will be realized and superseded by the overshadowing presence of God himself. V. 16. *They shall hunger no more*.—All their wants shall be supplied: none of the privations which they endured for Christ's sake shall trouble them; while they that hungered and thirsted for righteousness shall be satisfied in that presence where there is *fulness of joy*. The time of trial is past; the pains and temptations of life are over. V. 17. *The Lamb*—Christ, the Bread of life, and the Water of life will be the satisfying portion of the saints. *Shall feed them*—"Shall be their Shepherd," R. V.; and lead them unto living fountains, Ps. 23: 1, 2.

The Great Invitation.

DECEMBER 19.

REVELATION XXII: 8-21

Golden Text, Rev. 22: 21.

It is fitting that the last page of the Bible, and the last lesson of our seven years' course, should fix our attention upon the great invitation which in some form or other is embodied in every book of the Bible. This is Christ's farewell to His Church, coupled with the promise of his speedy return. Vs. 8, 9. This is the second time John was about to commit the mistake of worshipping the creature rather than the Creator, ch. 19: 10. *Worship God*—not angels, nor saints, nor images, Exo. 20: 3, John 4: 23, 24. V. 10. *Seal not*—The prophets were commanded to seal up their prophecies, Isa. 8: 16; Dan. 12: 4, 9. But this is to be left open, for the comfort and edification of the church. *The time is at hand*—Our proper attitude, therefore, is continual watching for Christ's coming, Matt. 25: 6-13. V. 11. Two pairs are selected as representatives of the good and the bad. The leading idea is one that cannot be too seriously considered—as we sow here we shall reap hereafter. Character in this world fixes our destiny in the next. Punishment is, in the nature of things, the consequence of a life of sin. The worst punishment God lays on wicked men is to give them up to themselves, to deaden the conscience, Hos. 4: 17; Rom. 1: 28. Vs. 12, 13. *I come quickly*—It is Christ who speaks. Whatever may be the exact import of the words, to each of us, He comes at death, sometimes very suddenly, in each case soon, and *certainly*. Let those words, then, be ever sounding in our ears. *As his work*—not according to his creed or profession, Matt. 7: 21-23. We shall be judged by *our lives*. Vs. 14, 15. *That do his commandments*—Obedience is the test of faith and fitness for eternal life; yet our "right" to the tree of life, is due, not to our doings, but to what He has done for us. *Dogs &c*—the sensual, corrupt, depraved. V. 16. Jesus is Lord of the angels, Heb. 1: 6. *Unto you*—primarily to the seven churches, but equally to Christians of all times and places. *The root of David*—the Messiah of promise. *The morning star*—see Num. 24: 17—the star that ushered in the day of grace, and shall usher in the Day of Glory. V. 17. God, by his Holy Spirit, and the church by her ministers, and believers by their consistent lives, *say come*—"Come to Jesus to be saved by him." The first impulse of a converted soul is to bring others to the knowledge of the truth. *Whosoever will*—The invitation is to all who will accept it, Isa. 55: 1; Acts 10: 35; Rom. 1: 16. V. 19. If any man attempts to explain away the meaning of any portion of the scriptures, to suit his caprice, he thereby deprives himself of the privileges and promises contained therein. Have we accepted this great invitation for ourselves?

The Beginning.

JANUARY 2. B. C. 4004. GENESIS 1: 26-31; 2: 1-3.

Golden Text, Gen. 1: 1.

THE book of Genesis was written by Moses about 1500 years B. C. It is a brief history of events which happened during 2669 years from the creation of man to the death of Joseph, B. C. 1635. Genesis means origin or birth, and the first chapters of that book tell us of the birth of this world with all that is in it. The Creator is God, the Eternal Father, who alone had no beginning, and who can have no end. At first, the earth was "without form and void," v. 2, rolling through the darkness of space. In six periods of time, called here days, God gradually made it what it is now, a fit habitation for man, His last work. On the seventh day, God rested from all His work which He had made. Ch. 2: 2, and He blessed the seventh day and sanctified it, that is, He set it apart as holy. Exod. 16: 23; 20: 11. The first man, Adam, was created in Eden. The exact location of the garden of Eden cannot now be ascertained. It was in the Eastern land, and probably in the valley of the Euphrates. Ch. 2: 14. V. 26. *God said*—He willed. This expression is repeated ten times in the history of the creation. V. 3, 9, 11, &c. Compare John 1: 3; Heb. 1: 2. 2 Pet. 3: 5. God has only to speak, and the thing is done. Psalms 33: 6, 9; Isa. 40: 26; Rom. 4: 17; Col. 1: 16. *Let us make*—Notice the plural form here, thought to refer to the doctrine of the Trinity and to confirm it. Compare, Ch. 3: 22: 11; 7; Isa. 6: 8. *In our image*—These words do not refer to bodily shape or appearance, (Is. 40: 18, 25,) but to spiritual attributes such as: knowledge, Col. 3: 10; righteousness, Eph. 4: 24; holiness, Eccles. 7: 29. See Sh. Cat. Quest. 10. *Let them*—Adam and his descendants, *have dominion*—rule over the brute creation, as God rules over men, kindly not cruelly, Prov. 12: 10. V. 27. *Created He them*—The creation of woman recorded in the 2d chap. 21-23, was the last act of God's creative power. There is no record of the creation of any other man and woman. All mankind is descended from this first pair. V. 28. *Subdue it*—Cultivate it, change its wastes to fruitful fields by your labor. God worked, Jesus worked, and man in Eden had also to work. Ch. 2: 15. John 5: 17. V. 29. *Shall be for meat*—for food; from this it has been thought that flesh was not allowed to be eaten, until after the flood. Gen. 9: 3. V. 31. *Evening and the morning*—The Hebrews reckoned the day from sunset. The morning that follows stands for the second half of the day proper. Ch. 2: v. 2. *He rested*—not that God was weary, Is. 40: 28. He stopped creating on this earth on the sixth day. V. 3. *He sanctified it*—Institution of the Sabbath, not Jewish, as is sometimes asserted, but dating from the very birth of humanity.

Our Own Church.

PERSONAL.—Mr. Croil—the Managing Editor of the *Record*—and his family have spent the last two months at Lucerne, Switzerland. On 9th November they removed to Geneva. Mr. Croil's racy letters in our "Editorial Correspondence" will be read with interest by all our subscribers. The one which appears in this number is specially interesting.

AGENT OF THE CHURCH, MARITIME PROVINCES.—Rev. P. M. Morrison has been appointed Agent of the Church, and has now entered upon the duties of his office. All moneys for the Schemes of the Church, for the Eastern Section, will be forwarded to Mr. Morrison, whose address is 140 Granville Street, Halifax.

POINTE-AUX-TREMBLES SCHOOLS.—The current session of these well-known mission schools opened on the fifteenth of October. The buildings are quite full, there being one hundred and fifteen pupils in attendance. A large number of these are being trained for the position of teachers, colporteurs and missionaries. The present session promises, by God's blessing, to be most successful.

SABBATH-SCHOOL REGISTERS, &c.—A cheap edition has just been published of the registers and records prepared for the use of Sabbath-schools by the Assembly's Sabbath-school Committee. These have been found most serviceable in the schools where they have been adopted. The issuing of this cheap edition will tend to place them within reach of all Sabbath-schools throughout the church.

THE UNION COLLEGE FUND.—A glance at the "acknowledgments" in this and the November RECORD shows that thus far few congregations have forwarded contributions for this fund. It is hoped that all congregations will contribute for the support of the colleges embraced in this union fund, and that missionary associations, in allocating their moneys at the close of the year, will remember the claims of these theological seminaries.

THE DAYSRING.—The missionary schooner, "Dayspring," reached Sydney, N.S.W., on the 19th September last, and had to go into dock for some repairs. She did not get away before the 9th October. She took

three new missionaries and their wives—Messrs. Landels, Leggatt and Morton. The Rev. Joseph Copeland, who has not been well of late, also took voyage as a passenger. The vessel also takes 1,000 copies of an Erromangan Hymn-book, just printed in Sydney, and a large quantity of cases and stores. Steps are being taken to replace this vessel by a larger one. The mission work on the New Hebrides is very encouraging at the present time.

ERROMANGA.—Just before going to press, we received a letter from the Rev. H. A. Robertson, dated 19th August, together with his report to the Mission Synod for last year. The report will appear in our next issue. Mr. and Mrs. Robertson had just returned from a three weeks voyage north to Erakor, Havannah Harbour, Emei, Tongoa, Epi and Ambrim. They were much gratified with what they witnessed, especially at Emei, where, a few years ago, when Mr. Robertson was there, the people were wild and savage. At this visit, about 300 of the natives were on the shore to welcome the missionary, and under the shade of trees were singing hymns of praise to God.

JEWISH MISSIONS.—In July last, the British Society for the propagation of the Gospel among the Jews, appointed three deputies to visit this continent, with a view to awaken an interest in Jewish Missions. These deputies visited Montreal and Toronto last month. One of them, Rev. Aaron Matthews, is himself a convert from Judaism. He is a man of remarkable zeal and of great power as an expounder of the Word. He aroused a great deal of enthusiasm in Montreal, and many of our intelligent Christian people there would like to see a mission established—more or less directly in connection with our church—to God's ancient people, the Jews.

OUR FIVE FOREIGN FIELDS.—During the past summer, the Rev. Principal Grant, of Queen's University, contributed a series of historical articles to the *Toronto Mail* on the Foreign Mission Fields occupied by our church. These have been published in pamphlet form, at the low rate of \$5.00 per hundred. The first edition is exhausted. The second is now being printed, and those desiring copies should at once send their orders to Principal Grant, Kingston. The articles are written in a popular style, and are admirably adapted to intensify the in-

terest of our people in the foreign mission work of the church. We recommend all Sessions to secure a number of copies for distribution among their respective congregations.

PRESBYTERIAN COLLEGE, HALIFAX.—The Session 1886-7 of this college commenced on the 3rd November. The opening lecture was delivered by Principal Macknight, D.D., in Chalmers Church before a large audience. His subject was "The Organization of the Primitive Church." Rev. Joseph Annand, one of the New Hebrides missionaries, briefly addressed the students. The attendance of students is better than at any previous session, being twenty-nine. The Board of Management met at the College on the 3rd November. A bursary sub-committee was appointed which will appeal to congregations for funds to aid students. The balance against the treasurer of the Board is about \$8,000. This adverse balance has been incurred in a series of years. The Board supported three professors in Dalhousie College. Henceforth the salary of one of these professors is saved to the church and this will serve to reduce the adverse balance. The Board needs a collection from every congregation in the Maritime Synod.

MANITOBA COLLEGE.—By appointment of the General Assembly, Sabbath the nineteenth December, is the day for the annual collection on behalf of this college. The growth of this institution, especially in recent years, has been most encouraging; and, since the appointment of the Rev. Principal King, its financial position has very materially improved. The attendance this session, both in the Arts and Theological classes, is larger than in any previous year. The residence is quite full. It is difficult to over-estimate the importance of this college. Apart from its purely literary and educational influence, it is training a native ministry for the North-West thoroughly adapted to the wants of the country. The large number of its students employed in the mission field last summer amply justified the appointment of Principal King as Professor of Theology three years ago. The Principal's salary is provided for by the friends in Manitoba. For the salaries of the other two professors, the College Board is dependent mainly on the contributions of the congregations in Ontario, Quebec

and the Maritime Provinces. Last year these amounted to \$3,300, but only a comparatively small number of congregations contributed, and although the Assembly has more than once commended the Manitoba College to the liberality of the whole church, there are very many congregations that have never yet sent a contribution. It is hoped that this year the collection will be taken in every congregation of the church.

LICENSURES.—Mr. W. M. Fraser, 19th Oct., by Presbytery of *Truro*.

CALLS.—Mr. J. A. Mackenzie, of Pugwash, to Bridgewater, *Lunenburg & Shelburne*. Mr. J. C. Oehler, to Tabusintac and Burnt Church, *Miramichi*. Mr. Alex. McKay, to Salem Church, Summerstown, *Glengarry*. Mr. C. A. Tanner, of St. Andrew's Church, Scarborough, to St. Andrew's Church, *Levis, Quebec*.

ORDINATIONS.—Mr. W. R. Calder, 29th Sept., and inducted same date, *Mira, Sydney*. Mr. John McKay, 24th Oct., and inducted same date, Knox Church, Scarborough, *Toronto*. Mr. J. W. McLennan, B.D., 9th Nov., Vanceboro and McAdam, *St. John*. Mr. Wm. Allan, and inducted, Camden and Newburg, *Kingston*.

INDUCTIONS.—Mr. G. L. Gordon, 20th Oct., River John, *Wallace*. Mr. Alex. McKay, 26th Oct., Salem Church, Summerstown, *Glengarry*. Mr. F. M. Dewey, 30th Sept., Stanley St. Church, Montreal, *Montreal*. Mr. L. G. MacNeill, 14th Oct., St. Andrew's Church, St. John, *St. John*.

DEMISSIONS.—Mr. R. Jardine, D.Sc., St. John's Church, Brockville, *Brockville*. Mr. P. M. Morrison, St. James Church, Dartmouth, *Halifax*. Mr. Robt. Laird, Little Harbour & Fishers Grant, *Pictou*. Mr. T. T. Johnston, Wick & Greenbank, *Lindsay*.

NEW CHURCHES.—A Church was opened on 28th October, in Casselman, a mission recently organized in Presbytery of Ottawa. At the North Esk section of Rev. J. McCarter's charge, Redbank, Miramichi, N.B., a new church seating over two hundred was opened on 31st October, the Revs. T. Cumming and W. Aitken officiating. A new church was opened 31st October, in Dracon, Guelph Presbytery, by Rev. J. K. Smith, M.A., the Moderator of Assembly.

DEATHS.—Mr. Donald McAulay, Baddeck, C.B., died Aug. 5th, well versed in scripture knowledge and great power as a Gaelic speaker. He was for 28 years an honoured elder, and in his own district conducted a weekly service and on Sabbaths a fortnightly one. A diligent and faithful servant of His Master. — Mr. James Walter Hill, Mulmur, died Aug. 16th. Ordained an elder in February last. Though comparatively young in years, he was ripe in Christian experience, and gave promise of a life of great usefulness in the service of Christ.—Mrs King, wife of the Rev. Principal King of Manitoba College,

died Sep. 20th. Mrs. King was widely known by a large circle of friends throughout the whole country. To know her was to love her, and her memory will be fondly cherished by her former pupils, over whom she exercised a most healthful Christian influence; by many ministers of our church, to not a few of whom she endeared herself by her friendship and sympathy in their student days; and by all who had the privilege of her acquaintance. For many months she was a severe yet patient sufferer, testifying in her sick chamber to her loving, trustful confidence in the Master she had so joyfully served. The hearts of very many go out in loving sympathy towards Dr. King and his motherless children, in their sore bereavement.

MANITOBA ITEMS.—The opening of the theological classes, as well as the annual meeting of the college, took place in Manitoba College on Nov. 5th, at eight o'clock. There was a large attendance of students and friends of the college. Principal King delivered the opening lecture on "The importance of Exegetical study to the Christian Minister," which was an able and finished plea for a useful and effective mode of preaching. Dr. King announced that Rev. D. M. Gordon had been expected to deliver the opening lecture, but had been prevented by press of work. He stated that there were in attendance at the college upwards of 40 university arts students, and 16 preparatory, besides 12 in theology alone, and that the numbers would probably have considerably increased by Christmas. He also announced that the fourth instalment of \$4800 of debt was paid in October, and that on the payment of a like amount in October, 1887, the college property would be free of debt. Dr. Laughton, of Greenock, has also presented the library with six large cases of the best books of his valuable library, and these have arrived. Dr. Bryce then made a statement of university matters connected with the college. In June last, Manitoba College, had carried off five medals, including the governor general's, and sixteen scholarships, aggregating \$1270. Thirty-five students had passed in the several years in arts, and twelve had received B.A., out of seventeen B. A.'s, conferred by the University. Reference was made to the establishment of a new honor course in modern languages, including English, French, German, and Italian, and that a student of Manitoba College had won the first scholarship in it. The timely gift of Sir Donald Smith of \$500 for science apparatus was mentioned, and as an evidence of the tendency toward further co-operation, that two students of St. John's College are attending science classes in Manitoba College. Canon O'Meara, acting head of St. John's (Episcopal) College, who was present, reciprocated the kindly expressions, and rejoiced in Manitoba College being a Christian institution. Rev. C. B. Pitblado, who has just returned from Europe, made a few encouraging remarks.

B.

Meetings of Presbyteries.

SYDNEY, Sep. 28th.—The Presbytery heard the trials for ordination of Mr. W. R. Calder, which were sustained. The congregation of Gabarus, being unable to come up to the requirements of the augmentation scheme, was recommended for such aid as the committee could bestow. **Sept. 29th.**—The Presbytery met at Mira and ordained and inducted Mr. Calder. The Mira congregation is one of the largest and most extensive in the maritime provinces.

TRURO, Oct. 19th.—A call to Rev. J. Robbins, Glencoe, from the First Church, Truro, was sustained. Mr. W. M. Fraser, of Halifax, was licensed to preach the Gospel. Reports were received from Westchester and Maccan, showing that all expenses had been met by the people.

LUNENBURG AND SHELburne, Oct. 8th.—Messrs. Miller and Simpson were appointed to visit New Dublin. It was unanimously agreed to hold evangelistic services during the winter in all the congregations, not less than two weeks in each. Committees were appointed on the various schemes of the Church, including Augmentation. Mr. J. W. Crawford was certified to the Presbyterian College, Halifax.

Pictou, Nov. 2.—Moderation in a call was granted to Prince Street, Pictou. Mr. Laird's resignation of Little Harbour and Fisher's Grant was accepted. It was agreed to secure, if possible, an ordained missionary for Isaac's Harbour and Cemetery Harbour for one year. The \$1,350 asked by the synod for augmentation, was allocated to the congregations of the bounds, and it was agreed to endeavour to complete the augmentation effort in the Presbytery by the end of December.

WALLACE, Oct. 7th and 8th.—Mr. Quinn reported that he had visited Earlton, and that satisfactory progress had been made in paying arrears due late pastor. Rev. G. L. Gordon intimated his acceptance of a call to River John. **Oct. 20th.**—The Presbytery met at River John and inducted Mr. Gordon into the pastoral charge of that congregation. The call of Bridge-water congregation to Rev. J. A. Mackenzie, Pugwash, was considered. The call was very urgent, and was accompanied with an offer of increased stipend; but the members of his present charge pressed their claims so strongly that Mr. Mackenzie declined the call. The Augmentation Fund was considered, and the requisite sums were allocated to the various congregations,—viz., \$45 each to be raised by Amherst, Spring Hill, Pugwash and Oxford, Tatamagouche, and River John; and \$30 each by the two Wallace charges, New Annan and Earlton; and Linden \$15. Committees were appointed on the various schemes of the church.

HALIFAX, Oct. 8th.—Mr. David Wright, from Scotland, was certified to the Presbyterian College, Halifax. Leave was granted to the

Carleton congregation, Yarmouth, to change the site of their church. The congregation was recommended for aid to the Hunter Building Fund Committee. Rev. Robert Stewart of the Reformed Presbyterian Church, was given appointments during the winter.

HALIFAX, Nov. 3.—Arrangements were made for a general exchange of pulpits in January for the purpose of bringing before congregations the missionary work of the Church. The sum required from the Presbytery for augmentation purposes was allocated to the congregations,—the amounts being a little lower than those asked from congregations last year. Rev. P. M. Morrison was released from his charge of the Dartmouth congregation, his pastorate ending Nov. 8, at which date he enters upon his duties as Agent of the Church in the Maritime Provinces. The Presbytery has been visiting its congregations by committees.

ST. JOHN, Oct. 26th.—Rev. J. A. McLean was appointed Moderator. It was agreed to transmit to the General Assembly Mr. Gray's and Mr. Millen's applications to retire from active duty. Leave to moderate in a call to St. George was granted. The amount asked from the Presbytery by the Augmentation Committee was allocated among the congregations. It was agreed to ordain Mr. McLennan as missionary to McAdam and Vanceboro on 9th November. Applications from Messrs. McLeod and F. W. Murray, for the shortening of their term of study, were referred to the examination committee. Commissioners to the Assembly are to be appointed at the March meeting.

MIRAMICHI, Oct. 4th.—A call was received from Tabusintac and Burnt Church, addressed to Mr. J. C. Oehler of Princeton, N. J. It was signed by 47 members and 54 adherents. The Presbytery agreed to apply to the Augmentation Committee for a grant of \$300 per annum.

MIRAMICHI, Nov. 2nd.—Mr. Oehler declined call from Tabusintac and Burnt Church. The Presbytery's share of the Augmentation Fund was allocated among the congregations. The Presbytery cordially endorsed the proposed Ladies' College at Halifax. The following signs of prosperity were noted:—A new manse purchased by St. John's congregation, Chatham; a new church at North Esk, Red Bank; the corner-stone of a new church laid at Campbellton, and new churches in course of erection at Mill Branch, Bass River Station and at Tabusintac.

QUEBEC, Oct. 14th.—The call from Scotstown to Mr. John MacLeod was set aside. Mr. D. Currie withdrew his resignation of Three Rivers. A call from Levis to Rev. C. A. Tanner was sustained. Mr. D. Mackay was appointed for one year from 1st October, as ordained missionary at Metis, the people to contribute at least \$300.

OTTAWA, Nov. 2nd.—A committee was appointed on Sabbath observance, Mr. Geo. Hay,

Convener. The union between Hull and Chelsea was not effected. The claims of the Lumbermen's Mission and of the augmentation scheme were considered and appropriate action taken.

GLENGARRY, Oct. 15.—A unanimous call from Summerstown to Rev. Alex. McKay, signed by 80 communicants and 70 adherents, was sustained and accepted, and on Oct. 26th the induction took place. A call from East Lancaster to Rev. N. Campbell was set aside, Mr. Campbell having already accepted a call to Elmsley.

WHITBY, Oct. 19th.—Arrangements were made for the holding of missionary meetings. The Presbytery approved the remittant marriage with a deceased wife's sister. The remittant ecclesiastical co-operation was disapproved.

LINDSAY, Nov. 1st.—The resignation was accepted of the Rev. T. T. Johnson, Wick and Greenbank, and deep regret expressed by congregation and Presbytery in being necessitated to part with him,—Mrs. Johnston's health compelling him to remove to Florida.

SAUGEEN, Oct. 26th.—The Presbytery, after hearing parties, agreed to the translation of Dr. Campbell to Collingwood, and Mr. S. Young was appointed moderator of Knox Church, Harriston, during the vacancy.

LONDON, Sept. 14th.—A commission was appointed to visit N. Delaware. It was agreed to organize Dutton in connection with Wallace-town. The Home Mission report was considered, and arrangements made for visiting aid receiving congregations. East Williams was asked to send commissioners to next meeting of Presbytery. A committee was appointed to correspond with the Session of Knox Church, St. Thomas, with the view of establishing a second congregation there.

SARNIA, Sept. 28th.—It was resolved to erect a Station at Brooke Town Line, in connection with Marthaville. The Home Mission report was submitted by Mr. Currie, and a statistical report by Mr. McAdam. It was agreed to print an abstract of the latter for distribution in the Presbytery. A call from Forest to Rev. James Pritchard was sustained. Dr. McIntyre of Brantford Ladies' College, addressed the Court on behalf of that institution. Messrs. Paton, Needham and McLennan were certified to Knox College. An application for reception from Rev. N. Smith, of the Canada Methodist Church was referred to a committee. Arrangements were made for missionary meetings and exchanges of pulpits.

WINNIPEG, Oct. 5th.—A large amount of Home Mission business was transacted. Leave was granted to moderate in a call at Kildonan. Rev. R. Nairn was appointed to Fort William, and Rev. W. H. Spence to Rat Portage for the winter half year. A committee was appointed to draft a minute anent the late Mrs. King.

Home Missions.

THE executive of the Home Mission Committee, Western Section, met in St. Andrew's Church Lecture Room, Toronto, on 12th October. The claims of Presbyteries for services rendered during the past half year were considered and ordered to be paid. These amounted to \$18,189, besides a considerable sum for work in British Columbia. A large number of new applications for grants were dealt with. The Rev. Dr. Jardine, of Brockville, was appointed to succeed Mr. MacWilliam at Prince Albert, N. W. T. It was resolved to ask the several Presbyteries of the Synod of Manitoba and the North-west, as also the Home Mission committee of that Synod, to consider whether the time has not arrived when the salaries of missionaries and of ministers in augmented congregations in the Synod should be placed more on a level with those of the older Presbyteries of the Church, —to report at the March meeting of this committee. A number of appointments was made to the several Presbyteries, including Messrs. Dunn and A. Tait, to the new Presbytery of Columbia, B.C. This Presbytery applied for missionaries for four fields, viz. (1.) Fort Langley and Langley Prairie, &c., where the people promise \$625 per annum; (2.) Chilliwhack, where the people offer \$600 and hope to build a church and manse soon; (3.) Ashcroft, Spence Bridge and Clifton; (4.) Alberni.

MISSION WORK IN THE NORTH-WEST.

The following extracts are taken from the report presented to the Committee by the Rev. James Robertson, Supt. of Missions:—

Last summer was full of quiet, earnest work in the mission field. All the old stations were occupied and work was begun in several new districts. Students from our Colleges, as well as the permanent missionaries, did good service and in many cases were cheered by the results.

NEW FIELDS.

About twenty-five miles southwest of Port Arthur, several mines are being worked just now. There are in all about 125 miners, of whom a few have their families. The ministers of Port Arthur and Fort William preach to them occasionally. Next summer, a missionary should occupy this district and the Township of Oliver. *Greta* is a small town near the international boundary, about 18 miles west of Emerson. It was supplied last winter from Manitoba College. A regular missionary was sent in last spring and good work was done. It promises \$600 for the support of ordinances for the coming year. *Lansdowne*, in the Presbytery of Regina, is a promising field, having about 55 families, and being 18 x 25 miles in extent. At *Buffalo Lake*, a Knox College Society missionary laboured with much acceptance.

The *High River* field, south of Calgary, had a missionary of its own for the first time, while Messrs. McLeod and Cameron laboured among the C. P. R. workmen in the Rocky Mountains. Two new fields were also entered upon in the south-eastern part of Assiniboia, and a missionary laboured at *Swift Current*.

CHURCHES BUILT.

Building operations were not as extensive as during the previous year and yet we were not idle, as the subjoined list will show:—

Place.	Presbytery.	Material.	Estimated Cost.
1. Calgary.	Regina.	Stone.	\$ 7,500
2. Battleford.	"	Brick.	2,500
3. Fort Saskatchewan.	"	Frame.	600
4. Clover Bar.	"	Frame.	600
5. Fort Qu'Appelle.	"	Stone.	2,000
6. Roxboro'	"	Stone.	1,200
7. File Hills.	"	Stone.	1,200
8. McLeod Station.	"	Frame.	900
9. Boissevain.	Rock Lake.	Frame.	1,300
10. Portage la Prairie.	Brandon.	"	5,000
11. Birtle.	"	"	2,000
12. Knox Ch., Brandon.	"	"	1,350
13. Shoal Lake.	"	"	1,350
14. Strathclair.	"	"	1,050
15. Moose Creek.	Regina.	"	600
16. Pilot Mound.	Rock Lake.	"	900
17. Winlaw.	Regina.	Concrete.	900
18. Neepawa (Manse)	Brandon.	Frame.	1,150

In all, 18 buildings, worth about. \$32,100

Arrangements are made to build next season at Rossburn, Shell River, Castle Avery, Killarney, Donald, Lansdowne and other points.

CONGREGATIONS ORGANIZED.

The better crop returns in Manitoba have encouraged the people, and seven of the mission fields have signified their desire to call ministers of their own. The partial failure of crops in several districts of Assiniboia has retarded growth.

LABOURERS.

There were 102 ministers and missionaries in all engaged in preaching the Gospel to the white population. Of these, about 70 were ordained. In these figures are included pastors of self-sustaining congregations, but not Professors of Manitoba College. The Superintendent visited 38 mission fields during the summer, preaching and giving addresses on mission work on 157 occasions, travelling 1,450 miles by buck-board and 5,650 by rail. These figures do not include distances travelled in attendance on the courts of the church. The great lack is permanent labourers. Many of the fields occupied in summer will be vacant in winter, and thus much of the results of the summer work will be lost. For a score of men of the right spirit there is room in the North-West. For the seed sown and the fruit gathered in we give praise to God.

A VAST MISSION-FIELD IN THE FAR WEST.

We have been favoured by the Rev. J. C. Herdman, B.D., Calgary, N.W.T., with the following narrative which we are sure will be read with interest:—

That, in traversing the Rocky and the Selkirk Mountain ranges, the Canadian Pacific Railway has created a vast mission-field, possessing several large villages and a floating population to be numbered by thousands: that, at all too many sad centres along this length of line, virtual heathenism and palpable vice are meanwhile throwing shadows denser than those which fall from the mountain peaks: that not only has our own church too tardily and timidly visited it, but by all denominations this mission-field has been so passed by, that over an unbroken reach of four hundred miles from Calgary to Kamloops, there is no place of worship of any kind, nor any religious agency at work, in a way or on a scale adequate to the occasion: and that there is here a great opportunity and a greater responsibility, — with these thoughts uppermost I have returned to Calgary from a mission-tour to the west. Of Protestant Churches, ours has so far done most in the endeavour to preach the gospel in the Mountains—most, but not much. Omitting references to occasional services by some passer-by, the following are the facts which apply to our share in the work. Rev. Angus Robertson, now of Pine Creek, N. W. T., laboured during part of last summer and laboured at his own charges, among the construction gangs mainly, working then in advance of the railway. Some points near the entrance to the Mountains, up the Bow River, were at the same time supplied by the missionary at Calgary. This summer, for a period of two or three months in all, the work was further developed by Rev. Donald McLeod, of Priceville, and Mr. D. C. Cameron, student. At the present date, we have a promising young student, Mr. A. W. Jones, on the field, under conditional commission, and with customary energy, the Superintendent of Missions has secured the definite appointment of Rev. A. H. Cameron, a well qualified missionary, and ordained. And the work in these Mountains, let me observe in passing, has been, and will still only too probably be straitened, not in respect of Presbyteries, or Boards, or Committees, or office-bearers in the Church—but straitened in available missionaries, and in money. My claim is, that we should have three men permanently employed. The huge special gangs of snowshedders and bridgebuilders will indeed be shortly disbanded. But for years to come there will be heavy work to be done all along the line before it is brought up to final efficiency; and even to fight the regular train-service through landslides and rockslides and snowslides will mean, summer and winter, the maintaining through the mountain gorges, of an army of men. And then there are the towns and villages, the tourist and the tradesman, the lumber mills and the gold, silver and coal mines. In my humble opinion, we should have a man stationed at Banff, another at Donald, and another at Revelstoke. How much these places would contribute towards

their support is a question which—except in the case of Donald, which is able and willing to do well—can only be determined after closer enquiry and faithful instruction as to the duty of giving. Meanwhile it may be asked, what is the nature of each of these proposed mission-fields?

I. The missionary at Banff would have supervision of the Bow River Valley, on the Eastern slope of the Rockies, commencing as far East, if thought practicable, as Gleichen, and taking in all the chief points along the line of the railway, up to the Kicking Horse Pass. What are some of these places like? GLEICHEN is a divisional point on the C.P.R., with roundhouse, repair shops, about a dozen dwellings, two stores and a post-office; and contains several families, section hands, engineers, firemen, and general employés. There is an experimental farm at hand, and some miles away, divided into two camps, live in their lodges on a large reservation the warlike Blackfeet—up to the date of Crowfoot's reported conversion to the Roman Catholic faith, all persistently Pagan. An interesting little place is Gleichen, likely also to grow slowly, and with a population largely Presbyterian. COCHRANE, 23 miles west of Calgary, is beautifully situated along the banks of the Bow. Here is a force of section-men, and at times a very large one, also a company working for coal; half a mile up are the buildings and headquarters of the celebrated B.A. Ranch with its big bands of horses and sheep; two miles west is the large Cochrane saw-mill, and still further along is Major Vaughan's coal mine, in vigorous operation; while some miles again to the north the country is settling up with small ranches. The families around Cochrane are few, but men are numerous and the settlement is thriving. KANANASKIS, which is just at the closing-in of the mountains, possesses two families, with two gangs of section-men, a large saw-mill, which employs many hands, and a logging camp a few miles away. The mill belongs to Major Walker of Calgary. This spot is in the vicinity of the old Padmore settlement, represented now by a few roofless log buildings. CANMORE, well into the mountains, is a divisional point on the railway, and has a considerable number of families, and dwellings and stores, along with the R. R. offices and a large roundhouse, and, to its credit be it recorded, a school-house and a lady teacher. Canmore is one of the most beautiful spots imaginable. Behind the town are three pyramids or "monuments" of nature's carving, with a solitary fenced-in grave lying pathetically under their shadow. Ah! there are many graves along the line, some solitary, some in company, for the work of construction was vast and sanitary arrangements were often defective, and "mountain-fever," and accidents, and vice and crime abounded. BANFF is a spot so favoured for position and endowment that the Government have wisely selected

here the National Park. Not only are the attractions naturally manifold, but by the art and skill of Mr. G. A. Stewart, C. E., and government surveyor, the grounds are being laid out in a way worthy of the grandeur of the place. There are four little centres just now at Banff—the Station, Moulton's Park, Dr. Brett's Sanatorium, and the Hot Sulphur Springs—all these representing houses and shops, tradesmen and tourists, in a word, infant villages, with a population both resident and floating. There are also coal mines in the vicinity. Half a million dollars are likely to be expended in Banff next summer in improvements and in building. A town site is being surveyed, the exquisite scenery opened up, building lots are being leased, bridges and hotels built, and lots are to be reserved for church purposes; and already the Roman Catholics, with their foresight and energy, are arranging to have a priest stationed there by the spring of the year. We ought to have a missionary there too, and even before the spring; and from Banff, as a starting point, a few smaller places around the Bow River and Kicking Horse Passes, such as Laggan, and Field, and the Otter-tail Mill and mines, could be at intervals supplied with service and oversight.

II. The missionary stationed in Donald could also take up work in the neighbouring localities, especially in Golden City, and among the Columbia and Kicking Horse mines of the vicinity, with an occasional visit by steamer in summer time to the Upper Kootenay country. What are some of these places like? GOLDEN CITY is situated almost at the junction of the Kicking Horse and Columbia rivers. It is an old mining centre, as well as headquarters for the Kootenay country, which is one of the most promising districts of British Columbia. At present, Golden City does not contain over say eighty actual residents all told, but then there is always a large floating population, especially of miners. It is confidently expected that the gold and silver mines of the district will develop richly. At many points, men are at work on a large scale, and machinery is also being introduced. The UPPER KOOTENAY COUNTRY was connected with Golden City this summer by a little steamer, as well as by a trail across the hills, connecting ultimately with the Northern Pacific. There is likely to be additional steam service on the river next season. There are fine grazing lands or "bottoms" at many points along the valley, and as far up as the Lakes, a considerable trade in furs and in ponies is being done with the Kootenay Indians. And although this country was practically unknown until this summer, numerous ranches are already taken up, stock is being sent in, and houses built. The climate is described as being mild and equable, with little snow in winter, and the bunch-grass of the meadows is luxurious. What church in this interesting new country will send the first missionary? DONALD is the most important town in the

mountains, and is already the headquarters of our mission work. Situated to advantage in an amphitheatre of hills, and just at the first crossing of the Columbia River by the railway, it presents, from a missionary point of view, some strange, internal contrasts: in one quarter, whiskey-saloons, dance-houses, gambling dens and unspeakable haunts of iniquity, where the fallen, and the wrecked, and the shameless hold carnival; and in another, families of culture and refinement, men holding worthily positions of trust, honourable women not a few, innocent and happy children. Thanks largely to our missionaries this summer, a school is likely to be started, just so soon as the British Columbian Government, having unfortunately no surplus in connection with its School Acts to fall back on, gets the necessary estimates passed. And the members and adherents of our church in Donald are at work with a will, raising funds for a place of worship, and coming into line besides as a regular congregation with committees, and office-bearers, and weekly envelopes, and Sunday-school, and Bible-class, and demands for regular Sabbath services. When the coming church (in connection with the erection of which a princely benefactor in the east is likely to render valuable aid) has been established in Donald, then the unchurched stretch of 400 miles, between the north-west prairies and the Pacific slopes, will have been happily broken at exactly the central spot, and the mountains and the hills will rejoice on every side. Fear not, little flock: He "which spake in the Mount Sinai" will watch over this new-born "Church in the wilderness."

III. There remains yet for another missionary another field, consisting of points along the line of railway where, up the Beaver and down the Illecillewaet, it toils across the Selkirks to Revelstoke, with an occasional visit, perhaps, to the Big-Bend of the Columbia. What are some of these places like? There are, in the first place, several sawmills along the line employing large gangs of labourers. Some of these mills will close down finally this fall, but others are permanent, and new ones will be started also, as the timber limits are taken up with their wealth of magnificent wood, seemingly inexhaustible except by fires. There are also large forces of men engaged in sawing and splitting fuel for locomotive use. And there will probably be always required a considerable number of hands to help on the train service through the Selkirks; for that service is plainly an arduous one, both in its conquests and its risks. Just now ROGER'S PASS, near the summit of the Selkirks, is one of the chief, and certainly the liveliest, and morally the most unhappy town along the line. For, but now being already disbanded as the work nears completion, there have been some thousands of labourers employed in this vicinity, building for continuous miles, where the line sweeps around steep mountains' sides, massive sheds, with roof so sloped as to *shear*

the dreaded snowslides and rockfalls off and down into the valley beneath, and with construction so solid, that when a rock leaps upon one full and fair in its downward rush, it pierces where it strikes, and shatters like a cannon ball, but without so much as jarring the structure as a whole. Meanwhile, amid such grandeur of nature and such skill of man, it is painful to see in Roger's Pass, what I saw on a recent Lord's Day: the shops all open, gambling at its height, men staggering on the street, unsexed women parading themselves for advertisement among the dissipated crowds. And alas! to offset these traps for the undoing of souls and bodies, where were the counter influences? No work answering at all to the exigencies of the case has been devised here by any denomination. And so, while folly was clamorous, and called passengers, saying "Whoso is simple, let him turn in hither," wisdom's counter invitation was seldom heard, and understanding did not often put forth her voice. For the voices which *did* occasionally cry in that wilderness—(one or two earnest laymen, one or two Salvationists, and, as often as they were able, visiting missionaries)—for these, then let us thank God. And now, because the work which kept men there is nearly over, and especially because it is in the track of snowslides, the town with its floating population of thousands is about to pass out bodily, and its very name will be forgotten in the history of the mountains. Would that the influences which it branded deep into too many hearts and lives could also so disappear! GLACIER HOTEL is a little west of Roger's Pass. This hotel, built in the Swiss mountain style, is likely to be a favourite resort of tourists—the favourite resort probably along the line, Banff only excepted. It lies at the foot of a mountain which boasts of a glacier of immense proportions and unknown depth, and is yet accessible to the public; and the creek or torrent running out of this field of ice, is likely to be dammed up next season so as to create an artificial lake for pleasuring purposes. Some very successful meetings were held here this summer, and there will probably be always a small population at least in the neighbourhood. Then between Glacier Hotel and Revelstoke there are several large mills and gangs of section-men: work along here would have to adjust itself to changing conditions. And if mission work in localities 80 or 100 miles away from the line of rail is sought, the BIG BEND country is before the missionary. Here the Columbia River, which had been flowing northward for hundreds of miles, determines upon a new direction, and turns suddenly southwards, forming a neck-yoke course, and necessitating for the railway a second crossing; and within the limits of this vast curve rise in their consummate roughness and grandeur the stupendous and impatient Selkirk ranges of mountains. Big Bend is accessible from Revelstoke, by water and by trail. What business goes on there? Simply and

solely, mining, which has started up in great vigour; and many are they who are anticipating this very fall that Big Bend will yet turn out a second Cariboo country. REVELSTOKE, which last year under the name of Farwell, was claimed by many to be the wickedest town in the whole Dominion, is at the second crossing of the blue Columbia. It should be quite possible to gather a congregation together there, and there exists already a nucleus of church-loving families and individuals. The town, however, has been allowed to crystallize into its habits and ways without the presence and influences of religion, and now, careful constant work will be needed. A fairly suitable building could be bought or leased cheaply and fitted up for divine worship. There is quite a large population at Revelstoke, both resident and floating, and if mining develops, it will be an important town. Good influences meanwhile are much wanted. A missionary having his headquarters here, could join hands on the one side with a co-labourer at Donald, and on the other with his fellow-worker at Kamloops.

With this rapid survey of the position and of our responsibility, I commend the Mountain Mission Field to the consideration and prayers of the whole Church. Conquered for commerce, can the mountain ranges not be also conquered for Christ? It was the Macedonian cry that I heard, rising from the rushing rivers and echoed from the mountain peaks.

Calgary, N. W. T., 30th. Oct. 1886.

Ecclesiastical News.

SCOTLAND.—The "General Session" in Glasgow Established Church recommends as to the hours of public worship—1, That the forenoon service shall be regarded as the principal diet of worship for all. 2, That the afternoon should be left open for services for the young and other parochial efforts, in which lay members of the church might largely assist. 3, That opportunity might be afforded for greater variety and freedom in the evening meetings, when all seats might be declared open and free, social questions discussed (1), special evangelistic and temperance missions conducted, and efforts made through lay visitors and otherwise to bring those who are at present non-church-going within the walls of their respective parish churches. This document is to be sent to all the ministers and elders of the city churches, and a special meeting convened for its consideration. In the Free Church Synod, an interesting statement was made by Dr. Inglis, so well known as a co-worker with the late Dr. Geddie, with regard to the New Hebrides. He very conclusively refutes the claims of the French to the protectorate of those Islands. The Sustentation Fund shows an increase of \$5,650 over the corresponding four months of last year. Another important

movement has been the conference of the representatives of all the Presbyterian Churches of the United Kingdom on Foreign Mission co-operation. The points agreed upon were the ultimate independence and self-government of Foreign Mission Churches, and the union of all Presbyterian F. M. Churches into one body, irrespective of their original connection. In fact, they suggest the example of the Canadian and Australian Churches, as the ultimate aim of our Presbyterian Churches in foreign mission fields. Here is union commencing at the extremities. Very well; it will, sooner or later, work its way in, and reach the heart. The U. P. Presbytery of Glasgow has changed its hour of meeting from 12 noon, to 6 p.m., with the view of winning the people to a deeper interest in church affairs, and has emphasized the desirability of regular presbyterian visitation of congregations. This church and all the churches with her, lament the death of Dr. John Ker, who conducted classes on "Practical Training for the work of the ministry, embracing such subjects as Homiletics, conduct of Public Worship, Pastoral Duty, and Practical Uses of Scripture." As a scholar, thinker, preacher and teacher, his church mourns the departure of one of her most gifted sons. Although laid aside by reason of bodily infirmity from pastoral work, for many years, yet his services in the hall, in church courts and in literary work, have really been invaluable. A man of fine culture, of rare genius, and of rich fancy, his devotion to the cause of his Master made his presence always desirable in the pulpit, the chair and the public assemblies, while his facile pen has adorned the pages of most of our religious periodicals. Dr. Ker was born April 7th, 1819, at Tweedsmuir, in Peebleshire, his father being a member of the Established Church, and his mother of the Burgher congregation at Biggar, then enjoying the ministrations of Dr. John Brown. The Free Church mourns the death of Professor Binnie, of Aberdeen, a man of great learning, and of a most amiable and attractive character, so that the College at Aberdeen and the Free Church have sustained no slight loss by his removal. Thus month by month supplies us with a record of the departure of the great and good from among us. For the vacancy thus created in Aberdeen, we see three names proposed by the Presbyteries, viz: the Revs. James Iverach, Aberdeen, James Stalker, Kirkcaldy, and John Dunlop, Dundee. Glasgow records the death of Dr. William Lee, Professor of Ecclesiastical History in the University. Dr. Lee was the son of the late Principal Lee, of Edinburgh, and was distinguished for his scholarship and his kindly and steadfast interest in his students. In the Glasgow Established Synod there was a lively time over the fact that Dr. Robertson is not only minister of St. Andrew's Church, but is clerk to several Educational Trusts in Glasgow, from which he derives a very good income. As there was no

complaint from the congregation of inattention to duty, and as the people are rather proud of their minister than otherwise, the motion for investigation was thrown out. The matter has been appealed, however, to the Assembly. Dr. Robertson is a man of very great ability and makes a well-sustained defence. Dr. Somerville is kept busy opening and re-opening churches. It is quite an institution here, as our American friends say. On the occasion of his re-opening Anderston F. Church, the collection amounted to \$6,800: rather handsome! Dr. MacGregor, Edinburgh, opened a U. P. Church in Leith, paying a tribute to the memories of Drs. Ker and Robertson, and hoping for the time when Christians will regard the interests of the Lord Jesus as supreme, and when lesser interests will proportionally dwindle into their comparative insignificance. We will hail the day. In Glasgow, we see the results of Home Mission co-operation. In that enterprise all churches unite, and as some of the consequences, the report says that, in the north sub-section of the city, where there are 65 congregations, 1162 persons have been brought under the public means of grace during the year, and of these, 296 were added to the rolls of the city churches. Besides this, there are four other sub-sections to be heard from. Such are the rewards of co-operation. If so, what may we not look for when the Presbyterian Churches here see their way to a corporate union? Come it will, one day, by the good hand of our God upon us. D.

SCOTLAND.—The Rev. Neil Brodie, formerly of New Gairloch, N.S., was, on 14th Sept., inducted by the Presbytery of Skye, Scotland, into the pastoral charge of Stenschoil. The new Barony Church in Glasgow is to cost £13,000, and the money has all been raised except £2,000, towards which the congregation has agreed to contribute one half, the balance being promised by friends. The church is to be erected in Cathedral-Square, opposite the present building, and will be proceeded with at once. The following ministers are candidates for the vacant church history chair in Glasgow University: Dr. Story, Rosneath; Dr. Sprott, North Berwick; and Mr. Hunter, Partick.

IRELAND.—Last month we mourned the departure of two of the front-rank men of the Presbyterian Church in Ireland, Drs. Stevenson and Bellis, two of the very choice for scholarship and other gifts. This month we are called upon to mourn two more, also men of the very highest standing, namely Drs. Croskery and T. Y. Killen. They were both trusted leaders in their respective spheres, the one in literary and professional duties, the other in the practical work of the church. They were about the same age, somewhat under sixty. Dr. Croskery has been twenty-six years in the ministry, and he would have been much longer, only the people in his probationing days did not recognize the

power that was in him. He was nine years a candidate and preached, as he said, in twenty-six vacancies. At length, a small charge in County Armagh called him, and the same year that saw the then unpopular W. F. Stevenson settled in Rathgar, saw Thomas Croskery settled in Creggan. After that his rise was rapid. He soon removed to Clonakilty to succeed E. M. Dill, then to Waterside, a suburb of the city of Derry,—a new charge. Here he remained for a number of years, when he became Professor of Logic in Magee College, and a short time after, on the death of Dr. Smyth, he was transferred to the Chair of Theology. Here, no doubt, he was at home, for he was second to none as an expositor and defender of the Westminster Theology. It was somewhat singular, too, that his father was an Arian, and until he went to College he himself was in that communion. It was as a review and magazine writer that he became so widely known to the world. In his student days he went on the staff of a daily paper to work his way through College. This led to giving years of his life to that work. He became a ready writer. His loss is very great to the church. We know of no one who can fill his place. Dr. Killen has been thirty-five years in the ministry, first in Ramelton, then in Ballykelly, and then in Duncairn, Belfast. His last and by far the longest pastorate, twenty-five years, was in a charge that was a fruit of the revival of 1859. The late Thomas Sinclair, Esq., was identified with it from the first. He gave the site for the church and £1,000 of a donation to the building fund. His son is still the leading elder there. Dr. Killen will be remembered for the great amount of labour he gave to the Sustentation Fund for a number of years past, and probably this work helped to hasten his end. He had announced publicly that he intended seeking relief at the end of the present ecclesiastical year. Some months ago, after the death of Dr. Rogers, he announced himself as a candidate for the chair then vacant, that of Sacred Rhetoric. Before the Assembly met, he retired from the contest. He was Moderator of Assembly a few years ago. We have only room to add that at an adjourned meeting of Assembly, held recently, the Rev. A. Robinson, of Broughshane, was elected to the Professorship of Sacred Rhetoric in Belfast, and the Rev. Dr. Pettigrew, of Faughanvale, to that of Theology in Magee College, Derry, in room of Dr. Croskery. The Assembly almost laid violent hands on the latter, for he fought against his appointment with all his might.

ENGLAND AND WALES. — Bishop Ryle has sent a contribution to the Stowell Brown memorial fund. "I give it," he writes, "as a slight token of my respect to that great Non-conformist body which forms so important a part of our nation, and of which the late Rev. Hugh Stowell Brown was such an able repre-

sentative." In a letter to the author of "Some of the Great Preachers of Wales," Mr. John Bright says: "I am reading the story of your great preachers with great interest. Yes, Wales owes much to her great preachers, and you do well to remind your people of them." Rev. H. R. Haweis, of St. James', Marylebone, was announced to preach for Dr. Joseph Parker, in the City Temple, on the 28th October, but he was inhibited by the Bishop of London. The idea of a Church House as a commemoration of the jubilee year of the Queen, lately started in England, is not being received with very much favour, at any rate among the curates and poorer clergy of the Church of England. More churches, a pension fund, and several other things are pointed out as being more suitable for the members of the Church to subscribe to. No great necessity has been shown for such a house, and the Church is sufficiently represented in London, from an architectural point of view, to do without an addition in that form.

UNITED STATES. — Within the last three months there have sailed from the United States for foreign mission fields, NINETY NINE men and women—some for Africa, some for India, some for China and Japan, some for Siam, &c. Among the rest were twelve from the United Presbyterian Church of America, five for Egypt and five for India. One young lady, Miss Montgomery, belonged to P. E. Island. She proceeds to join her sister in a Presbyterian Mission in Persia. Professors Smith, Tucker, Churchill, Harris and Hincks, of Andover Theological Seminary, are now under trial before the "Board of Visitors" of that Institution, on a charge of holding "the New Theology." The Presbytery of Carlisle, Pa., held a centennial celebration on Oct. 7th, at which addresses were delivered, among others, by Drs. T. W. Chambers and W. M. Paxton, natives of the Presbytery. The churches of all denominations in South Carolina, since the earthquake, have gathered in a harvest of new converts. About one thousand persons have united with the Presbyterian churches this summer, and four to five times as many with the Baptist and Methodist churches.

CANADA. — One of our own congregations, that of St. Paul's, Montreal, supports a missionary in India. We are glad to see the example followed by a Presbyterian Church in Charlotte, North Carolina, which offers \$1,000 a year for this purpose. There are many congregations, both in Canada and the United States, that could each support a missionary; and the day is not far distant when leading congregations will be expected to manifest their liberality in this way. It is estimated that 10,000 missionaries are needed in India, and we do not doubt it. There is, therefore, no reason to fear that we shall thrust too many into the world's wide and morally waste

fields. History repeats itself. When George N. Gordon was killed in Erromanga, his brother James offered at once to step into his place. The offer was accepted, and James Gordon toiled for years for the spiritual good of those who had slain his brother. A few months ago, Bishop Hannington was foully slain in Africa by those whom he sought to bless; and now his brother offers for the African Mission field. God will never be without his faithful witnesses.

FOREIGN.—Over 55,000 Roman Catholics are reported as having been killed by the heathen in Annam and Cochin China and Szechuen. Among the victims have been ten French priests. These calamities are largely due to the conviction in the East that the Jesuits and other R. C. missionaries are French agents. Prof. Sir Monier Williams, of Oxford, maintains that the number of professed Christians in the world exceeds that of Buddhists or any other of the widespread religions. At the beginning of this century, Protestantism in France could not count one hundred and fifty pastors; it had no Christian works of instruction or of evangelization. It simply existed. To-day it has a list of one hundred and fifty-five Christian workers, and eight hundred pastors to carry on the work of evangelization among the scattered churches. The annual gifts of French Protestants for the support of churches and Christian work are estimated at \$940,000. The restoration of the Jesuits, who have been banished from every Catholic country in Europe and from Mexico on this continent, to nearly all their former privileges by Pope Leo XIII., excites no small attention in Europe and in this country. This Order has proved itself to be the most unscrupulous, false and dangerous of all associations in civilised countries. So dangerous did it become, that in 1773, France, Spain, Naples and Parma demanded its complete suppression. To this end, Clement XIV. was elected Pope, and after four years of hesitation he issued the bull of suppression, and externally the Order disappeared, but it still lived and worked and plotted in secret. In 1801, Pius XII. permitted the Order to re-organise in Russia, and in 1814 he extended the privilege to all other countries. Since that time the Jesuits have been persistent in demanding the removal of the interdict of Clement XIV., but have not succeeded until now. The Jewish Almanac, just published, states that there are 5,400,000 Jews in Europe, 300,000 in Asia, 35,000 in Africa, and 250,000 in America. The total Jewish population of the world is estimated at 6,300,000. It is said that out of 28,000 Jews in the city of Amsterdam, 10,000 are occupied in the trade of diamond dealing. In the Dominion of Canada, according to the census returns of 1881, there are 2,393 Jews. Of this number, 534 are in Toronto and 813 in Montreal. The number in the United States must be very large.

A Glance at Bohemia.

AMONG the sunniest memories of my continental trip in the summer of 1884, are those of this most northerly portion of the Austrian Empire. No country in Central Europe exceeds in interest the land of Huss. Into Bohemia proper, with an area one-third less than that of Scotland, and a population only equalling that of our own Dominion, is crowded much of eventful history. After spending a couple of nights at Teplitz, a lovely Spa close to the head of the navigation of the Elbe, with my dear old Niagara chum, the Rev. James Pirie, B.D.—now the able and accomplished Free Church Jewish Missionary at Prague—I sped on to that city to visit his family, in whose charming society I had the best opportunity for viewing the chief points of interest in Bohemia's picturesque capital. The winding Moldau, with the glorious bridge spanning it; the Square, with the ancient Church that witnessed the beheading of the illustrious nobles, two hundred and sixty-five years ago; the Mammoth University, where the great Bohemian witness prelected; the Bethlehem chapel (or what remains of it) where he preached; the old Jewish Synagogue and Cemetery, &c., &c. We drove up the hill, passing on the way the deserted Palace of Wallenstein, to the Headschin—where, after surveying the cathedral, and the royal and arch-ducal palaces, we stood on the balcony of the building, haunted by the shadow of Maria Theresa, now a sort of Hampton Court, where sojourn, at Government expense, venerable dames of noble blood. The view from that conspicuous stone verandah remains in memory's eye like that from the Castle of Edinburgh. At our feet is stretched the city, beautiful for situation, the joy of the whole land. In rear and around us, is this classic Acropolis, so rich in historic associations, which is more than the giant rock that shoots up in the midst of our modern Athens. It is Castle Rock and Parliament House, St. Giles' and Holyrood, all combined. Nor should we forget (as it brings Edinburgh and Prague still closer together) the window in Edinburgh Castle, out of which, as an infant, James VI was let down to be spirited away to Stirling, where the friends of his beautiful but unfortunate and misguided mother secretly baptized him into the Roman Catholic Church, while in the cathedral near by, through which a benevolent visaged monk has just led us, the daughter of that very James was crowned and consecrated Protestant Queen of Bohemia. Standing on this balcony, memory and imagination are busy recalling the distant past, and peopling with the spectral forms of the departed, the living present. Here came trooping up Libussa, the warrior Princess, foundress of the city, another Joan of Arc, who, by her patriotism and prowess, made, for the while,

the weaker sex the reigning power in Bohemia; the fiery Wlaske, whose palace crowned yon height opposite, who reigned seven years with her bold Amazons over half the land; the holy Huss, whose trumpet voice once pealed through yon college and chapel; his fiery follower, that uniquest of heroes, the blind Ziska, whose castle peered over the beetling crag near by, and who, on the hills and valleys around, waxed valiant in fight and put to flight the armies of the aliens.

Here yet echo the war cries of Bavaria and Sweden, of Poland and Bohemia. Here flit the stalwart figures of Frederick the Great and Gustavus Adolphus, of Wallenstein and Tilly.

That sky has reddened with the glare of cloud-capt towers and gorgeous palaces, to which the flaming torch has been applied: that beautiful river has been dyed with precious blood. It broke the spell to descend into the city, and to read, on so many mouldering monuments "Ichabod"—the glory is departed. It gave a rude shock to one's musings to find the special scene of the triumphs of Prague's greatest citizen a filthy kennel of foul-mouthed slatterns, and his memory and name gone, save from the "very small remnant," in whose heart of hearts he is enshrined. The faith of Huss was largely the early faith of Bohemia. Cyril and Methodius, two missionaries of the Greek Church, brought the Gospel to the Bohemians or Czecks, as they were called, (of the Slavonic race originally) in the ninth century. Public worship was celebrated in their native tongue, the cup was given to the laity in the dispensation of the Lord's Supper, and the priests married. But all this was changed when, in the fourteenth century, Papal Rome got the ascendancy. Then, as always, with all deceivableness of unrighteousness, like the camel into the tent of a familiar fable, she got in, bit by bit, till the old occupant was excluded. Still there were not a few who kept re-claiming against the new comer. In 1403, John Huss became Rector of that splendid University, which had been founded half a century before, in 1348, and to which thousands flocked from Germany and the leading countries of Europe. Huss has been often called the "Candle of Bohemia," but that candle was lit in England by Wycliffe "the morning star of the Reformation." None so ready as he to say "the Lord did light my candle, the Lord my God did enlighten my darkness;" but instrumentally, God's light and truth came to the Bohemian John from the English. Singularly enough the same council (that of Constance in 1415) which denied the cup to the laity and gave the body of this faithful martyr to be burned—ordered the books and bones of the great Englishman (to whom he was so much indebted) to be consigned to the flames. The burning of Huss on the 6th July, 1415, his birthday, in his very prime, for he was but 42, when he witnessed so good a confession, followed by that of his friend, Jerome, the year following (himself a student in Wycliffe's Col-

lege of Oxford) was the lighting of a candle such as the sturdy Latimer spoke of a century after, to the saintly Ridley, as they mounted their fiery chariot, from the very bosom of this university. The word ran very speedily. The Hussite wars are matter of history. The book given to Bohemia was like that of the prophet, written within and without with lamentation and mourning and woe. The Taborites, so-called from their place of defence, which was the munitions of rocks, now the Calvinists of their day, a century before John Calvin brought out his wondrous institutes,—how they were persecuted, Comenius, the historian of the Bohemian Church, faithfully and sorrowfully tells. We, as Presbyterians, have close connection with Bohemia. Paul Craw, a worthy medical doctor from Bohemia, became a missionary to then benighted Scotland, labouring most faithfully at St. Andrew's till, in 1432, he was burned to death. Ninety-six years before that the chivalrous Patrick Hamilton, in that same old Scottish cathedral town, headed our modern martyr roll. We have other links of connection with Bohemia which we shall hereafter enumerate and which should emphasize the plea of the Pan Presbyterian Council in Bohemia's behalf. The deliverance of the last General Assembly, with reference to Bohemia, is herewith subjoined. \$765 is our proportion of the \$10,000 required of the American Churches. The \$15,000 required of the British is on hand already. We shall surely not be behind. "The Third General Presbyterian Council having unanimously resolved to raise twenty-five thousand dollars for the struggling Churches of Bohemia, the General Assembly cordially commends this most interesting object to the sympathy and liberality of the Church, with the earnest hope that the amount allocated by the Executive Committee to our Church may be realized at as early a date as possible and that Drs. Reid and Burns be appointed treasurers of the fund."

R. F. B.

MEETINGS OF PRESBYTERIES.

Truro, Truro, Nov. 30, 2.30 p.m.
 Pictou, New Glasgow, Dec. 7.
 Miramichi, Campbellton, Jan. 18, 11 a.m.
 Quebec, Sherbrooke, Dec. 14, 8 p.m.
 Montreal, D. Morrice Hall, Jan. 11, 10 a.m.
 Brockville, 1st Church, Dec. 7, 2.30 p.m.
 Kingston, Belleville, Dec. 20, 7.30 p.m.
 Peterboro, Port Hope, Jan. 11, 10 a.m.
 Whitby, Oshawa, Jan. 18, 10.30 a.m.
 Lindsay, Uxbridge, Nov. 30, 11 a.m.
 Toronto, St. And's Ch., Dec. 7, 10 a.m.
 Barrie, Barrie, Nov. 30, 11 a.m.
 Owen Sound, Division St Ch., Dec. 21, 1.30 p.m.
 Saugeen, Mount Forest, Dec. 14, 10 a.m.
 London, London First Ch., Dec. 14, 2.30 p.m.
 Chatham, Chatham First Ch., Dec. 14, 10 a.m.
 Sarnia, St. And's Ch., Dec. 21, 2 p.m.
 Bruce, Walkerton, Dec. 14, 1 p.m.
 Winnipeg, Knox Ch., Dec. 7, 7.30 p.m.

Co-operation in Foreign Missions.

A CONFERENCE of representatives of the Mission Boards of the Presbyterian Churches of Great Britain and Ireland, invited by the European Branch of the Foreign Mission Committee of the General Presbyterian Alliance, was held in Edinburgh on the sixth of October. The several churches were well represented. The conference was marked by a cordial, brotherly spirit, and the following resolutions were unanimously adopted:—

1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the home Churches—*i.e.* self-supporting and self-governing—self-government naturally following upon self-support.

2. It is desirable that Churches organised under Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian Churches within the bounds, by whatever branches of the European or American Churches originated.

3. In the incipient stages of the native Church, it is most desirable that the foreign missionaries should be associated with the Presbytery, either as advisers only, or as assessor members with votes.

4. It is undesirable that Presbyteries of native churches should be represented in Supreme Courts at home, the development and full organisation of independent native churches being what is to be aimed at, whether these are founded by a single foreign Church, or by two or more such Churches.

Literature.

ENTERTAINMENTS IN CHEMISTRY, by Prof. H. W. Tyler; **THE MAKING OF PICTURES**, by Mrs. Sarah W. Whitman; **THROUGH A MICROSCOPE**, by Samuel Wells, Mrs. Mary Treat and Fred LeRoy Sargent. Chicago: The Interstate Publishing Co., 30 Franklin St. The first mentioned of these three very interesting publications explains what chemistry is, and gives a number of experiments which can be performed without any expensive apparatus. The second deals with the principles that underlie the various processes of art—oil and water-color painting, etching, engraving, photography, &c. It will afford young readers leaving a taste for art valuable help. The third of the series, *Through a Microscope*, tells the young student how to proceed, and gives directions for the construction of a home-made microscope.

THE LIFE OF ROBERT FULTON, AND A HISTORY OF STEAM NAVIGATION, by Thos. W. Knox. G. P. Putnam's Sons, New York and London; Dawson Brothers, 233 St. James St. Montreal. The biography of Robert Fulton, the man who designed and built the first successful steam-boat, is combined in an interesting manner with the history of steam navigation. Technical terms are avoided, and the book will be found not only acceptable to the scientific reader, but also to the young.

THE STORY OF HUNGARY, by Arminius Vamberg, Professor at the University of Buda Pesth. G. P. Putnam's Sons, New York and London; Dawson Brothers, Montreal. The author deals with the salient events, the most noteworthy personalities, and the most thrilling episodes, in a narrative covering nearly a thousand years. Another of the series of "The Story of the Nations."

LIGHT ON THE MYSTERIES OF NATURE AND THE BIBLE, by J. A. Cunningham. Vol. 1. Cincinnati: Standard Publishing Co. This instructive work takes the form of "Letters to our Children," and is issued in the hope 'that they will reap an abundant harvest for society on earth and home in heaven.' We cordially commend its extensive perusal.

DADDY DAVE, by Mary Frances. Funk & Wagnalls, New York. This interesting volume is intended to memorialize the character of a faithful coloured servant, who, as slave and freeman, followed the fortunes of his master's family in adversity, as well as in prosperity.

THE GOSPEL TO THE POOR, *versus* PEW RENTS, by B. F. Austin, B. D. Wm. Briggs, Toronto. Price, 25c. A free discussion of the above important subject will bring all to a better understanding of the interests involved, and we commend a general perusal of this work.

THE WESTMINSTER QUESTION BOOK FOR 1887.—Presbyterian Board of Publication, Philadelphia. W. Drysdale & Co., Montreal. The new volume is as good if not better than any of its predecessors. Price \$12.00 per 100. By mail 15 cents each.

JESUS, by C. T. C. Toronto: S. R. Briggs' Willard Tract Depository. These are earnest and touching verses, written by one severely tried in the hard but instructive school of affliction and sorrow.

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MONTREAL: DECEMBER, 1886.

JAMES CROIL,
ROBERT MURRAY, } Editors.

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PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

With the present number of the RECORD our volume for 1886 closes. Our aim has been to mirror the life and work of the Church and record faithfully what has been done and what has been given. Our columns have been enriched with good news from many lands, especially from our own beloved missionaries in the New Hebrides, in Trinidad, in Formosa, in India, and in the North-West. The Church, we assume, has done what she could for missions, and our columns bear witness to the liberal contributions of the people in all parts of British North America. We have also recorded the home history of the Church, the progress of our Colleges, the changes in our ministry, the additions to the ranks of our preachers, the new congregations established and the new places of worship built. Proceedings of Presbyteries, Synods, and General Assembly have received all the attention our space would permit. We have earnestly endeavoured to do justice to all the interests of our beloved Church. Especially delightful it has been to record, however briefly, extensive revivals of religion in many sections of the country. The circulation of the RECORD has been increasing. It is now about 37,000 copies monthly. But even this number is not large enough. The RECORD ought to find its way monthly into every family connected with our Church. Whatever other periodical is taken, the RECORD should come first: and, indeed, in theory, its claim is conceded. We ask ministers, elders and members of the Church to put

forth special efforts to secure for our next volume the widest possible circulation. We ask this for the sake of the whole Church and all her interests. Please make up your orders at once for 1887; and let there be, if possible, in every case, an increase in the number ordered. You wish to know what the forty-two Presbyteries of our Church are doing from month to month, and this you can find in the pages of the RECORD. You wish to hear of all our missionaries in all our five fields; and you will be sure to hear from them through the RECORD. You wish to know how contributions are flowing in from all parts of the Church; there is no way in which you can find out this except through the RECORD.

Terms for the RECORD for 1887 will be as heretofore. The price is low enough. We appeal to ministers and home missionaries to do as they have hitherto done,—only a LITTLE BETTER. Nowhere is the RECORD more useful than in our home mission fields, among the scattered families that do not enjoy the privilege of regular Sabbath services. The RECORD is a symbol and a bond of union between the weak and the strong, between givers and receivers; between all the members of the one great family.

It will pay, in every sense, to have the RECORD in every family. A considerable number of congregations have attained to this point; but this occurs where the minister has given prompt and special attention to the matter.

We notice that, in Scotland, wealthy and liberal members of the Church pay for the free circulation of thousands of copies of the Church Monthlies. Who among our wealthy laymen will enable us to send out monthly a few thousand copies of the RECORD to the newer and more destitute districts of the country, and especially to places where mission stations have very recently been formed?

Parties sending clothing, &c., for gratuitous distribution among the Indians of Manitoba and the North-west, will please notify George Olds, Esq., General Traffic Manager of the Canadian Pacific Railway, Montreal, who will instruct the agent at the station from which the goods are sent to have them forwarded at half rates. Heavy goods, such as stoves, furniture, &c., will not be sent out at half rates. All packages should be addressed to Rev. Hugh McKay, Broadview, N. W. T.

A Page for the Young.

GOD'S DWELLING PLACE.

Isaiah lvii. 13.

A little boy, with rosy face,
Whose heart had been renewed by grace,
Was asked one day if he could tell
"How great God was—where He did dwell?"
Quick he replied—"Not all the sky,
Nor all the shining worlds on high,
Nor earth, nor air, nor heaven, nor hell,
Are large enough for God to dwell;
Yet He came down in Love Divine,
To dwell in this small heart of mine."

THE BLOOD OF CHRIST.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading in the first chapter of the first Epistle of John, and came to the words, "And the blood of Jesus Christ, his Son, cleanseth us from all sin;" the old man raised himself up and stopped the little girl, saying, with great earnestness:

"Is that there, my dear?"

"Yes, grandpa."

"Then read it to me again—I never heard it before."

She read it again: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then take my hand and lay my finger on the passage, for I want to feel it."

She took the old, blind man's hand and placed his bony finger on the verse, when he said:

"Now, read it to me again."

With a soft, sweet voice she read: "And the blood of Jesus Christ, his Son, cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then, if any one should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, his Son, cleanseth us from all sin.'"

With that the old man withdrew his hand, his head fell softly back on the pillow, and he silently passed into the presence of Him whose blood cleanseth from all sin.

HE KNEW WHAT HE WAS ABOUT.

"My little boy," said a gentleman, "you ought not to eat those green apples. They are not good for little boys."

"They hain't, eh?" the boy replied with his mouth full. "Guess you don't know much about 'em, Mister. Three of those apples 'll keep me out of school for a week."

A MOTHER'S COUNSEL.

The great men of the world have generally owed much to the character and training of their mothers. If we go back to their childhood, we see there the maternal influences which form the aims and habits of their future life.

Bayard, the flower of French knighthood, the soldier without fear or reproach, never forgot the parting words of his mother when he left home at fourteen to become the page of a nobleman. She said to him, with all the tenderness of a loving heart: "My boy, serve God first. Pray to him night and morning. Be kind and charitable to all. Beware of flatterers, and never become one yourself. Avoid envy, hatred, and lying, as vices unworthy of a Christian; and never neglect to comfort widows and orphans."

When Bayard was foremost in battle, confessedly the bravest warrior in the field, or when, in his own great thirst, he was giving water to a dying enemy, he was only carrying out his mother's counsel, and striving to be worthy of her name. The memory of a mother's love is a talisman against temptation, and a stimulus to a good life.

ITEM FOR BOYS.

It is not necessary that a boy who learns a trade should follow it all his life. Gov. Palmer of Illinois, was once a country blacksmith, and began his political career in Macoupin county. A circuit judge in the central part of Illinois was a tailor. Thomas Hoynes, a rich and eminent lawyer of Illinois, was once a book-binder. Erastus Corning, of New York, too lame to do hard labor, commenced as a shop boy in Albany. When he applied for employment first, he was asked, "Why, my little boy, what can you do?" "Can do what I am bid," was the answer, which secured him a place. Senator Wilson of Massachusetts, was a shoemaker; Thurlow Weed served his time as an apprentice at the printing business; ex-Gov. Stone of Iowa was a cabinet-maker, as was also the late Hon. Stephen A. Douglas in his youth. Large numbers of men of prominence now living have risen from humble life by dint of industry, without which talent is as a gold coin on a barren island. Work alone makes men bright, and it does not alone depend on the kind of work you have, whether you rise or not; it depends, certainly, on how you do it.

THE EARTH STANDING STILL.

Mr. Slimmon, of the China Inland Mission, says that his teacher, Li, who has taken the degree of B.A., believes that the sun revolves round the earth, and he laughs at the idea of the earth turning round. He says it is absurd, for if the earth were to revolve, we would fall off when we came to our turn to go "bottom side."

Acknowledgments.

Received by Helen M. MacGregor,
Acting Agent of the Church in the
Maritime Provinces, to Nov. 4th,
1886.

FOREIGN MISSIONS.

Acknowledged already.....\$4553.83
Lawrencetown and Cow Bay 17.00
Bridgetown..... 1.50
W McCarty, Taylor Head..... 1.50
Chipman, N B..... 12.25
Blackville and Derby..... 10.60
Col at F M Synod meeting..... 65.42
Merigomish L H & F M Soc. 10.00
A Presbyterian, Halifax..... 20.00
Glance Bay, C B..... 20.00

W Pr Mt'g, Roger's Hill,
for Mr R's teacher..... 25.00

Friend, St John's Ch, St
John, for Mr A..... 1.00
Strathalbyn, P E I..... 9.00
Brookfield M S..... 5.65
Oxford..... 9.25
Victoria..... 5.25
Pugwash and Rockley..... 12.50
Chalmers' Ch, Halifax..... 100.00
Five Islands..... 7.50
St And's, Hamilton, Bermuda 24.40

Mrs D D McQuarrie, Hec-
tanorga..... 4.25
Mrs C McKenzie, Norwood..... 1.00
Pembroke S Circle, Spring-
side..... 7.18

W F M S St Luke's Ch,
Saltsprings, Mr Campbell's
Zenana work..... 25.00
Interest..... 6.63
Redbank..... 3.50
Glassville..... 5.00
Hfx deaf and dumb pupils,
for Mrs Annand..... 6.25
Int from Geddie Mem Fund 26.85
St Maitland (Communion) 27.63
Dean Set, Upper Musquod-
boit..... 2.20
St James Ch, Upper Mus-
quodboit, 1 qr..... 9.06

Santo Mission.

Two ladies, Bass River Cong,
N B..... 4.00
Union Mt'g, Charlottetown,
add'l, per Mr Annand..... 5.90
Mr Reid, Dalhousie, per do. 1.00
Janie Murray, Port Hood,
per do..... 1.00

\$5051.10

DAYSpring AND MISSION SCHOOLS.

Acknowledged already.....\$225.89
Sheet Harbour..... 42.83
A Presbyterian, Halifax..... 10.00
U S S, Roger's Hill, Pictou... 14.30
Mr D Little, Coldstream..... 2.00
Glance Bay, C B..... 20.00
Brookfield S S, for San F'do
Se..... 5.53
St John's S S, Yarmouth..... 38.12
Springside S S, 1 qr..... 14.82
Harvey S S, N B..... 11.77
Harmony, Miss St S S..... 10.80
Redbank S S..... 6.00
Westville and Mid River S S 13.25
O K, per Rev R Cumming... 0.50

\$415.86

HOME MISSIONS.

Acknowledged already.....\$1529.46
Lawrencetown and Cow Bay 4.00
Bridgetown..... 8.00
West River and Green Hill. 41.27
John Hogan, Dufferine Mine 5.00
St Stephen's, Amherst..... 36.30
Chipman, N B..... 8.75
O K, per Rev R Cumming... 0.70

Nine Mile River..... 4.70
Clifton..... 28.65
Blackville and Derby..... 4.00
A Presbyterian, Halifax..... 5.00
Coldstream..... 3.54
Glance Bay..... 10.00
Strathalbyn, P E I..... 7.00
Pleasant Valley S S..... 1.17
Brookfield M S..... 5.65
Five Islands..... 5.00
Stellarton..... 33.91
From Estate of late Alex
McLeod, Halifax..... 183.59
Redbank..... 1.00
Kerr's Sc House, Gay's Rvr. 1.10
Dean's bet, Upper Musquod-
boit..... 0.85
St James' Ch, Upper Mus-
quodboit, 1 qr..... 5.34

\$1883.88

AUGMENTATION FUND.

Acknowledged already.....\$5203.19
Chipman, N B..... 43.00
Nine Mile River..... 5.60
Glance Bay..... 30.00
Lake Ainslie..... 26.00
Strathalbyn, P E I..... 14.00
Part Bequest late Isaac Lo-
gan, Truro..... 158.19

\$5479.88

COLLEGE FUND.

Acknowledged already.....\$3696.05
Div Can Bk Commerce..... 3.50
Lawrencetown and Cow Bay 10.00
Bridgetown..... 4.00
Chipman, N B..... 6.00
Blackville and Derby..... 14.00
A Presbyterian, Halifax..... 10.00
Glance Bay, C B..... 10.00
Strathalbyn, P E I..... 6.00
Dividend Bank of B N A..... 113.15
Redbank, N B..... 226.30
Int on \$2500 1/2 yr, at 6 p c. 75.00
" \$2000 7 p c. 70.00
Div Bank of B N A..... 264.01

\$4509.01

AGED & INFIRM MINISTERS' FUND.

Acknowledged already.....\$986.43
Lawrencetown and Cow Bay 3.00
Bridgetown..... 2.00
Canard..... 3.00
Blackville and Derby..... 10.00
A Presbyterian, Halifax..... 5.00
Strathalbyn, P E I..... 5.00
Five Islands..... 2.50
Grove Ch, Richmond..... 7.40
Gore and Kennetcook..... 8.00

Ministers' Percentage.

Rev S Johnson, for 1886..... 4.00
" R Cumming, "..... 4.50
" J Layton, "..... 3.50
" T G Johnstone, "..... 3.75
" P M Morrison, "..... 6.00
" J M Robinson, "..... 5.00
" John McCarter, "..... 3.50
" A B Dickie, "..... 3.75
" Adam Gunn, "..... 3.50
" A Rogers, from 1882 to
1886, inclusive, with int. 23.18
" E S Bayne, for 1886..... 3.75
" D B Blair, add'l, "..... 2.00

\$1098.76

SYNOD FUND.

Bal on hand Oct, 1886..... \$ 50.04
Gay's River and Milford... 1.50
Glassville..... 2.00

\$53.54

MANITOBA COLLEGE.

Acknowledged already.....\$ 11.06
Strathalbyn, P E I..... 4.06

\$15.06

MANITOBA COLLEGE.

Received by D McArthur and Dr
King, Treasurers.

For Debt.

Previously acknowledged.....\$1838.06
And Telfer, Toronto, add'l. 50.06
Hon Alex Morris, Toronto,
2nd payment..... 100.00
J D McDonald, M D, Hamil-
ton, 2nd payment..... 50.00
Rev D H Fletcher, Hamil-
ton, 2nd payment..... 20.00
J M Gibson, M P P, 1st and
2nd payments..... 30.00
Rev R J Laidlaw, Hamilton,
2nd payment..... 10.00
Francis Malloch, Hamilton. 100.00
Wm Moffat, Winnipeg, on
account..... 25.00
Wm Scott, Winnipeg, on acct 25.00
D D Mann, "..... 100.00
Wm Bennett, "..... 25.00
Jonathan Hodgson, Mon-
treal, 3rd payment..... 100.00
R Blackburn, Ottawa, 2nd
payment..... 50.00
Joseph Henderson, Cobourg. 25.00

\$2548.00

For Scholarship Fund.

Robert Anderson, Montreal, \$ 100.00

Errata in last statement.

A Dawson, Winnipeg, 1st
payment.....\$ 25.00

Received by Rev. Wm. Reid, D.D.,
Agent of the Church at Toronto,
Office, 50 Church Street; Post
Office Drawer, 2507.

ASSEMBLY FUND.

Received to 5th Oct, 1886.....\$ 398.11
Roxborough, Knox Ch..... 4.00
Port Dover..... 7.00
Perth, St Andrew's..... 5.78
Madoc, St Peter's..... 5.00
Rockwood..... 6.00
Smith's Falls, Union Ch..... 8.00
Riverside..... 3.00
Fullarton..... 8.00
Musquodboit Harbour..... 2.50
Lawrencetown and Cow Bay 2.00
Canard..... 3.00
Dartmouth, St James' Ch..... 6.00
Chipman, N B..... 5.00
Annand..... 4.12
Oxford and Bishop Mills..... 1.00
Valleyfield..... 5.00

\$473.51

STIPEND AUGMENTATION.

Received to 5th Oct, 1886.....\$ 904.18
Seafort, 1st Ch..... 12.91
Markham, St Johns..... 11.50
Manchester..... 7.50
Smith Hill..... 6.05
Rev James Wilson, Lanark. 20.00
Thamesville..... 31.00
Camden and Newburg..... 20.00
Perth, St Andrew's..... 50.60
Scott and Uxbridge..... 5.00
Hamilton, Central Ch..... 52.00
Warsaw and Dummer..... 4.00
Beckwith, Knox Ch..... 17.00
Nassagaweya..... 10.00
Williamstown, St Andrew's. 70.00
Scarboro, St Andrew's..... 33.00
Peabody, Zion Ch..... 4.00

Danville.....	10.00
Jas Sutherland, Codrington.	5.00

— \$1274 19

HOME MISSIONS.

Received to 5th Oct, 1886....	\$3161.47
Limehouse.....	15.00
Cheltenham.....	9.45
Mount Pleasant.....	10.12
Seaford, 1st Ch.....	45.41
Moosejaw.....	10.00
Dunnville, Knox Ch.....	7.75
Dunnville S.S.....	2.00
Stisted.....	0.75
Roxborough, Knox Ch.....	23.00
Morton.....	4.00
Grand Bend.....	5.00
Hibbert.....	26.00
N Williamsburg and Winchester Springs.....	5.00
Lanark, St Andrew's.....	21.00
Norwood.....	30.00
Hanover.....	2.50
Port Dover.....	3.00
Portage la Prairie.....	27.80
A Clark, Smith's Falls.....	50.00
Wm Carlyle, Hugo, Col, U S	10.00
Perth, St Andrew's.....	50.50
The late James McDonald,	
Perth, St Andrew's.....	50.00
Moore Line.....	27.60
St Greenwood Group.....	10.01
Bayfield Road.....	11.50
Scott and Uxbridge.....	6.00
Rockwood.....	1.50
Ingersoll, Knox Ch.....	31.00
Mount Pleasant.....	10.00
Beekwith, Knox Ch.....	17.00
S Gloucester (private beg)	12.50
Bobcaygeon, Knox Ch.....	50.00
North Street Miss Station	6.30
Nassagaweya.....	15.00
Casselman.....	5.50
Mount Pleasant.....	7.44
Burford.....	3.00
Portage la Prairie S S.....	15.00
Williamstown, St Andrew's.	45.00
Osgoode.....	9.00
A Ch Member, Harriston.....	3.00
Peabody, Zion Ch.....	6.85
North Dawn.....	9.00
Georgetown.....	30.00
Hoodstown.....	00.90
Pembroke, Calvin Ch.....	36.00
Kippen, St Andrew's.....	22.00
Toronto, Old St Andrew's	273.00
Williamstown, Hephzibah Ch	18.55
Elmsley.....	8.00
Presbytery of Quebec, returned	91.00
Woodville.....	63.03
Jas Sutherland, Codrington.	5.00

— \$4424.03

FOREIGN MISSIONS.

Received to 5th Oct, 1886....	\$8582.05
Seaford, 1st Ch.....	8.01
Moosejaw.....	5.00
Hugh Ferguson, Arthur.....	10.00
Hibbert.....	17.00
Montreal, St Paul's.....	310.00
West Magdala S.S.....	5.30
Hanover.....	2.50
St Mary's, Knox Ch.....	75.00
Hespeler.....	10.00
Mrs R Thomson, Lakeside,	
Burlington, for Rev H	
MacKay.....	26.00
Owen Sound, Knox Ch.....	50.00
A Clark, Smith's Falls.....	50.00
Perth, St Andrew's.....	79.34
Waddington, N Y.....	84.76
G Leith.....	5.00
The late Mrs Anne M'Cormick, Creemore.....	200.00
Scott and Uxbridge.....	11.00
Daywood and Johnson.....	8.00

A Lady Member of Melville	
Ch, Brussels.....	5.00
S Gloucester, private bequest	12.00
Nassagaweya.....	17.50
Osgoode.....	9.00
Winnipeg, St Andrew's S.S.	25.00
Winnipeg, St Andrew's S.S,	
special for Rev Mr Flett,	
for Indians.....	75.00
Winnipeg, St Andrew's S.S,	
special for Rev H McKay.	
Saltsprings, St Luke's Ch,	
for Rev J F Campbell's	
Zenana work.....	25.00
David Sutherland, Toronto,	
Formosa.....	35.00
A Church Member, Harriston	8.00
Peabody, Zion Ch.....	6.15
North Dawn.....	4.00
Danville.....	10.00
Pembroke, Calvin Ch.....	36.00
Lizzie Riddell, Rockwood,	
Formosa children.....	1.00
Jas Sutherland, Codrington.	5.00

— \$987.61

COLLEGE ORDINARY FUND.

Received to 5th Oct, 1886....	\$ 457.97
Monkton, Knox Ch.....	6.69
Roxborough, Knox Ch.....	13.50
St Ann's.....	3.75
Hibbert.....	7.00
Thornbury and Clarksburg.	4.85
W Hartman, Clarksburg.....	10.00
Normanby, Knox Ch.....	3.00
Lanark, St Andrew's.....	8.00
Harriston, Knox Ch.....	13.00
Tilbury Centre.....	1.62
Kemble.....	5.00
St Mary's, Knox Ch.....	25.00
Colechester.....	1.51
Amherstburg.....	4.02
Amos.....	9.15
Oil Springs and Oil City.....	3.70
Perth, St Andrew's.....	21.65
Glamis.....	5.00
Madoc, St Peter's.....	21.60
Beaverton, Knox Ch.....	13.50
Avonmore.....	8.00
Lunenburg.....	7.00
Deseronto, Ch of Redeemer.	12.00
Kemptville.....	8.00
Oxford Mills.....	1.50
Leith.....	5.00
Glenam.....	9.00
Dunwich, Chalmers Ch.....	6.00
Mattawa.....	9.00
Dunwich, Duff Ch.....	4.00
Scarboro, St Andrew's.....	16.00
Richmond Hill.....	6.00
Thornhill.....	6.00
Goderich, Knox Ch.....	38.00
Toronto, Old St Andrew's.....	150.00
Prescott.....	12.00

— \$143.81

MANITOBA COLLEGE FUND.

Received to 5th Oct.....	\$ 99.69
Seaford, 1st Ch.....	1.54
Perth, St Andrew's.....	11.58
Scott and Uxbridge.....	2.00
Deseronto, Ch of Redeemer.	4.00
Goderich, Knox Ch.....	17.00
Prescott.....	6.00
Oxford and Bishop Mills.....	2.00

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Oct.....	\$4176.02
Wm Robb, Alma.....	1.00
John Stephens, Fullarton.....	10.00
Rev H McQuarrie, Wingham	25.00
Rev W L H Rowand, Carberry, Man.....	10.00
Rev Dr Beattie, Brantford.....	50.00
Walter Allan, Brantford.....	10.00

East Normanby.....	1.90
Adam Good, Brussels.....	5.00
Robert Dack, Toronto.....	20.00
Mrs J Ratcliff, Columbus.....	33.67
A Member of St Ann's Ch.....	5.00
H Morrice, Brantford.....	5.00
Bayfield Road.....	35.00
Berne.....	20.00
John Brebner, Sarnia.....	50.00
Jane Brebner.....	10.00
Columbus.....	71.00
Cannington.....	9.00
Alex Kitchin, Brooklyn.....	10.00
James Walker, Hamilton.....	100.00
A A Wylie.....	3.34
Wendego.....	2.00
Chas Baird, Fullarton.....	25.00
James McIntosh, Guelph.....	3.00
Elora, Chalmers Ch.....	17.00
Elora, Knox Ch.....	14.00
Alex Carter, Elora.....	50.00
Bradford.....	5.50
West Guillemburg, St John's	2.50
Rev D Wardrope, Teeswater	10.00
Bear Creek.....	10.00

— \$4817.68

WIDOWS' AND ORPHANS' FUND.

Received to 5th Oct.....	\$289.61
Seaford, 1st Ch.....	9.84
Markham, St John's.....	7.50
Roxborough, Knox Ch.....	5.50
Keene.....	47.00
Scott & Uxbridge.....	4.00
Owen Sound, Knox Ch.....	10.00
Tilbury East.....	10.42
Madoc, St Peter's.....	6.00
Teeswater, Zion Ch.....	6.00
Petrolia.....	12.00
Moore, Burns Ch.....	7.00
Lech.....	2.50
Manitou.....	8.00
Unionville.....	2.08
Sydenham, St Paul's.....	6.00
Riversdale & Enniskillen	2.50
Ayr, Knox Ch.....	15.00
Casselman.....	2.50
A Ch Member, Harriston.....	2.00
Annan.....	4.00
Toronto, Old St Andrew's.....	150.00
Teeswater, Westminster Ch	8.84
Granton & Lucan.....	4.23
Monkton, Knox Ch.....	10.00
Prescott.....	5.25
Kemptville.....	5.31
Oxford Mills.....	2.00
Oxford & Bishop Mills.....	1.00
St Louis de Genzague.....	4.00

— \$653.81

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th Oct.....	\$258.15
Rev D B Macdonald.....	8.00
John Davidson (3yrs).....	24.00
Robert Hamilton.....	8.00
David James.....	8.00
J L Murray.....	8.00
A B Baird.....	8.00
John Eadie.....	8.00
D Wishart.....	8.00
Jas A Anderson (2yrs).....	16.00
J A Carmichael (2yrs).....	16.00
Robt Knowles (2yrs).....	16.00
And'w Henderson (4yrs)	32.00
John Morrison.....	8.00
Daniel Duff.....	8.00
Alex Mackenzie.....	12.00
P Straith.....	8.00
W M Fleming.....	8.00
Robt Wallace.....	8.00
D M Beattie.....	8.00
P Nicol.....	8.00
John Gray, D D.....	8.00
Thos Nixon.....	8.00
James Pringle.....	8.00

Rev Alex Mackay, D D.....	8.00
" F Ballantyne.....	8.00
" W C Young.....	8.00
" Robt H Warden.....	8.00
—	\$542.18

AGED & INFIRM MINISTERS' FUND.	
Received to 5th Oct.....	\$325.49
Seaforth, 1st Ch.....	12.54
Roxborough, Knox Ch.....	7.00
Scott & Uxbridge.....	4.00
Rockwood.....	16.50
Grand Bend.....	5.00
Berne.....	4.00
A Ch Member, Harriston...	2.00
Bolton, Caven Ch.....	10.25
Vaughan, Knox Ch.....	13.50
Prescott.....	10.00
North Caradoc.....	7.40
Unionville.....	3.80
—	\$481.48

AGED & INFIRM MINISTERS' FUND. Ministers Rates.

Received to 5th Oct.....	\$248.10
Rev John Davidson (3 yrs) ..	12.00
" Robert Hamilton.....	5.00
" G M Clark, arrears.....	53.00
" David James.....	3.50
" J L Murray.....	6.50
" S A Carriere (4 yrs).....	14.50
" A B Baird.....	4.00
" John Crombie.....	4.00
" John Eadie.....	4.25
" D Wishart.....	5.00
" Jas A Anderson (2 yrs).....	8.50
" J A Carmichael (2 yrs).....	10.00
" Robt Knowles (2 yrs).....	7.50
" Andr'w Henderson (4 rs) ..	16.00
" John Morrison.....	3.50
" Daniel, Duff.....	3.50
" Alex Mackenzie.....	3.50
" P Straith.....	3.75
" W M Fleming.....	3.75
" Robert Wallace.....	7.50
" D M Beattie.....	4.00
" P Nicol.....	4.50
" Thos Nixon.....	3.50
" James Pringle.....	2.25
" Alex Mackay, D D.....	4.00
" F Ballantyne.....	4.00
" Robt H Warden.....	10.00
—	\$459.60

KNOX COLLEGE ORDINARY FUND.	
Ayr, Knox Ch.....	\$51.35
Seaforth, 1st Ch.....	14.72
Rodgerville.....	9.50
Brucefield, Union Ch.....	20.00
North Pelham.....	6.01
Bayfield Road.....	8.00
Scott & Uxbridge.....	3.00
Perry Sound.....	6.40
Tilbury East.....	7.58
Dunwich, Duff Ch.....	4.00
Nassagaweya.....	8.30
Mount Pleasant.....	8.44
Burford.....	6.30
Teeswater, Westminster Ch..	10.29

CHURCH & MANSE BUILDING FUND.	
James Gray, Perth.....	\$20.00

MONTREAL COLLEGE FUND.	
Brucefield, Union Ch.....	\$10.00

QUEEN'S COLLEGE FUND.	
Casselman.....	\$2.00
Oxford & Bishop Mills.....	9.00

KNOX COLLEGE BUILDING FUND.	
Huron congregation.....	\$9.00

MISSION TO THE JEWS.	
Pembroke, Calvin Ch.....	\$10.00

ERROMANGA.	
Toronto, Charles St SS.....	\$30.00

VANCOUVER CH. BUILDING FUND.	
Limehouse, add'l.....	\$ 0.50
Wick.....	15.00
Thamesford.....	22.00
Toronto, Old St Andrew's ..	48.25
West Flamboro.....	20.00

REV. T. G. THOMSON, VANCOUVER.	
Wick.....	\$ 7.00
West Flamboro.....	5.00

MCDOWALL MEMORIAL CHURCH BUILDING FUND.	
Toronto, Knox Ch.....	\$50.00

CONTRIBUTIONS UNAPPORTIONED.	
Newtonville.....	\$ 13.00
Bowmanville, St Paul's.....	196.81
Brussels, Melville Ch.....	57.00
Orillia.....	105.10

FRENCH EVANGELIZATION.	
Received by Rev R H Warden, Treasurer of the Board, 195 St James St, Montreal, to 8th Nov, 1886.	

Already acknowledged.....	\$5442.55
Darling.....	7.98
N Augusta.....	2.25
Stone's Corner's.....	5.35
Roxboro, Knox Ch.....	22.00
Perth, St Andrew's.....	44.80
Adam Murray, London, O.....	40.00
Alex Clark, Smith's Falls.....	20.00
Rev Dr James.....	25.00
Montebello, Que.....	10.00
Kirkfield.....	11.00
Chs McLenaghan, Balderson	10.00
Cotswold.....	2.06
Deseronto.....	17.00
Molesworth, Mission Band..	25.00
Rockwood.....	20.00
Per Rev Jas McCaul.....	120.97
Burlington Beach, Bethel Ch	20.00
— S S.....	5.00
Headingly, Man.....	5.50
A Friend, Bobcaygeon, per	10.00
Dr MacVicar.....	10.00
Doe Lake.....	1.00
Carleton Place, Zion S Sch ..	10.00
Mooretown.....	6.00
Pembroke, Calvin Ch.....	36.00
Williamstown, St And's Ch..	82.00
A Friend.....	25.00
Goderich T'ship, Union Ch..	7.00
Riverside.....	16.14

John Gunn, Woodville.....	5.00
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<i>Per Miss MacGregor.</i>	
Lawrencetown and Cow Bay	12.00
West River and Green Hill..	22.88
Chipman, N B.....	11.00
Blackville and Derby.....	2.00
Glace Bay.....	10.00
Strathalbyn, P E I.....	7.00
Five Islands.....	5.00
Stellarton, Sharon Ch.....	33.91
Redbank.....	1.00
Up Musquodoboit, St James	2.10
Richmond, Grove Ch.....	8.45
Churchville, Ladies' Soc....	5.00

<i>Per Rev Dr Reid :</i>	
Limehouse.....	10.00
Seaforth and First.....	15.71
Arthur, St Andrew's.....	15.56
St Vincent, Knox.....	4.38
Sydenham, St Paul's.....	6.62
Port Dover.....	3.00
Oil Springs and Oil City.....	3.76
Ingersoll, Knox S S.....	20.00
Bayfield Road.....	1.70
Scott and Uxbridge.....	5.00
Kincardine, Knox.....	47.70
Glenarm.....	12.00
S Gloucester (private bequest)	12.50
Riversdale and Enniskillen..	10.00
Jas Sutherland, Codrington..	5.00

Less Great Village twice	\$6322.87
credited.....	10.00

—	\$6312.87
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POINTE-AUX-TREMBLES SCHOOLS.	
Received by Rev R H Warden, Montreal, Treasurer, to 8th Nov, 1886.	
Already acknowledged.....	\$ 790.80
F M Farran, Farran's Point..	2.00
Toronto, West Ch S S.....	25.00
Oshawa S Sch.....	12.50
Kitley S Sch.....	10.00
Campbellford S Sch.....	12.50
" Caritas," Ottawa.....	50.00
Member, New Glasgow, Que	2.00
Belleville, John St Sab Sen	50.00
Montreal, Chalmers Ch J M	25.00
Soc.....	50.00
Windsor, N S, St John's Ch..	50.00
—	\$1029.80


COLLEGE FUND.	
Received by Rev R H Warden, Montreal.	

Louth.....	\$ 1.80
Merriton.....	3.20
Black's Corners.....	2.07
Gandier.....	0.90
Camilla.....	2.53
Massawippi.....	1.00
Quebec, French Ch.....	2.00
Aylmer.....	6.25
Metcalfe.....	6.10
Duncanville.....	8.04
Craighurst.....	4.17
Midhurst.....	2.00
Philpston.....	1.33
Elmsley.....	6.00

—	\$47.29
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